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Eva Luoma Photos

The Winter Countryside Has Its Own Peculiar Charms

Gifts Not Tied with Tinsel

BY ARLEAN LEIBERT

Another illustration of the truth taught by our Saviour that the greatest people are those who serve.



LEET was beginning to fall, that January afternoon as we turned to leave the old cemetery by the churchyard. And there was among us many a sadder and wiser heart, for we had just laid to rest a beloved sister from our congregation, namely one Jael Steverson.

I think we all felt a little sorry for her from the very first. Take her name for instance; it seemed very queer and unusual. But one Sunday afternoon, while thumbing through Judges, I discovered that Jael was really a Bible name! I was quite taken by surprise.

Then too, she was such an odd little person, with no particularly distinguishing feature about her, if you understand what I mean. With most people we can find something distinctive to say, such as: "She has the bluest eyes," or, "She has very glossy hair," or again, "He carries his shoulders very straight." But not so with Jael Steverson. As I look back now I recall that she was sort of brown from head to toe. By that I mean her hair was a faded brown, her complexion was rather dark, and she always wore rusty brown clothing.

And poor! She was as poor as the proverbial Job's turkey. We often wondered how she managed to exist at all, for she never did any outside work, that is, for pay. She claimed to be bothered with a heart condition, but she never did complain. About her living though, some of us thought that she had some relative who sent her a monthly allowance; she wasn't old enough to be getting a pension.

She was present at every church service, and although not much of a singer, she would help out in the singing as best she could.

Jael's queerness, evident from the very first, became more and more pronounced as time went on.

At Christmas time, others wrapped their gifts in brightly colored tissue paper, tied them with tinsel, and exchanged presents with each other. But not so with Jael. The aged and shut-ins, or some lonely sister, were very apt to find a little note to their box in the church vestibule where the Sunday-school papers are placed. The note would go something like this:

"Please accept twelve visits (one a month) in the coming year.

"Lovingly,
"Jael Steverson."

And on those visits we later discovered that dishes would be washed, floors would be swept, beds would be made, or a bit of ironing would be finished. Most of the time the rest of us seemed to be busy with our own tasks. It has been said that "man works from sun to sun, but woman's work is never

done." Jael seemed to know when the burden was too heavy for some of her friends.

But to get back to my story. One evening there was a shower for a sister. Almost everyone in the church was there. As the pretty gifts were passed around we admired them all. Then came an envelop which contained a note. As we might have expected, it was from Jael. It read like this:

"Please feel free to call me as a baby sitter some time.

"Lovingly,
"Jael Steverson."

Well! Just imagine that, I thought to myself. If I couldn't have brought a little something or other, I certainly would have stayed at home. I expected her to be embarrassed about the matter, but not Jael. She just sat there as cool as a cucumber and enjoyed seeing all the lovely things as much as anyone else.

For a while I sat there earnestly trying to make her out, but finally gave it up as a bad job.

When Mrs. Winters ran off and left her husband with six little ones, Jael went over and stayed a week until the broken-hearted man could make some other arrangements to care for his family. And he was not a member of our church, either. We heard



A PRAYER FOR THE NEW YEAR

Lord, I would ask for a year of prayer;
Teach me to talk with Thee;
Breathe in my heart Thy Spirit's breath;
Pray Thou Thy prayer in me.

Lord, I would ask for the dying world;
Stretch forth Thy mighty hand;
Scatter Thy Word; Thy power display,
This year in every land.

Lord, I would ask for a year of joy,
Thy peace, Thy joy divine,
Springing undimmed through all the days,
Whether of shade or shine.

Lord, I would ask for a year of hope,
Looking for Thee to come,
And hastening on that year of years
That brings us Christ and home.

—A. B. Simpson.

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later that he tried to pay her, but that she wouldn't have it.

Some of us shook our heads and wondered if this were not going the fourth or fifth mile. Sure, some one had to wash and iron and cook for the children, but not us. However, Jael had been willing to do it.

It was while I was at the ink one morning washing the breakfast dishes that my conscience began to bother me. I had been thinking of this odd little person, whom we knew as Jael, when Matthew 20:27 came to me with startling clarity: "And whosoever will be chief among you, let him be your servant."

"Can it be," I exclaimed aloud as I stood there, a damp dishtowel in one hand and the white enamel coffee pot in the other, "that she is really serving the Lord more in our community than the rest of us?"

Yet, she had no particular office in the church—such as librarian, Sunday-school teacher, or a member of the visitation committee. But did that really matter?

Suddenly she did not seem at all queer, but an altogether lovely lady. I was determined to go to see her that very day, for I felt I needed to know her better, and my heart glowed with love for her.

But just at lunch time Uncle John and Aunt Susie came from their home in Black Canyon to spend a week with us. It was after they left that I learned of what proved to be Jael's last illness. I hurried over to her home, only to find a number of sisters were already ahead of me. We did all that we could for her. But the all-wise Father saw fit to call her home.

Funny thing how we missed her so quickly when she was no longer about. How sad, that so often we fail to appreciate one another, until it is too late!

Truly, her gifts to others, had not been wrapped with tinsel!

Nampa, Idaho.

"New Year, what have you brought us,
Gifts for good or ill?"

"Take your choice," he answers,

"Be it as you will;
Sorrow borne with patience
Benisons impart,

But there are no blessings
For a thankless heart."—Sel.

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The Girl He Married

BY ALMETA HILTY GOOD

It is always better to trust in the Lord than to give way to discouragement, fretfulness, and worry.



Susan sighed a long sigh, almost like a groan. Her husband looked up as if he would ask what was the matter, then dropped his head again to his task without a word. It was no use. He had asked before, and got only a short, "Nothing." But he knew, though.

Susan scraped away furiously at the fish in the pan, the last one of an interminable string. Her nose wrinkled at the fishy odor. She knew her hands would smell for hours afterward.

"I do wish you would can these. They'll spoil if you don't." The silence grew tense. "I suppose you don't want to, though"

"If we only had a refrigerator," she started, and then closed her mouth tight.

"Yeah, or a car, or a tractor." He looked up with anger, but it died to hopelessness.

"Well, it isn't as if you couldn't get out and earn at least apprentice wages in the garage."

"What garage?"

"Oh, some garage, surely. After all, you have hardly looked. Every place I suggest, you've got some fault to find with. I don't think you **want** to work."

"If you felt like I do, you'd know you couldn't hold down a steady job, and then when I'm not there so often, there's no use starting just to fail! I feel just rotten a lot of the time, with my appendix like it is; you know that. Maybe you'd better get out and make the living, if you can do so much better," he ended bitterly.

"I'm sorry! I forgot about that. But what are we going to do?"

"I don't know, that's just it. And as if I didn't have worries enough, you talk like that, and refuse to can up a few fish for winter."

"I wish I did have a job—but what, where?"

"And what would you do with Skippy, farm him out?"

"But if you have to have your appendix out, who's going to pay the bills?"

"Are you asking me?" he replied sullenly, and both were silent as the fish, now cleaned, were cut up, and jars gotten out to pack them in. Susan did not try to conceal her distaste.

"Wish we could have bought that hundred chicks from the hatchery last spring like we planned all winter," she remarked. "They'd have been fryer size by now."

"And not had Skippy's tonsils out?"

"Oh, no, I didn't mean—" she hesitated.

"Well, maybe next year we can swing it somehow." Warren tried to speak hopefully, but the forced cheerfulness grated on Susan's taut nerves.

"And maybe next year a cow and a lot of other things, too, huh? Ha!"

"Well you don't need to be sarcastic, do you? I'm doing my best not to be discouraged. Looks like you could help a fellow, but that's all you do these days—gripe—gripe—push—push—until—"

"Sh-h! Someone's coming toward the house." Susan glanced out of the window to see what had caught her eye, just as Skippy ran whooping out of the yard to meet the visitor at the gate.

"It's Nell—Winters. I'm sorry, Warren. It's just—everything—"

"Well, I do wish you liked canned milk as well as I do," Warren amended in a calmer tone, as a knock sounded on the door.

"I—am getting more used to it," she answered as she turned to open the door, "but Skippy won't drink it, and he's so thin—"

She smiled as she welcomed the visitor in, and Warren, watching her, thought how much younger and more amiable she looked then than she had all day.

"My, what a nice garden!" Nell was exclaiming. "I noticed your dandy stand of carrots as I came by; they looked so good to me. Our carrots didn't make a good stand this year," she explained to the young couple.



"What I came over for, Warren, is to tell you Jake is going to start stacking hay at one-thirty this afternoon. He sent me to tell you; said you and he had made out you'd help stack."

"That means I'll have to rustle right over and tell Rush I won't be wanting to borrow his 'fresno' tomorrow after all," Warren told Susan as he grabbed his hat and mentally prepared himself to walk to another neighbors' place under the merciless August sun.

The two women seldom saw each other and then usually on Sunday at the little meetinghouse up the valley. Glad now for a chance to talk a bit, they wandered out a few minutes to look at the garden Nell seemed to admire so much.

"I really have been thankful for our garden this year," Susan sighed as they sought the shade again. "Last year we didn't have one, you know, because by the time we'd filed on our claim and got the shack up and a well dug it was too late, and then we had trouble with that water wheel, too. Good thing Jake had this old Chevy motor and told us how to use it, or I suppose we wouldn't have water on our land yet."

"Yes. We had hard sledding the first years, too. I remember when Billy had the poison oak so badly," she chuckled to herself.

"Sometimes I almost wish Jake hadn't told us about this place and got us started." Susan betrayed a little of the bitterness in her heart, for her tone was dry and hopeless. "Maybe we'd gone and got a job, or something."

"Why, I thought you folks were doing pretty well. After all, this is only your second year. Rome wasn't built in a day, you know."

"Well, it seems like we make no progress, when every penny Warren makes goes for food and things, and we try so hard to save a little for a team. It gets sort of tiresome to borrow horses when you have to walk after them, and maybe run them in from the pasture, too, and by the time Warren gets back it's nearly noon, and time to put up the team. Things like that. No cow. When we buy milk from the neighbors it's often sour before night. But I'm boring you, I shouldn't complain, I guess. But I get so worried when Warren feels sick and everything. I just don't know what we would do if he got down yet," she choked back a sob.

A motherly arm came softly around her shoulders. "Have you forgotten?"

"Forgotten what?" the kindly tone melted Susan's heart.

"That God holds the future in His hands?" Nell asked softly.

"Well, I guess, sometimes—"

"If we can't trust the Father's love, who loved us so, what is there left? You are a child of His, Sue, and yet you cannot trust and be content to let Him work things out in His time?"

"But the pressure of things! They pile up so!"

"Have you ever thought how our unbelief must grieve Him? Ah, Sue, I know, I know how things pile up! I came to the place of bitterness, too, and I had not one child but four, and things were tough, but then I had a friend who said to me, 'Do you know what I heard in a sermon last week? It kind of startled me, I had never thought of it just that way. It was this: "The devil doesn't accuse God so much with our failures and stumblings, as with our lack of trust in Him, after all the provisions and promises He has left us. When we just plain don't believe Him, ah, that's what the enemy likes to taunt the Lord with!"'

"It shocked me so, I couldn't forget it for weeks. At last I determined to trust the Lord for all the promises I could find, and do you know, when I started looking, I discovered a lot of promises I had never noticed before!"

Susan listened with bated breath. She had wondered occasionally at the secret of this woman, who was always so warm, so buoyant. Now Nell was opening her inmost life, and Sue sat awed.

"There are promises for daily needs to those who trust," Nell continued. "And there are provisions for our deliverance from that anxiety that holds us like a chain, too!"

"What's that?" Sue looked startled. She thought she knew the Scriptures as well as the average person.

"In Hebrews, the fourth chapter," Nell looked around the room until she saw a Bible lying on the shelf beside the pitcher and glasses.

"May I—? Here. 'There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.' You see, it mentions unbelief!"

"I just don't quite understand what you mean." Susan presented a beseeching face that stirred Nell to the depths. Turning to the sixth chapter of Romans, and different portions of Galatians, she pointed the way until Susan cried out with joy, "I see now what you mean! Oh, how blind I have been!" and she sobbed in the overwhelming realization of it, in repentance and a new freedom from fear, from worry, and from discontentment.

"What a grace!" she marveled at last, as she and Nell sat quiet.

"Yes, I know. And that's a good way to say it, too. 'What a grace!' Don't you suppose that's just what God wants—a people that are glorying in His grace? In my case, it wasn't the circumstances that were eased, it was I that found rest. But as I trusted, He worked things out."

"Isn't worrying a horrid bondage?" Susan sighed.

"Yes, and do you know, the doctors are finding that there is sometimes a direct connection between worry and tensions and physical illness. They call it worry-sickness when it's caused by anxiety."

"It causes actual pain?"

"Absolutely."

"Well, I wonder, do you suppose that might be the cause of Warren's pain?"

"I shouldn't be surprised. They say that a breakdown shows up in half the cases."

"Poor Warren! And how I have made life miserable for him sometimes lately!"

"You will want to talk to him. But don't be surprised if he doesn't understand right away. God must reveal all these truths, or there's nothing but head knowledge. The Spirit knows how to make these things real, and God is never in a hurry."

"Thank you so much for coming today," Susan smiled as the older woman left, suddenly aware of the time that had elapsed.

Warren greeted his wife half-fearfully when he came wearily up to the house that evening. To his astonishment she responded with a sunny, "Hello, dear," and a smile. He

THE NEW YEAR

**What shall I do with the golden year,
If God should give it to me?
Shall I receive it with faith, or fear,
Abuse it, or use it with conscience clear?
Oh, what will the answer be!**

**This will I do with the golden year,
If God will give it to me:
I will receive it with faith, not fear,
To use it for Him, with a life sincere,
That He may rejoice to see.**

**And so with the gift of the golden year,
O God, give Thyself to me!
For only with Thee can I conquer fear,
And live a life with a conscience clear,
And give an account to Thee.**

—Charles J. Dickey, in the *Evangelical Beacon*.

sank down on the doorstep beside her, loath to break this rare mood of hers with the news he bore.

"Where's Skip?"

"He went to bed early; he was tired."

The crickets chirped into the quiet. A breeze stirred, foretelling the coolness of the twilight. From far away a cowbell tinkled and a dog barked. Well, best to get it over with, Warren decided.

"The mail came out with Old Orlando today, and do you remember when we wrote to the Mennonite Aid for a loan, hoping that being of our brotherhood they might help us out for a few years?"

A small stir of excitement lifted Sue's head, but she realized happily that there was no anxiety with it. Warren's face warned her.

"No go, huh?" she sighed.

"No, not enough security. Here—" Warren dreaded meeting the look he expected on his wife's face, so handing her the letter, he sat with his chin in his hand, his eyes idly

watching the changing lights and shadows across the silvery river.

"Remember that song you used to sing, that first year we were married?" he asked at last, wistfully. "Something about 'Sleepy Valley'?"

"Yeah."

"I've been trying all day to think how it goes," and he hummed a snatch of tune. Her voice joined in softly in the immense quiet of the coming night.

"Just a cozy nest,
Sweet and heaven-blest,
Like a bluebird's nest
In Sleepy Valley.

"Love is everywhere,
Happiness is there,
Joy beyond compare
In Sleepy Valley.

"All of my troubles,
Cares of the day,
Like silver bubbles
Drifting away.

"Roses 'round the door,
Babies on the floor,
Who could ask for more
In Sleepy Valley?"

Warren's sigh seemed to come all the way from the top of his boots. "I used to like that song. I thought that someday we'd be content like that, but somehow you've changed. You don't like the same things any more."

"Have I changed that much?" Susan was a bit startled. "I didn't realize—"

"Uh-huh. Take fish—why, you used to catch 'em and clean 'em right in the creek, and act like it was all part of the fun. Remember?"

"Yeah, I did, didn't I!"

"And your clothes were just as shabby most of the time then as now, but if you cared you sure never let on, never complained. Remember the cabin we lived in that first year, up in the woods? You never talked about how crude it was, and it was just rough pine boards with lots of cracks. I guess it wasn't any better than this place, but you made it seem so homey. We always said that all we needed was just to get a start on our own, a place of our own, you know.

"Maybe we ought to quit this homesteadin' and go back to the sawmill. You were happy there," he ended forlornly.

"But I'm happy here, too."

"Wha—at?"

She giggled at his look of astonishment. Then seriously she answered:

"I just found out today that I can be happy here, if I leave the future in God's hands," and she told him of her experience in rediscovering contentment and trust.

"Why, that's more like you used to talk!" he marveled. "I remember you always saying, when you saw me start to worrying, 'The morrow shall take thought for the things of itself,' or, 'Sufficient unto the day the evil thereof.' Sometimes, it was 'Having food and raiment let us therewith be content; or 'My God shall supply all your need.'"

He stopped as if he was pondering that verse deeply.

Susan sat quiet, praying that the Spirit would make that truth so real that neither of them could ever again forget.

After a while she said, "You always talked about doing a little trapping. Do you suppose you could make enough at it to buy the groceries this winter?"

"Maybe, if I had the traps."

"Well, let's save enough from your next check to buy a couple dozen, if you'd like to try it."

"I thought you didn't want me to be a smelly old trapper."

"Oh, I don't know. Maybe that isn't as important as your health."

He stretched. "You know, I feel pretty good, now that you mention it. I'm awfully tired, though, and my appendix bothered me quite a lot today. Let's turn in. Wish we could sleep out here where it's cool."

"Well, we could, I guess, if you want to move the bed out. Remember how we used to—?"

Warren laughed. "Where's the girl I married? Come here, Sue."

Hammett, Ida.

Palms or Willows

BY DOROTHEA MARTIN

"Take heart; that willow that may wave today will help to propagate tomorrow's palm."

"Unto the upright there ariseth light in the darkness He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord" (Psalm 112:4a, 7).

Life is like the florist's shop, full of bouquets and wreaths. It is arranged with victories and defeats, sunshine and shadow.

Remember how the Israelites were asked to bring palms and willows before the Lord every year. Lev. 23:40. The palms symbolized gladness, victory, and immortality; the willows represented life's sadness and defeat. The Hebrew bearer was thus taught to bring both sorrow and joy and dedicate it to his God. What a lesson for us today!

Is not the undertone, or perhaps still more the glorious melody, of Christian living the calm assurance that "all things work together for good" for the Christ-centered person? Take heart, that willow that may wave today will help propagate tomorrow's palm! No Christian should ever be caught hanging his harp on the willows; despair and discouragement have no part in his life.

"Though he were a Son, yet learned he obedience by the things which he suffered" (Hebrews 5:8). "Why art thou cast down, O my soul? and why art thou disquieted within me? HOPE THOU IN GOD." The events which disturb may be only refining fires to lead us to a more perfect union with Him, making possible a deeper and more satisfying happiness. Are we perhaps so willow-minded that we fail to recognize the palms? God help us to give thanks in everything.

"And now, Lord, what wait I for? my hope is in thee" (Psalm 39:7). Isaac Watts wrote all his lovely, soul-inspiring songs after he contracted a disease which forced him to become a semi-invalid at the age of twenty-four. Over four hundred hymns issued forth from his consecrated pen before death overtook him at the early age of thirty-five. From the ebb tides of pain and ill health he arose to such sublime, spiritual heights to pen "Joy to the World," and "When I Survey the Wondrous Cross." Perhaps he never realized in full the truth of these words he composed:

"I'll praise my Maker while I've breath,
And when my voice is lost in death,

Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

Thousands have been led to more glorious avenues of praise through the inspiration of his hymns. And the secret of his inspiration? Listen:

"Great God, indulge my humble claim
Thou art my hope, my joy, my rest."

"I'll bear the toil, endure the pain
Supported by Thy Word."

Yes, ill health, which he might have allowed to develop into a whole forest of weeping willows, became an avenue of glorious palms and paeans of praise, because his hope was fixed in a God in whom he had perfect trust.

Fanny Crosby, though blind, spent a whole lifetime in such keen spiritual sight that she was able to bring others, also, to a view of the wonders of her living Saviour through her radiant hymns. There was no shadow on her countenance of faith. What sight did she possess to be able to create hymns like "Praise Him! Praise Him!" in spite of her affliction! A hymn printed posthumously gives us insight into the story of why Fanny Crosby refused to grope despairingly down the road of life in her physical blindness, but chose rather to tread firmly and surely with her hand of faith in God's unfailing clasp.

"Thou who knowest all my weakness,
Thou whose eye my heart can see;
In my hour of deepest trial,
Let my faith take hold on Thee.

"Faith that smiles when skies are frowning,
Faith that mountains can remove;
Faith that purifies by suffering
Calmly, sweetly works by love.

"While I feel Thy presence with me,
While I feel Thy gracious hand;
Gladly will I do Thy bidding,
Only waiting Thy command.

"Till the storms of life are over,
This my daily prayer shall be;
Lord, uphold me with Thy Spirit,
Let my faith take hold on Thee.

Chorus:

"Firm and fearless may I ever
Tread the path designed for me;
And tho' thorns may sometimes pierce me,
Let my faith take hold on Thee."

One's heart goes out to the little mother, who loved "to steal awhile away from every cumbering care, and spend the hours of setting day in humble, grateful, prayer." The place to which she retired was only a borrowed garden of her richer and more materially blessed neighbor, but she refused to let envy and discouragement bring her low, for daily did she pick her "palms" for a continual song of praise. And the palm it propagated! From the rich and verdant spiritual pasture which constituted her Christ-centered personality, her son learned to love and serve the God she so loved, launched out into the deep and unknown as far as mission endeavor is concerned, and became one of the first missionaries into the heart of India.

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25). What encouragement do we lend to those around us, imprisoned in doubt, despair, and handicap? A Christian life is a victorious life; we are sent to be lights in a dark and sinful world. The shackles may have bit into the hands and feet of Paul and Silas; they may have had urgent plans to carry the Gospel and testify for God elsewhere, but their zeal knew no shackles, their love knew no bounds, they praised in the place and condition a loving heavenly Father had placed them. No willows here, not a one, but such waving of palms and concentrating of praise that God answered with an earthquake, and Paul led his jailer to Christ. Is the path dark? Your light will shine all the brighter in that spot. "Blessed is the people that know the joyful sound: . . . In thy name shall they rejoice all the day" (Psalm 89:15a, 16a).

Reader, how do you do? Is life palms or willows? Which?

Glen Flora, Wis.

JUST LIKE A LITTLE SIN

A ship once wrecked on the Irish coast. The captain was a careful one. Nor had the weather been of so severe a kind to explain the wide distance the ship had swerved from her course. The ship went down, but so much interest was attached to the disaster that a diver was sent down.

Among other portions of the vessel that were examined was the compass that was swung on deck, and inside the compass box was detected a bit of steel which appeared to be the small point of a pocket knife blade. It appeared that the day before the wreck a sailor had been sent to clean the compass, had used his pocketknife in the process, and had unconsciously broken off the point and left it remaining in the box.

The bit of knife blade exerted its influence on the compass, and to a degree that deflected the needle from its proper bent, and spoiled it as an index of the ship's direction.

That piece of knife blade wrecked the vessel.

Thus one trifling sin, as small as a broken knife point, as it were, is able to rob the conscience of peace and happiness.—Rev. John McNeil.

Editorials

"Ye Have Not Passed This Way Heretofore"

The scene is the familiar one when the Children of Israel were about to pass over the Jordan River to enter the Promised Land after their long journey from Egypt to Canaan. The ark, symbol of the presence of God and containing the sacred tablets of His Word, was now their guide. They were to go into a new country in which only their spies had been. They were to cross a river which overflowed its banks at this season of the year. They knew that they would face hostile Canaanite tribes from the report of the two spies. New and difficult experiences awaited them. Through all of this Joshua pointed them to the Lord who would do wonders for them. How He led them miraculously through the river on dry land, similar to their experience at the Red Sea forty years earlier, how He delivered Jericho into their hands also by means of a miracle, are stories well known. No less familiar are the accounts of their failures and defeats when they failed to obey the Word of the Lord and to follow His leading.

The experiences of the Israelites under Joshua are constantly being duplicated in our lives. Especially do we think at the turn of the year of the untrod path that lies before us. It is true that each day offers to us experiences which we have never had before. It is true in a larger way that the new year lies before us with untrodden paths, with inevitable trials and difficulties, but also with a great potential for doing good and being a blessing.

That the new year may lead to many paths which we have never walked on before is very evident because of the grave national and international situations which are facing our nation and the world. A recent news release says that our country is embarking upon a five-year plan for militarization for defence or war. The national emergency which has been proclaimed reminds us of a similar one about eleven years ago which later led to a long and terrible war.

All of this is very serious to the people of our own nation and other nations. It also has a peculiar aspect of seriousness for the nonresistant Christian. As our nation gears its whole economy and mobilizes its manpower for total war it becomes extremely difficult to maintain a consistent position on non-participation in war in any form. The difficulties encountered by our people in World War II will no doubt be accentuated. There will be the same or greater tendencies for our young men to go along with the popular stream of thought and action and engage in some form of military service. There will be the same or greater temptations for people not in the draft age to engage in some form of military industrial effort. There will be the same or greater temptations to invest in war bonds or to profit in a financial way through the war economy and industry.

As we contemplate all this we see increasingly that as in the days of Joshua we will need the complete guidance and presence of the Lord. We will need to know and to heed His Word and to listen to the voice of His Spirit. We will need to follow the leading of the Prince of Peace and His faithful serv-

ants in the ways of love and good will and peace. We will need to teach and to indoctrinate both young and old so that they know the great principles of the Gospel of peace. We will need to cultivate a spirit of willingness to suffer for the cause of Christ, to foster a strong conviction that "we ought to obey God rather than men," and to be ready to endure persecution if it comes our way, as sharing in the sufferings which Christ had to endure at the hands of a hostile world.

But we must not let the gloomy aspects of the New Year so occupy our minds that we are blind to the opportunities which it also carries with it for witness and service. Certainly the world needs our peace witness now as much as, or more, than ever. Since a light shines brightest in a dark place, so in the midst of confusion, strife, conflicts, and warrings, the testimony and life of those who follow only the ways of love and peace will stand out more sharply than ever and therefore have a stronger impact and influence.

The coming year may offer greater opportunities for sacrificial service than most of us have yet experienced. Our far-flung efforts in relief and voluntary services of many different kinds have been a strong testimony to our Christian way of life and have been a blessing to many. In the civilian aspects of the present government program there may be many opportunities to render aid without any thought of personal safety or remuneration. Perhaps new relief fields, such as Korea, will be open for sacrificial service. Wherever we can help to alleviate suffering, instead of causing it, or help to preserve and restore life, instead of destroying it, there we will have great opportunities for doing good in this warring world in which we live. Let us keep alert to every opportunity to render helpful service to our fellow men.

We include in this New Year meditation the words of a "Declaration of Christian Faith and Commitment," recently adopted by a representative Mennonite group at a Study Conference on Nonresistance at Winona Lake, Indiana:

"While we are deeply grateful to God for the precious heritage of faith including the principle of love and nonresistance, which our Swiss, Dutch, and German Anabaptist-Mennonite forefathers purchased for us by their faith, and obedience, and sacrifice, . . . we are convinced that this faith must be repossessed personally by each one out of his own reading and obeying of God's Word, and must ever be spelled out in life practice anew. Hence we summon our brotherhood to a deeper mastery of the Scriptures as the infallible revelation of God's will for us, and to a finding afresh under Holy Spirit guidance of its total message regarding Christ's way and its application in our present world. We humbly confess our inadequacy and failures both in understanding and in following this way, knowing well that we have come short both in demonstration and proclamation of Christian love. As we renew our commitment of discipleship and ambassadorship for Christ, we know how much we need God's grace and each other's help in the fellowship of His body in learning and obeying. Let us therefore stand together and go on together in His name and for His cause."

Yes, we shall travel on an untrodden path in this new year, if our lives are spared and the Lord tarries. We need to go forth seriously and yet with the full assurance of faith that the Lord will lead and care for His people now as in the past and with the confidence expressed by Paul to Timothy: "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."

"Building Christian Homes"

The Mennonite Commission for Christian Education and Young People's Work adopted as its major emphasis for 1951 that of "Building Christian Homes." We will all agree that this is one of the most important projects that any organization could sponsor. The particular activities which the Commission will perform in this sponsorship will be bringing this matter before our district conferences, congregations, Sunday schools, young people's meetings, and other church organizations so that special attention will be given to it throughout the year.

It is also the aim of the Commission to prepare special booklets on home subjects for circulation among our constituency. To implement this part of the Commission's task a special Conference on Literature for the Home was recently held at Scottdale, at which time the needs of literature for various groups was discussed. It was felt that there were special areas of need, such as children and youths in preparation for home life, and premarriage groups, as well as newly married couples. Among married people some of the literature needs that seemed urgent were materials dealing with the functions and responsibilities of parenthood, the nurture and training of children, proper home relationships, church and home relationships, and worship in the home. A special family worship publication is under consideration. A booklet giving a Scriptural and practical discussion of the divorce question was also considered as a literature need at this time. The Commission will also prepare a bibliography of literature on the home and sponsor the publication of home articles in our church papers.

These efforts are well and good and will be appreciated as helping to meet our home needs at the present time. But there is an individual aspect to building Christian homes that is very important too, for a home is made up of individuals. First of all, the husband and wife must assume their proper relationships and responsibilities toward each other. Paul brings this out very effectively in the fifth chapter of his letter to the Ephesians. The principle of the husband's being the provider and the wife's being the homemaker still holds a large place in making for a happy home, in spite of modern departures from it. Then in the home which God has blessed with children, proper relationships must be maintained between parents and children, with each doing his part.

Our topic suggests that homes must be built. It requires effort to build a home, just as it does to establish or construct anything else that is worth while. Furthermore, to build a Christian home requires that it be founded upon Christian principles. The reason for the tragic wreckage of so many modern homes is that they were not founded upon right principles. The home was established by God and sanctioned by Jesus Christ, and only as it recognizes the claims of God and of Christ and seeks to honor and glorify God and to further the cause of Christ can it accomplish what God intended that it should and fulfill its highest purpose.

Let us recognize, then, that each of us has a part in building the Christian home. Love needs to reign between husband and wife and between parents and children. The father needs to be recognized as the head of the home and the mother as the influential supporting helpmeet which she is. Parents need to exercise proper teaching and training and discipline over the children so as to command their respect and loyalty and

obedience. The children need to render proper respect and love and obedience to the parents who labor and sacrifice for them. They need to assume their proper share of duties and responsibilities in the home. Thus all will build together an edifice of happiness and love and service.

Above all else a spiritual tone and emphasis must be maintained in the home. The Bible must be given its rightful place not only in the reading but in the family altar. Here is one place that we need to watch if the Christian home is to be founded and built and maintained. Family worship needs to be maintained and made meaningful and helpful to every member of the home, from the oldest to the youngest.

And if we parents of today build homes with a spiritual atmosphere we will be helping to prepare our children to do the same when they assume home relationships and responsibilities. If we build Christian homes in 1951 we are doing more—we are building for the future, for both time and eternity.

Entering Our Forty-third Year

With this issue the CHRISTIAN MONITOR enters upon its forty-third year and the present editor upon his twenty-second year of service in this capacity. As the year is drawing toward its close as this is being written, we look back not only over the past twelve months but over the span of the years. On the whole ours has been an enjoyable task, for we have considered it a privilege to serve the Lord in this way. We feel that the Lord has blessed the work in many ways, but looking at the past will not perform present duties, nor will it take the place of planning for the future.

We shall continue to plan the paper as a Christian magazine for the home and the Christian worker. Monthly we shall try to supply articles which will gear into the emphasis of building Christian homes. Be sure to note the article on this theme in this issue. Our helps to workers in the Sunday school and the young people's Bible meetings will be continued. Be sure to use the stimulating and challenging brief comments on the Sunday school lessons by Bro. Merle Shantz. Bro. Derstine will continue his unique and characteristic comments on the news of the world today from a Christian viewpoint. Bro. S. F. Coffman, veteran Bible teacher and expositor, continues on with his helpful Bible studies. Notice in particular his thoughtful and inspiring Bible studies on future events, as of the resurrection in this issue. Many of our familiar contributors will continue to furnish stories and articles. A wide list of our ministers will contribute sermons and articles on vital Christian subjects. Our missionaries from home and foreign fields will continue to furnish articles out of their experiences in laboring for the salvation of the lost. We are expecting to begin soon a series of articles on experiences in the South America field, by Bro. and Sister Lawrence Brunk, now located at Bragado, Argentina. Next month we shall have an interesting article, "A Trip to Italian Somaliland," by Bro. Merle W. Eshleman, medical missionary in Tanganyika. Bro. C. F. Yake, Educational Secretary of the Board of Education, will continue to favor us with educational articles.

As we close the year and begin the new we especially want to thank our faithful contributors, representing a wide range of interests throughout the church, for their faithful service, and our subscribers for their support in patronage and prayer. A blessed and Happy New Year to you all.

CHRISTIAN MONITOR PULPIT

Evaluating the New Year

BY MOSES G. GEHMAN

I must work . . . while it is day.—John 9: 4a

Time is God's mystery. Yesterday is a part of the past eternity and can never be recalled. Into the tomorrow we mortals can never tread. There is a small moment between the two eternities which we call time. It is in this "time," in the here and now, in the conscious present, that we must meet the challenge of Satan, and decide for weal or woe as we are headed for the unreachable future. As the soul embraces the overtures of mercy in this "acceptable year of the Lord" all dread of the untrodden future will vanish.

In this world of sense and time we think in terms of years, months, weeks, days, hours, minutes, and seconds. These time marks are rooted in God's creation. Gen. 1:14. We have to look to the calendar, chronometer, or perhaps the sandglass. All this speaks of earthly limitations. Last year's calendar will be laid away. The chronometer must be rated, the hourglass turned about. In this sensual world, events move in cycles. The writer of the Book of Ecclesiastes observes the natural world and sees that "the thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." Arthur T. Pierson in his book, "Many Infallible Proofs," page 145, says: "Everything human has a limit to its apparent perfection. Trace it far enough and you will find defects, if not deformities. Everything born of man or produced by him is faulty, mixed up with error. Our watches we correct by the chronometer and the chronometer must be regulated by the sun; for 'beneath the stars nothing goes right.' But God's law reveals no defects. (The Bible.) It has no limit to its perfection." God's law of variation pervades all His marvelous creation. Here is beauty and unity in diversity. As we note the measures of time, "seasons, . . . days, and years" (Gen. 1:14), and enjoy the fruitage and beauty of the earth, which such changes bring under His blessing, we are vividly reminded of God's goodness to man and all creation. The true child of God, "whose conversation is in heaven," still has a claim to that spot in the Garden of Eden which is pleasant to the sight and good for food, as he continues his pilgrimage under the shelter of the tree of life. As God marks off our allocated span of life in "seasons, . . . days, and years," we are made sensible of our standing before His all-seeing eye. God in His foreknowledge has drawn the line when "seasons, . . . days,

and years" shall be no more. The "mighty angel" has proclaimed it, "that there should be time no longer," "there shall be no further delay" (Weymouth and others). "When the mystery of God is finished, time itself shall be no more, as being the measure of things mutable, but all things shall be at length forever fixed, and so time itself shall be swallowed up in eternity" (Commentary on Rev. 10:6).

Once again the planet on which we now live has completed its course in its orbit through immense space around the sun to a certain point in the heavens in relation to the fixed stars, and we call it a New Year. We greet each other with a "Happy New Year," perhaps scarcely stopping to think what it all implies. What footprints have we left, good or bad, in the year just past, for others to follow? What are we going to do with this time extended, "if the Lord will" that we live through 1951? Let us note a number of things that should first claim our attention in this religious crisis.

1. The challenge of the fainting multitudes. Our Lord looked on them with compassion. Matt. 9:36-38. The teeming millions of today, who know not the true God nor Him who is the Way to find the Father, are a loud call to the individual Christian through the coming New Year. Our Lord's method to meet this challenge should be our method. Jesus said: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." A lot more praying to "the Lord of the harvest" through the coming year would be greatly in order with our Lord's holy will and purpose—"that the world through him might be saved." Perhaps our prayer habits as a church need to be altered some. There is a noticeable trend in our public prayers to preach to God. Let us stop preaching to God in our public kneelings and instead get somewhere "alone with God," take the advice of our Master, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Part of that reward will be to make our public prayers more fervent and to the point. May the New Year be a year of much kneeling and prayer in our closets. The Father will send the reward. He promised it. That promise is more firm than heaven and earth. The Christian Church has the power to stay the wave of atheism

through the mighty weapon of prayer (II Cor. 10:4, 5) in appealing to "the Lord of the harvest to send forth labourers into his harvest" to "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Why not make the coming year a period of special prayer, Scriptural fasting, and brotherly sharing to frustrate this crisis of the age—godless communism?

2. A time of unprecedented opportunity. The Christian is charged "to do good unto all men" (Gal. 6:10) as he has occasion. Our Lord thought and spoke in terms of "the world" (Matt. 13:38). The Holy Ghost operates from Jerusalem to the "uttermost part of the earth" (Acts 1:8). Given to men today are worldwide means for the spreading of the Gospel and the maintaining of "good works." The high-speed printing presses for making Bibles, coupled with modern rapid transit, present a great opportunity. The Laubach literacy campaigns should make the church feel responsible for the thousands who have learned to read that they get the right book, the Bible, first of all to read. Every last one of us has a first responsibility to the "home circle," but our accountability, with prayer, or means, or both, girdles the globe. Truly, God has given to the Christian Church of this generation the privilege to be a "Good Samaritan," not only on the Jericho road, but "unto the uttermost part of the earth." To us church people of America, having a spiritual heritage (very precious to us Mennonites which has been allowed to go on undisturbed) and an abundance of wealth, surrounded with many modern conveniences, and faring "sumptuously every day," this is the time, this New Year, to continue to remember the displaced persons of Europe to the point of sacrifice.

3. The extraordinary privilege. The world today is youth conscious. Governments have their eyes on the young people to train them for military service in the vast fighting hordes being maintained by the nations. The young people of this generation are under the powerful influence of well-planned war propaganda. War is glorified in a very insinuating way. Many good religious books, by notable authors, are ninety-nine per cent Scripturally sound, but there is that one page, or perchance a catching illustration, referring favorably to war and its man-made glory, and the young reader is debating in his mind whether, after all, the Mennonite Church is taking a wrong position as to war and military training. Perhaps the good Gospel sermon preached by a popular radio preacher who has no conscience on war is still more subtle. More people get it by air, and many

(Continued on page 11)

CHRISTIAN LIFE

Tests of a Christian Vocation

By RUBY P. ZOOK

"The Christian must remember that he is a steward of God, placed here on earth to serve Him honestly and faithfully, and that his vocation should be chosen with this thought uppermost in mind."

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.—Colossians 3:17.

As Christians, we have many things for which to be thankful. Let us especially thank God for the many vocations that can be called Christian. How thankful we should be that it is possible to put certain tests to earthly occupations to prove whether they are Christian or not! Many hundreds, yes, thousands, of young people are going to schools and colleges again this year. A large percentage have not yet decided upon their vocations for life. It is to such that we come with these few thoughts.

As the Christian learns to know his Lord and becomes more and more acquainted with the eternal values of life, he must choose his earthly occupation, including his need of a living, toward one great end—"the kingdom of God, and his righteousness." This one fundamental truth is found in Matt. 6:33. If the vocation the Christian chooses does not contribute in some way to make this world a better place in which to live, then he has no right to engage in it. **The first test must be service to God.** The task must be done to honor and glorify God and for the welfare of fellow men or it loses the blessing of God. If it does not help to fulfill the mission of the church in the world then it is not truly Christian. The Christian must remember that he is a steward of God, placed here on earth to serve Him honestly and faithfully, and that his vocation should be chosen with this thought uppermost in mind.

Whatever occupation is chosen, it is God's calling of Christian service for Him. Has God called you to be a farmer? Then farm for Him to the very best of your ability. Has He called you to be a carpenter? Then build houses in the name of the Lord. Has He called you to be a teacher, a nurse, a homemaker, or to some other honest task? Then joyfully do these things as unto the Lord. But do be careful. God has not called you nor me to become so established here on earth that we feel the universe could not function without our being here. He has not called us into these worthy vocations so that we become so engrossed and so wrapped up in material things that we forget the real cause to which He has called us. This means that our task must contribute to His great work of redeeming souls. If our vocations

do not encourage men and women to better living and to a closer walk with God then we should not participate in them.

Without any apologies, I should like to quote Melvin Gingerich regarding this matter of Christian vocation: "If we are to understand this Christian philosophy of work, the sense of Christian vocation must be taught constantly. Every Christian must feel that he has a calling, and that his calling is equally sacred with that of any other Christian, whether his work is ministering to the body, the mind, or the spirit. The work of the cobbler, the industrial worker, the farmer, and the minister are all equally noble and equally sacred, provided they are done with a sense of divine calling.

"To talk of 'spiritual work' and of 'secular work' is therefore spiritual snobbery. That point of view tends to create caste within the Christian brotherhood and to elevate ministers and missionaries to a special position higher than that of the rest of the brotherhood. When once the church catches the vision of Christian vocation, they will recognize that any work which serves legitimate needs of their fellow men is sacred work. They will recognize that in serving their fellow men they are co-workers with God, whether they be serving the spiritual, the mental, or the physical needs of men.

"When once our people will see this true Christian concept of work, their jobs, regard-

YOU ARE WRITING YOUR OWN STORY

No matter what else you are doing,
From cradle days through to the end,
You're writing your life's secret story—
Each night sees another page penned.
Each month ends a thirty-page chapter,
Each year means the end of a part,
And never an act is misstated,
Nor ever one wish of the heart.

Each day when you wake, the book opens,
Revealing a page clean and white.
What thoughts and what words and what doings
Will cover its surface by night?
God leaves that to you—you're the writer,
And never one word shall grow dim,
Till some day you write the word "Finis,"
And give back your life book to Him.
—Wallace Dunbar Vincent.

less of what area of human need they are serving, will be looked upon as sacred. No longer will they think that the job has no meaning in itself, and that it simply enables them to earn a living so that they can have free time to 'serve the Lord' and to have money with which to promote missions and other church activities. The task done hour by hour on the farm and in the shop will in itself be an act of worship and Christian service."

Another test of a Christian vocation and one which must be considered is this question: Will this task hinder or sever fellowship with other believers and lead away from Christ? If it does, then it must not be chosen by the Christian, for, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

In choosing a vocation, the Christian young person must know what he can do. He must take into consideration physical handicaps or weaknesses. A vocation should not destroy or waste the body. One must discover his natural abilities and what he or she is most suited to do in life.

Of the many thousand (someone has said 22,000) different kinds of work from which our job is to be chosen, to be a success it must be that for which we are best fitted. The young person should, by all means, inform himself on these many vocations and then eliminate those of little interest to him. His whole personality will be affected by his chosen work; therefore, it should be chosen with real concern for himself, as well as for others. During this time he should be seeking help of counselors and making use of opportunities to learn more about the work that interests him the most. Then he should decide whether he can enter into that field of labor with a clear conscience, and whether it will bring happiness and a sense of well-being to his own soul, as well as to the souls of those he meets in life.

The Christian must also decide if his choice is made because of a desire for the money this vocation will bring him. Again, will he choose it because of the prestige and power that come with it? If these reasons in the major part influence a "go-ahead" decision then that vocation can never be a success in God's sight. A Christian vocation should be chosen with an unselfish will and a desire to serve and to love and to lift one's fellow men.

Finally, the Christian should enter his vocation with much prayer and consecration. He should ask God to make him sensitive to the voice of the Holy Spirit. His final decision should be made with heavenly wisdom and complete obedience to the will of God. This may cost something. It may mean giving up one vocation for another. It may even mean denying oneself the joy of staying at home with loved ones and friends. But what could be greater than a call to active Christian service in this sinful world! Not one vocation out of the 22,000 could

bring larger and more eternal dividends. However, not all of us are called into such service, but God does desire that the vocations of His children be chosen in such a

way that they may serve Him and others in whatever they do and thus remain faithful to Him throughout life. Rev. 2:10.

La Tour, Mo.

My Life and Consecration

BY TILLIE YODER

What better New Year resolution could any one make than to give himself to God in full consecration!

Consecration is not a highly dramatic, emotional experience. It is not found by chasing after "it," by seeking for the "it" from one "mountaintop" experience to another. Such a chase often leads one to frustration and confusion. Consecration is not an "it." It is an act. Consecration may affect one emotionally, but it is not primarily feeling.

Just because a person is a large supporter of the missionary work of the church does not necessarily mean that he is a consecrated person. He may be doing it for purely selfish reasons. He may be doing it to quiet his conscience. He may be doing it because of his unwillingness to participate in other activities carried on by his congregation. Or it may be that he wishes to hide the evil in his life by apparent deeds of righteousness.

Sometimes people feel that consecration is the receiving of the Holy Spirit. The Holy Spirit is a gift to every believer and comes upon confession of faith in Christ and a willingness to follow His teachings. Follow through John, chapters 13-16, and see how often the Holy Spirit is promised to those who love Christ and do His will. Then go also to the Book of Acts and see to whom the Holy Spirit was given. Consecration should lead us to give the Holy Spirit greater control of our lives, but just because we are led to an experience of consecration does not mean we have not had the Holy Spirit previously. It simply means we have restricted His exercise in our lives.

Consecration of one's life may take place at conversion. It should be the normal fruit of a conversion experience, but often it is not. Consecration more often comes with maturity and growth in the Christian life. One's Christian life, however, is in danger of becoming fruitless if he is never brought to a total commitment to God. Christ must be made supreme Ruler and Lord, not only a Saviour.

I am not necessarily a consecrated person simply because I give all my time to the work of the church. I may do it and grumble about my allowance as if I were merely an underpaid employee of the church. I may wear myself out in the work of the church because I have a terrific drive to make myself good. Perhaps I feel this will in some way pay for my life of sin and win the approval of God. But this is not consecration. What, then, is it?

Consecration is a deliberate act of the will. It is a decision. But it is also a continuing attitude. It is my response to the love of Christ for me. It is my unqualified devotion to the will and work of God because I have received the undeserved love of Christ in my

redemption from sin. It is a life commitment—a commitment to holiness and service. But how do I do it?

In Rom. 6:16 Paul says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience to righteousness?" But he also urges: "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Twice he says we should yield ourselves, and then that we should yield our members as servants to obedience, as instruments of righteousness. We consecrate ourselves, then, when we yield ourselves—our bodies, our hands, our feet, our possessions, our all, as tools in the hands of God to do and to practice righteous deeds. This comes by a deliberate decision of the will. It may come at a crisis in our lives,

but it may also come in the quietness of Bible study and as the consequence of a clearer understanding of the unsearchable love of God for me. Such an understanding should provoke me to a response of love, on my part, to give myself wholeheartedly to Christ and His service. I present my body a living sacrifice. I become an offering to God to serve and love Him with all my heart.

How will this affect my life? What difference will it make? It must lead to holiness of life. This does not mean that I will put on a religious air and constantly talk in sanctimonious terms, but it does mean that my life will be free from a practice of sin. Where once I practiced the works of the flesh, I now bear the fruit of the Spirit. All of life is now controlled by the dominating consciousness that I belong to God.

It will also lead to a life of service and witness. To the Christian there is no alternative. This may be in the form of full-time work for the church, or it may simply mean that you carry out your vocation or do your job with the conviction that this is the particular place in which you can best fill your place in the kingdom of God. This will mean that you are the best kind of farmer, father or mother, bricklayer, or carpenter that you can possibly be for the sake of the kingdom of God. Your whole life becomes one of service and witness because you live it in the context of your devotion to God.

Scottdale, Pa.

Ministerial Support

BY S. H. BRUNK

"How does my daily life support the work of my leaders?"

There is only one source of any real support, though it may often be given by human hands. David says in Psalm 37:25 that in all his lifetime he never saw "the righteous forsaken, nor his seed begging bread"; yet we feel sure David never saw manna fall to anyone. God either deliberately blessed people's own labors or caused others to supply their need from their abundance. Just so we think of support of anyone. God either blesses their own labors or moves others to share their blessings with them.

We believe most of our conferences and congregations have some plan or system of giving help to their ministers; and we feel it wise. We would not like to think of paying our ministers directly for the sermons they preach or other service they render, lest they may have no reward of their Father who called them to this work. A neighbor asked me why our pastors work at all, and my reply was, that they show us how to live a Christian life, as well as tell us how. He thought the idea good.

My burden to be considered in this article, however, is largely concerning the support that the leaders of any flock need, support which is not figured in terms of money, such as the giving of hearty approval to their work and readiness to stand by and encourage in any trial, so aptly typified in Aaron and Hur's

standing under the arms of Moses. Ex. 17:12. We like to think of our ministers as being in especially close fellowship with God, and little is accomplished by those who are not; yet the nearest to God see sufficient in the church and world all about them to make them feel that they need special help. And if they are outspoken in denouncing evil, there will be enough opposition to cause them to need special blessings.

Perhaps nothing is more damaging to ministerial aid than for the official to think himself "being picked at" when one tries to help him by suggestions. To be sure these suggestions must be given in a kindly way, and must come from a warm heart. Then, too, the official who doesn't feel his need, perhaps needs the most help. If he drives the latest model car and owns several farms, he cannot expect much financial support; and, if he has a good education and is an eloquent speaker, he may need a lot of grace in keeping order in the church; yet, if he himself doesn't know his need, help will need be given by those in the flock, and only the most spiritual can give it constructively.

It is true that members of the same occupation, who have like problems and sorrows, can walk together and work together more readily. Yet, if there is any class where carpenters and tent-makers should be able to

work together in peace and love, one would think the official body should be an example in this. Some of the ministry, too, have a pleasing personality, which may be a stimulus to their support; however, these who do not have this pleasant disposition may need our prayers the most.

Yes, the sheep today, as always, must be led and not driven, but there is no greater need in the official body than divine leading. If we are not getting the feeding we hunger for, if things in the church are not going as they should, the place to first talk about it is in our closet. No human help I have ever received had more uplift to it than a brother's statement to me: "We are remembering you in our daily prayers."

Only a part of the ministerial work is done in the pulpit. Are we praying for our leaders to live above reproach in their six work days each week? Actions have a loud ring, and it is by these that the world is convinced that we have been with Jesus. Just what sort of message are you praying for to be given from your pulpit next Sunday? This ministerial support in prayer is what we are thinking of just now.

May our ministry solicit this support far above the giving of material aid. And, though God may by their hands perform the

miraculous, let us never worship men, since they are only men of like passions with us, but may we receive their teaching with open hearts, allowing the Spirit to convince us of our duty. If we hesitate to tell our minister that we enjoyed or appreciated his message, fearing he may be exalted, could we not tell him that we enjoyed the message from the Lord today? And perhaps we could inform him that we are asking God to give us a live message next Sunday. This support can be given in numerous ways; perhaps by just a smile or nod of approval when the truth is spoken.

Then how does my daily life support the work of my leaders? About every act of my daily life should be an "Amen" to the truth spoken to me on Sunday. Our testimony will not be, "Come and see a man who told me all things that my neighbor did"; but, "who told me all things that ever I did." May this support be enlarged in our every congregation.

There are times and conditions when our leaders who give themselves continually to prayer and preaching of the Word need to be helped in a material way, but all spiritual leaders are in constant need of the type of ministerial support referred to in this article.

Denbigh, Va.

Adorning the Doctrine

By J. WARD SHANK

The truth of the Word or the doctrine of God is a beautiful thing.

Bishop Lewis Shank during the later years of his ministry was frequently heard to say, "If all church members were just like me, what kind of church would my church be?" That is a good question to ask ourselves, for we should recognize that the influence and personal testimony of every member of the church does count for much.

In Titus 2:10 Paul gives us an admonition to "adorn the doctrine of God our Saviour in all things." The doctrine of God is the teaching of God. All the truth that God has revealed to us is brought together in this expression. God would have us live the truth, and in that sense we adorn it.

The truth of the Word, or the doctrine of God is a beautiful thing. The more we know of it the more we are inspired by its beauty, its harmony, and its completeness. But it should not be like a mere motto on the wall, for much better than the motto is to have its truth shown in the lives of those who read it.

Sometimes we see the Word of God in strange hands. People presume to teach it who give plain evidence that they themselves have not been saved by its message. Or men will quote the Bible freely, applying it jokingly to everyday situations. Some use it merely as a charm, thinking that to own a Bible or to have one on the living room table has a certain virtue, while they forget its teachings. All such do not adorn the doctrine of God.

Paul not only gives us the admonition to adorn the doctrine of God, but he tells us the secret of how it is done. In the verses following this text we are told that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:12). Now that is a clear-cut prescription. The doctor doesn't write it in Latin. We are to leave off the worldly lusts—pride, covetousness, anger, ambition, and such like. We adorn the doctrine of God by a holy life in this present age.

A man recently said to me, "You Mennonites don't believe in sanctification, do you?" Certainly we believe in sanctification. We believe in the holy life, in living according to the will and the Word of God. True ministers everywhere preach both holiness and Christian duty. Inner piety and Gospel obedience go together. The word "sanctification" means both to be cleansed by God and to be set apart to the purposes of God. Thus we believe in and teach a balanced view of sanctification. To adorn the doctrine we must practice what we preach.

The true meaning of adorning is to add grace and dignity to an object. Needless to say, many attempts at adornment fail miserably of this true purpose. That is because the wrong method is used or men try merely to conceal the true state of affairs. Hiding a bad heart makes a hypocrite. The fashion devotee becomes a dandy. The man who is wise in

his own conceits becomes a fool. The fool trying to look wise becomes a joke. The blind leading the blind fall into the ditch. How fittingly does God tell us to deal first with our hearts and thus bring forth a true adornment of all the doctrines of God!

Many times we are moved in spirit by the truth of God. How beautiful, how wonderful and how harmonious is His Word! David loved the law of God. When it is secure in our affections we will seek with all our hearts to translate it into living characters.—Pastoral Letter.

Broadway, Va.

EVALUATING THE NEW YEAR

(Continued from page 8)

young people do not read religious books. The most unread get the propaganda over the air waves. I venture to say, that no young man, unsettled in his convictions as to war and military training, will listen long to the fervent prayers of a great radio preacher as he pours out his heart for the success of the boys in the armed forces, until he feels that he should go to war too. "How readest thou?" said our Lord. Again He says: "Take heed therefore how ye hear." Are we, as church leaders and parents, aware of the powerful influences of the above-named means on the hearts of young Mennonite Christians to make them military minded?

We are thankful to God to live under a government that recognizes the tender conscience of every Christian young man. Every young man who has completed the special form for conscientious objectors (No. 150) in making his claim to be deferred has in effect said to the "powers that be," "I believe in a Supreme Being whose precepts to me are superior to those arising from any human relation or authority." This puts the conscientious objector under an obligation. The young brother who is deferred from military service for conscience' sake should consider it a privilege to do something in a sacrificial way for the public welfare of our "goodly land" while our neighbor's boys are taken into the army. This is the unusual opportunity for the younger generation on this New Year's day and through the year and perhaps years to come. Anyway, this is the time to start thinking along the line of making some sacrifice for the welfare of others. Our government and our communities have a keen eye on the young man that is left at home while others fight and die on the battlefield.

This third section of this article is written especially to bring to the fore the voluntary service movement in the Mennonite Church. Here is an opportunity of which many young people of draft age have already made use, and thus have shown to the world that they are willing to sacrifice for the spiritual welfare of destitute souls. We encourage other young men to do likewise. This is the time to think in terms of sacrifice. May we all thus evaluate the New Year and "work while it is day" for "the night cometh when no man can work."

OUR HOME CIRCLE

Building Christian Homes

By ALMETA HILTY GOOD

"Building Christian Homes" has been adopted as the major emphasis of the Mennonite Commission for Christian Education and Young People's Work for 1951. In this article the writer brings out some of the requisites for building happy, spiritual, Christian homes.

Are you thinking of getting married?

A Christian home begins with two people who are like-minded. Of course, no two people agree perfectly on everything, but between two who disagree on interests, purposes in life, and friends and recreations, there can be little besides physical attraction, which may not be enduring for a lifetime, and can scarcely hold a home together. Two who differ in their religious beliefs radically, who are on opposite sides of the fence called conversion, really have few things in common.

Two girls were talking. The one was married, and the other was in favor of the idea, if rightly done, but in the meantime had used her years in worth-while service.

"I suppose Clem would make a good husband, for instance, if he were a Christian," the one remarked to her old schoolmate.

"Yes, I've often thought he was good husband material, for some girl," agreed the married one.

"But I wouldn't want to marry him or anyone like him and try to convert him later!" the other added.

"No, I don't think either it would work. Isn't it odd? I wonder if every girl at some time or other meets some young fellow that she could like pretty well if it wasn't for that one necessary thing. I know I did once. I don't know whatever became of him."

"Yes, I knew one like that too. And the queer thing about it was that he didn't seem to know the difference!"

"How do you mean?"

"Why, he was one of these fellows who goes to church regularly, who thinks he's pretty good; why, I'll tell you, I don't believe he even knew he wasn't saved! It didn't take very long for me to find it out, though. You know, we listen, and we can tell. I guess he never did know why I wouldn't—well, I've known others who knew they were saved, and everybody else knew it, too. But sometimes it seems to me that all the nicest fellows are spoken for."

"I remember I used to think so too. But that was before I met My Man!" They laughed.

* * *

If you would have a happy home, choose wisely your friends, for it is the group you are with that influences your ideals. But ideals are odd things, and they can get out of

hand. We need to remember that people are just humans, and every one has his faults. I read once somewhere years ago that one sign of the emotionally immature person is an attitude of looking for someone with certain qualities that you have decided you want in a mate, rather than for a person with whom you are happy and congenial, whom you love and who loves and needs you.

Having chosen your companion, one with common religious beliefs, and with whom you can agree to some extent as to what you hold important, what you strive for, be it financial success, opportunities to serve your fellow men, cultural surroundings, or a little of all these, and having married—then what?

Then comes the day-by-day living together and working out of the adjustments that come up. But let us not look too far forward, and try to meet all the difficulties from this point. This is the time to enjoy the companionship and love of one another. "Sufficient unto the day is the evil thereof." How blessed we are that there is a God ruling our little universe who does not let us know in the beginning all



A PRAYER

Lord, make me a channel of Thy peace
That where there is hatred, I may bring
love;

That where there is wrong, I may bring
the spirit of forgiveness;

That where there is discord, I may bring
harmony;

That where there is error, I may bring
truth;

That where there is doubt, I may bring
faith;

That where there is despair, I may bring
hope;

That where there are shadows, I may
bring Thy light;

That where there is sadness, I may bring
joy.

Lord, grant that I may seek rather
To comfort than to be comforted;
To understand than be understood;
To love than be loved.

—Messenger of Peace.

the trials and difficulties that we will have to face, all the times of sickness, of doctor bills, of children too frail, and financial pressures almost beyond endurance, mortgages to be met, and stormy times of one kind or another! "He giveth more grace," Thanks be to Him! and that is always sufficient for the present need. And we might forget in the meantime to enjoy all the little moments of sunshine in between, if we could see ahead. Too often we do fret, anyway, being creatures predisposed to worry about things over which we have no control. And then how we miss the opportunities for fun and merriment because we are too busy fretting to notice the unusual cloud formation, the fleeting bird-song melody, the funny little happenings of the day that make such good sharing around the supper table! How much better such supper fare than scoldings and complainings!

If divorce comes into our church, it will be because of our attitudes toward home life. No home is free from trouble and problems, and those who are continually seeking a Utopia-like home happiness go from one romance to another seeking what can never be attained by "marrying the one and only right person." Successful homes are the product of successful marriages, and they in turn are attained by constant determined effort on the part of all involved.

A recent copy of "Woman's Home Companion" printed a very thought-provoking article entitled, "A Man Wants a WOMAN For a Wife." The idea presented was that girls can be so trained against their natural responses to men that all their contacts with the opposite sex lack the natural, feminine spirit and appeal. It was not so much the popular idea of sex appeal (which was pointed out as generally degraded and perverted), but the violent reaction to it to the other extreme that does the harm.

I had wondered, before reading this article, why some perfectly wonderful girls, good housekeepers, and neat, attractive in their appearance though they were, simply lacked a feminine response to the masculine. Perhaps the answer lies here. At least I am inclined to think the author came close.

Let me but repeat the theme: A man wants a WOMANLY woman for a wife, and conversely, A girl wants a MANLY man for a husband.

This statement is not presented here as a cure-all for all the misunderstandings of two who are beginning the building of a home. There always have been misunderstandings where we mortals live together, and there always will be.

But some of the traits that will help any young—or old—couple over these times are: TIME, a healthy sense of humor that can laugh at one's own mistakes and blunders, and LOVE.

TIME shows all things in a better perspective. If you feel like blowing up RIGHT NOW, and "throwing in the sponge," wait until tomorrow. Sleep on it first. And don't forget that the Bible says, "Let not the sun go down upon your wrath." I guess I used to go by the idea that it meant to get it all said before the sun went down. And talking things over calmly will often show where

the misunderstanding lies—usually in some little thing. Even blowing up can clear the atmosphere, and is better than brooding over slights and hatching out bitterness. But there is a better way, the way of LOVE. Read I Corinthians 13.

We can undermine the confidence in each other as husbands and wives by the attitudes of oversensitiveness or bitterness we take, and encourage in our children. If we refuse to recognize that **there is no fellowship without conflict**, that is, conflicting ideas and ways of doing, etc., we will likely be headed for trouble sooner or later. There must be confidence, one in another, or there will be suspicions and recriminations. How much happier, how much likelier to find eventual adjustments and co-operation is the home where mutual love is underlaid by mutual trust, honesty, sincerity, and dependability!

In building a Christian home, every young couple should insist on a home to themselves, even if it is just a one-room shack. No matter how small the income, how crude the furnishings, let there be this privacy for those first intimate meals, and the after-work recreational activities. Explore each other's thoughts and dreams, learn to express your worship thoughts to one another, and share your problems. This is what a home is for, and a home without love, companionship, and tenderness is no home in the real sense.

And when the children come, enjoy them with the same calm security and love—and they will return it in riches of true happiness!

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

What are we going to do with this verse? Among parents I have heard it discussed, time and again, and often the consensus of opinion is that it doesn't seem to be borne out, but—but, if God says so, it must be true! A Sunday-school teacher I once had cleared a good deal of the fog away by focusing our attention on the meaning of that word "train."

"What does it mean to train? To teach? There must be some difference. When we train a vine, what do we do?" He asked these questions to get us thinking, and it was a good approach, for it stayed with me these ten years or more.

"To train is to see that it goes that way," he said. He was right, too, wasn't he?

A home needs to be Christian, and, to be so, the two who build it will need to be trusting, practical, neat, diligent in their stewardship, easy to get along with—which all should come as an outgrowth of being **Christian**. Being comes before doing.

We need more Christian homes. But even more rare and greatly needed are truly spiritual homes. Building a spiritual home takes time.

There was once a young couple who were deeply in love as all newly married couples should be. They were both Christians, both of the same faith, but as time went on there began to be frictions arising in the home, for the pressures of circumstances piled higher and higher.

The frictions resulted, in the main, from the fact that the wife wanted to have a spiritual

home, but the husband had become so engrossed in the cares of this life that he was constantly driving himself to get ahead. His time was all taken up, except for a hurried routine private devotion, perhaps; and family devotions, too, had to be gotten over with as efficiently as possible.

The wife had to do the best she could. But she could not build a spiritual home all by

herself. It takes two people to build any kind of home; it takes WE, OUR, and US, instead of I, ME, AND MINE. It takes two **SPIRIT-FILLED-PEOPLE** to make a **SPIRITUAL HOME**.

That husband was defrauding his wife, by robbing her of the joys of a spiritual home. "Defraud ye not one the other."

Hammett, Ida.

If I Don't Marry

BY NORMA RANDOLPH

The writer sympathetically analyzes and solves for herself an acute twentieth century problem. The Apostle Paul deals with it in I Corinthians 7. Learning to know and to accept and to love the will of God helps to solve any problem.

I celebrated my thirtieth birthday the other day, not with the usual secrecy that keeps a woman from mentioning she has reached that age, but with a party. I wanted my friends—some of whom are worrying about being old maids—to see that the single life can be heralded with joy instead of deep sympathy.

By now it definitely seems that spinsterhood is the Lord's plan for my life, and the recognition of that possibility has given a feeling of security and contentment and a specific aim in life. I have seen girls, however, make themselves miserable and waste all fruitful years between eighteen and thirty, living from day to day with no goal in mind, just waiting restlessly for The Man to come around. Fruitful years, I say, because it is during this time that they should be preparing and training and gaining experience in various skills that can be put to use for the Lord just in case The Man never does appear.

I am neither feminist nor man-hater, having had my share of dates, including one proposal. Nor do I scorn marriage as an institution, having come from an ideally happy Christian home where love has been the keynote of the family relations. If I were ever in love, I am sure I would want to be married. But it hasn't happened, and since I am God's child through faith in Christ, I refuse to regard my spinsterhood as the result of an unfortunate fate. I know there are no accidents or mistakes with Him. If He has work for me to do which I could not do if I were married—and I think that is very likely—why, then I want His perfect will for me far more than I want the highly touted joys of marriage. I have personally seen too many examples of Christians who went into marriage without taking God into account, and I have seen the unhappiness that results.

Marriage, of course, has certain advantages. But so has single life. And for every advantage in marriage, I have found its compensation in single life. The Lord takes care of that for His children in accordance with the word, "No good thing will he withhold from them that walk uprightly."

One of the advantages of marriage is the security of belonging very particularly to one person, of contributing to that one's happiness, and of sharing life's experiences. Ac-

tually, I believe the romantic phase of marriage has been grossly overrated in America through every medium—fiction, advertising, radio, and motion picture. I have seen sweet girls walk to the altar, starry-eyed, and I have seen those same girls a few years later, completely exhausted by the responsibilities of wifehood and motherhood, tired and worn-looking, the stars all gone. So far as I'm concerned the romantic side of marriage is one of its least important factors, although I confess it looks nice.

However, the matter of security is a strong argument. But see its compensation: The Lord usually provides one or two particular friends who can supply one's need for the security of close companionship. In almost every case where God has asked some child of His—man or woman—to remain single for His sake, He has provided a close and enduring friendship with some other child of His to make up that lack. In my case, it is a roommate. I may not have her with me always, but I know that if she leaves, someone will be provided to take her place. I know it because He says very plainly: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time" (Luke 18:29, 30).

One fear which sometimes besets a man or woman contemplating a single future is that of physical or emotional damage because of denial of the normal expression of the sex instinct. Not too many years ago it was held by some authorities that such denial would create all kinds of inward conflicts and repressions, making one a maladjusted wreck, physically and emotionally. Reputable physicians and psychiatrists no longer believe this. They have found that the unused secretions of the hormone-producing glands are absorbed into the body through the blood stream, where they are redirected into other forms of creative energy. This redirection of energy is called sublimation, which is as different from repression as a canal is from a dam. In other words, I don't need to worry about the ill effects of a completely continent life. Because of my continence, I have at my disposal for use in the Lord's work creative energies which I would not have otherwise,

It is up to me to seek God's guidance in finding a suitable outlet for those energies, or I will be repressed, and seriously.

One joy single people forego is the joy of parenthood. The privilege given to a married couple of initiating and then nurturing another life is an undeniably great one. Parenthood teaches lessons of love and sacrifice and dependence which cannot be adequately learned in any other way. But if I lack parenthood's blessings, I also lack its burdens. The responsibility for the physical and mental and spiritual well-being of the children whom God gives is not to be taken lightly. So many bad things come to children—sickness and accident, wrong habits, personality difficulties, waywardness—that I believe in denying me the blessing of parenthood, God has given me another blessing: that of exemption from its sorrows and concerns.

Besides other compensations which God provides when He withholds marriage, there is the very definite advantage of the independence which is inherent in the single state. If I know that the Lord wants me to take on another job in my church, or to make a gift in excess of my tithe to some needy organization, or to take a speaking engagement in another state, I have no married partner to consult and convince. I simply take on that job, or make that gift, or take that speaking engagement. With no family ties to bind me, I can put all my time at God's disposal. I can enter full-time Christian service as the Lord leads without the worry that my salary will not adequately cover my family's needs. I have only myself to consider and can restrict myself sharply, if need be, without concern for another's well-being. If I hear the voice of the Lord calling me to a field of service in another part of the country, or out of the country, again I have no one else to take into account. I don't have to worry about my partner's health in a new climate, or his happiness in vastly different surroundings. I am the only one to make the adjustment, and so I can obey what I believe to be God's will without question or reservation—without the problem of first persuading a reluctant partner, and then—if I succeed—of making that one happy in the new situation.

This independence means that there are many things I can do for the Lord, as an unmarried person, which I could not do if I were married. This may hold true more often for women than for men. There are men undoubtedly who have had to renounce marriage "for the kingdom of God's sake"—missionaries doing vital pioneer work in places where a family would be a hindrance rather than a help, or evangelists whose constant travels make a normal home life out of the question. Christian young men ought to consider the fact that God may be calling them to a life of self-denial and sacrifice of the comforts of ordinary family life, in order that they may do a particular service for Him. I have known men, convinced of God's call to foreign missionary service, who had to stay home because of the ill health or unwillingness of their wives.

But more often it is women who must forego marriage in order to do a service for

the Lord. Men can become husbands and fathers without changing their status in the business world; but only rarely can women become wives and mothers without giving over their professions or careers—that is, if they are to go at the job of motherhood to which God has called them. However, in giving me a single life, God has privileged me to serve Him in a way that is denied to most of my married friends. I have my spare time free for leadership of a Christian club, for extra activities with the Sunday-school class I teach, for help in the offices of a couple of Christian organizations that often need an extra hand, for putting my musical training to use, for doing the writing which I enjoy, for church visiting and so on.

I feel bad when I hear Christian girls bemoaning their single fate. Besides throwing their energies wholeheartedly into the various God-honoring activities of their church and community during evenings and week ends, very many of them could and should consider the possibility that God might be calling them into His service full-time.

Besides the obvious needs of the mission field for teachers, doctors, nurses, laboratory technicians, and linguists, there are the almost forgotten needs of Christian organizations here at home. In the offices of mission boards and of various Christian organizations and institutions, there is a crying need for trained stenographers, typists, bookkeepers, accountants, receptionists, and file clerks. Christian publishers want competent artists, photographers, layout specialists, writers, proofreaders, and editors. Christian institutions and camps are always on the lookout for capable teachers, deans, directors, counselors, house mothers, cooks, and dietitians. Churches are constantly looking for pastoral assistants, secretaries, youth directors, music directors. Home missions boards need missionaries: specialized Christian organizations need alert, consecrated field directors and staff workers besides office help. And notice that it is not the dull, routine jobs that so often go unfilled, but the interesting administrative positions that call for initiative, resourcefulness, and keenness of judgment.

There is almost no limit to the variety of skills which the qualified unmarried Christian may invest in the Lord's service. The excitement of travel, the thrill of acquiring new engrossing skills, the stimulus of association with many of God's choicest saints, the exultant consciousness of having a very definite job as God's collaborator—these blessings belong to the single person who is free to seek and obey God's will gladly, choosing His best, though it may not include marriage, above all other desires.

In asking me to remain single for His sake, the Lord has not withheld happiness from me by any means. Rather, He has given it in overflowing measure! I can't think of one of my married friends with whom I would change places. I am His child; He loves me and is caring for me; He has given me the unbelievable privilege of being in His service. Should I be unhappy then, just because I am not married? A thousand times, no.—From HIS Magazine.

Shall We Learn?

BY MAY GENEVIEVE MCGEE

Shall we go back over three hundred years and learn the art of living from the Pilgrim Fathers? We may discover that from the past from lives lacking modern thrills.

The Pilgrims had a great Thanksgiving feast, and we marvel that in the midst of pain and overwhelming difficulties ahead, they wanted to give thanks. At this first Thanksgiving were men and women and children whose fathers, mothers, sons, and daughters had failed to survive the hardships of the first cruel months, and there were trials ahead. They had faith. It was religion that inspired the Mayflower's voyage. It was religion that sustained them through the hardships of the early terrible years. If they could be thankful so can we though time has brought its trail of sorrow and changed lives.

"Amidst the storm they sang,
And the stars heard and the sea
And the dim aisles of the forest rang
With the anthem of the free."

Yes, there was a housing shortage. They were in a wilderness. The ground was covered with snow, and the wind from the ocean was bitterly cold. They must build homes. Trees were cut down with axes and log houses built. At first the houses had no floors. They were carpeted with sand. There was no glass for the windows and oiled paper was used. And, remember, these Pilgrims and their families came from comfortable homes in England. Governor Bradford told why they came. It was for the propagation of the Gospel. After the gathering of the first harvest by the New England colonists, they were so grateful, that the governor proclaimed a day of Thanksgiving, and for many years since then the President of the United States has urged that we assemble in places of worship to give thanks to our Lord.

Some say the Pilgrims were serious and somber. Listen. If you were in a wilderness in November you would never forget that New England winter. Would you laugh and joke if you were in their circumstances? These people were strong, rugged. Let us thank God that these people who loved and honored the Bible and desired freedom to worship were the founders of this nation, which will always be a great nation if it does not forget God.

"What sought they thus afar?
Bright jewels of the mine?
The wealth of seas? The spoils of war?
They sought a faith's pure shrine!
Ay, call it holy ground,
The soil where first they trod!
They left unstained what there they found—
Freedom to worship God!"

—The Watchword.

HOW HE SURRENDERED

Charles Simeon, when young, read in a book that the Jews knew what they did, when they transferred their sin to the head of their offering. The thought rushed into his mind—"What! may I transfer all my guilt to another? Has God provided an Offering for me, that I may lay my sins on His head? Then, God willing, I will not bear them on my own soul one moment longer; for I see that God laid my sins on Jesus."—Sel.

MISSIONS

"God Is No Respector of Persons"

By Roy S. Koch

An old truth, we say, but how long will it take Christian people to accept it fully? Bro. Koch is Field Secretary of the Mennonite Commission for Christian Education and Young People's Work.

Of a truth I perceive that God is no respecter of persons.—Acts 10:34.

There are a number of things I see not only in this text but in the verses immediately following in Peter's sermon. I want to look at this message and also at the end of this sermon to see what result it has on those who listened. We will see that what Peter expressed here is a great truth. We want to see the principles of acceptance with God. Peter gave us two. One is the absolute impartiality of God, and the second is the universality of His grace. The impartiality of God is often overlooked. The Jews made a very bad mistake when they overlooked this principle consistently. Peter went into the house of the Gentiles, and the Jews could not understand it. When he came home they took him to task for having revival meetings for the Gentiles. Peter said in effect, "What could I do? I was the victim of circumstances." "Then hath God also to the Gentiles granted repentance unto life." It dawned on the Jewish brethren too that it was possible that God would save even the Gentiles. Why do we have the story of Jonah anyway? Because he was an object lesson that the Gospel was for all. Again and again the Jews limited God's grace to their own nation. Even the Jewish Christians never did break away completely from their narrow nationalism. They identified their culture with Christianity. I used to wonder as a boy how it was that the Jews were not all Christians when there were so many converted in the early days. They gradually dwindled away in power because they insisted on Jewish forms for the Gospel.

Sometimes we preach very good sermons from the Scriptures, but they do not touch us here and now; we had better make applications to ourselves. If God is absolutely impartial, then He will save the colored persons as well as the white. Some people take exception to this statement. If God does save them He relegates them to a lower class, they think, but God will save Russians, Germans, Indians, people of any color, of any class, and of any race. It makes no difference to Him. The souls of all men are black with sin. God sees the color of the soul and not of the skin. We are all alike in that respect. Paul says in Romans 3:23: "For there is no difference: for all have sinned, and come short of the glory of God." We had better be careful about making any distinctions. The

white race is superior in their own minds only.

I would like very briefly to touch on an angle of deception that we are prone to carry, that is, that there are certain classes of people who are particularly susceptible to the delusion of the devil—that God makes a difference in people. Those who are rich, highly educated, and rate high socially, are looked up to by their fellow men. People make a difference, so they think God does too. The Bible gives sad pictures of some of these people.

For instance a young man came running to Jesus—a rich man, a ruler. He had just about everything that could be desired. He was eager to have this question answered, "What shall I do that I may inherit eternal life?" Jesus had him answer his own question. What does the law say? He knew the law. Jesus said, "Go and do that, and you are all right." He said further, "If you really love your fellow men, go and liquidate your assets, distribute them among the poor, and come

LAUNCH OUT

Launch out into the deep.—Luke 5:4

Launch out into the deep with Christ, my soul.

For He will guide you safely to the shore; Although the storm may break and high waves roll,

The calm will soon replace the tempest's roar.

Launch out, at His command, into the dark;

You will not need a compass or a chart; He is the helmsman of each fragile bark— With Him near by all anxious fears depart.

Launch out, like Abraham in days of old, Who knew not whither his new course would lead;

God's plans are best and will in time unfold—

He hastens to supply our every need.

Launch out, have faith, when you shall hear His call,

For faith responds to all that He demands;

The trusting heart who gives to God his all Need never fear His call to unknown lands.

—By Clyde Edwin Tuck.

and follow me." But he turned his back on the Lord; he walked away sorrowful. Jesus loved that young man. Two people were sorry that day; Jesus was sorry and so was the young ruler. As far as we know he never came so close to eternal life again. He might have been a Paul if he had met the test then. He might have been another John, but we do not know his name. He walked away. He loved his money.

We have another picture of a rich man who also lived in luxury but who did not respond to God and so found himself in torment when he left this life. Then he wanted to be a missionary. He wanted by all means to send a missionary to some of his brothers. Abraham told him it was too late. He should have been a missionary while he was still living on earth. I suppose that rich man in hell thought: If only some preacher of the Gospel had had the courage to tell me I was lost!

We Mennonites belong to the upper middle class. We cannot quite enter into the sympathies of the poor, but our missionary work is on that level. We do not have much missionary work among the intelligentsia, or upper class. They need the Gospel message too. They are in a very dangerous position. Take the chief priests who had a high social rating. They did not accept Jesus because it endangered their social position. It takes too much humility to lay aside your position and meet the requirements of Christianity. There were Pilate and Herod. They were political figures. They were confronted with Jesus, and they knew Jesus was an honest man. Then Pilate went and sentenced Him to death. What kind of justice was that? Pilate's political position was at stake. It cost too much to be honest with Jesus. That is why Paul said in I Cor. 1:27, "Not many mighty, not many noble, are called." They are called all right, but too often they do not respond. They have too much to give up.

In the same chapter Paul talks about the Greeks with their education. Their educational standards were the highest of their day. You see those are dangerous things. Paul goes on and says that God has chosen the weak and foolish and simple things. "God is no respecter of persons." Not many of the noble respond, but they can. Some do. We have a Nicodemus, a Joseph of Arimathea, a Job, a David. They can be fine Christians. Paul tells Timothy to tell the rich that they have a wonderful opportunity to give their money. They have more opportunity than the poor man. God can use the rich, but He will take the poor man too. More people will respond from the lower classes than from the upper classes.

Sometime ago a friend of mine bought a house. I thought to myself, I would never have bought that house. It was dark and gloomy. There were great big shrubs and trees around it. It made the house dark and forbidding. My friend chopped the hedges down, cleaned up the rubbish, the garden, and the brush. He remodeled the house inside and out. Now it is a very fine house. I was a typical blind person. I saw the house as it was. This friend of mine saw the house as it could be made. So often we are prone to see a sinner as he is and don't see him as he

could be. A sinner may look ever so bad, but get the Master Architect to remodel him inside and out and he will be different.

In the next verse of our text, Peter says, "But in every nation he that feareth." He talks about the universality of God's grace. I have an idea that Peter said more than he knew. He said the truth. We believe it theoretically, but I wonder if we believe it practically. Peter started to preach a sermon. His audience of Greeks and Romans, or foreigners, was saved.

Last summer I was asked to preach in the House of Friendship in Kitchener. There was a motley assortment in that congregation. One man and one young woman seemed to pay very strict attention. After the service, the superintendent came to me and said, "Will you come up into the back room? There are two young people here who would like to give their hearts to the Lord." The young man was Hungarian and the woman was Italian. They were refugees. He was studying to be a lawyer when the iron curtain was approaching. Then he went to Italy where he met this Roman Catholic girl and married her. They came to our shores just six weeks before. He had been a member of a ritualistic church but never converted. The Spirit was working with them. She could not speak English at all and he could speak little. I was to lead them to the Lord. That was some special circumstance. I tried to talk to him in German but my high German is not very good. I didn't get very far until I said, "You talk to me in German, and I will talk to you in English; the director will interpret." Finally we got to the place where they knelt down and prayed. He prayed in Ukrainian, and she in Italian, confessing their sins. The director prayed (I don't know in what language) and I prayed in English. When they got up, the tears of joy flowed. They were redeemed. The marvelous grace of God was manifested to those people. "In every nation he that feareth him, and worketh righteousness, is accepted with him." Praise God for such a wonderful Gospel.

I would like to take you to three references in the Book of Romans:

Therefore hath he mercy, on whom he will have mercy.—9:18.

For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.—18:11-13.

For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! —11:11-13.

Paul generalizes here as does Peter in our text. We have to particularize. My name is not written in the Bible; it is not in the inspired text. How am I to know how to be saved? I just read my name in under the "whosoever," and I see that God saved me. Bless His holy name. What about all my sins? I confessed them under the "whosoever," and God saved me from every sin. I found peace in my heart because God's grace

is universal. I am happy to be a Christian.

The conditions of our acceptance with God are given by Peter as follows: "But in every nation he that feareth him, and worketh righteousness, is accepted with him." Does it mean that we have to tremble and be terrified in the presence of God? It is rather that respect for God and that fear to do evil, that makes us obey God and do nothing else. Our attitude toward God must change. A sinner is at enmity with God, and now Peter says that if we change our attitude and fear God and respect Him, we are well on the way to meeting the conditions to be saved. "And worketh righteousness." People may be theoretical Christians but not very good practical Christians. We must reduce our faith to the practical. When it is practical it changes our lives. It doesn't make any difference where it happens or to what class, but when the Spirit of God comes in to the heart and works righteousness, you will find the same character pattern all over the world. The

IN HIS HAND

**"Lord, how can I a chosen vessel be,
To bear Thy name to others far and
near?
Those precious contents carried, Lord, by
me,
An earthen vessel, frail and full of fear?
Lord, what if that weak vessel soon should
break,
Leaving some one without a taste of
Thee?"
But He made answer very tenderly:
"I know that thou art frail indeed to
bear
The message I have put within thy soul,
But nothing that is handled with great
care
Is broken, though it be a fragile bowl.
I chose thee not for any strength of
thine,
But thou art in My hand, O child of
Mine."
—Sel.**

Spirit of God is working in our lives a reproduction of Jesus Christ. This changes our everyday living. It influences our right-or-left-hand pocket, depending on where our billfold is. Our Christian experience is also going to do something to our farming and recreation.

The means of acceptance with God are found in Acts 10:42-43: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." The first means to salvation is a knowledge of Jesus. If there is no knowledge of Jesus Christ, God can be impartial and still souls will go to hell. Peter also said: "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12). That is why he urges that we should preach and testify. There is to be some energy and earnestness there. That is why we send missionaries to foreign fields.

People can be very sincere but can never be saved but by the grace of God and by the knowledge of God. Sincerity alone cannot save. To accept Him is the second means of salvation. The Old Testament prophets all pointed forward to Someone who was coming. Now we have to preach His coming to all the world.

As you look at the sermons of the New Testament two points stand out—the death and resurrection of Christ. He is the central figure in all preaching programs. We must make Jesus Christ known. We do not have to be a systematic theologian to preach. I hope the day will never come when a college education or some artificial requirements will be asked for Mennonite preachers. When God calls a person who is not educated, He can use that person to preach the Gospel somewhere to save souls to His honor and glory. It is Jesus Christ whom we must exalt. We read of Philip that when he was at Samaria, the Spirit called him down in the wilderness. He met the eunuch reading in the Book of Isaiah who asked, "What does the prophet mean?" And beginning at the same Scripture he started to preach to him Jesus Christ. That is the great subject of all our preaching. Of course, some can distort that. I heard a preacher say, "Preach Jesus Christ." The emphasis he put on it was that you don't need any doctrinal teaching, just Jesus Christ. He forgot, that the Ethiopian eunuch asked, "What doth hinder me to be baptized?" When did Philip tell him of baptism? Jesus said, "Go, . . . and make disciples of all nations." Yes, that is the Gospel. All doctrine hinges on the person of Jesus Christ.

The results of acceptance with God are found in verses 43, 44. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." These words make it a wonderful and thrilling thing to be a preacher of the Gospel. I feel like going on preaching when we can tell people what Peter told them here: "If you accept Jesus Christ, you will have remission of your sins." "To him give all the prophets witness." I tell you it is a burden to carry a load of sin. The human heart was never designed to carry it. We cannot carry it. Jesus carried it for us. Calvary is a testimony to all ages of what God thinks of sin. He forsook His Son there. God could do nothing less if He was going to redeem the world. Some people esteem sin lightly. Look at Calvary and hear the cry that comes from the darkness. That is what God thinks of sin. When the Spirit takes a sinner and makes him conscious of his sin so that he will look at Calvary, he finds forgiveness in Jesus Christ. You can tell the worst sinner that if he takes Jesus Christ his sins will be forgiven.

You may know that story of Finney who was asked by a drunkard and gambler to go along home one night. He was warned by his friend not to go, but he committed himself to the Lord and went. He was led through dark alleys, and when he reached the man's home, he saw guns, whiskey bottles, etc. The man turned, locked the door, and said, "Tonight I heard you say 'whosoever' will come to Christ will be forgiven. Does that mean

me?" "Yes, it means you." "Mr. Finney, you don't know what I have been, a drunkard and a murderer. Can you say when you know that, that I can be forgiven?" Then he told how he had killed people and had done almost everything that was bad. Again he said, "Mr. Finney, can you tell me that I can still be forgiven?" Mr. Finney said, "You have swung before me the darkest life I have ever heard about but I can do nothing less than to tell you, you can be forgiven completely if you accept Jesus Christ." That night the man accepted Christ.

Those are the experiences that thrill a preacher—when he can take the worst sinner and say, "By the grace of God you can be forgiven," and then see the light come into his eyes. Have you ever seen it? Ah, that is

a thrill! Peter says that if you accept Jesus Christ you will receive the remission of your sins. They all opened their hearts. Then the Spirit of the Lord fell upon them; they were filled with the Spirit. That is the goal of all our preaching—sinners filled by the Spirit of God and living in the Spirit. I have been thrilled many times in evangelistic meetings to see young souls struggling with that question and deciding for Christ. I saw a young girl struggling to put up her hand during an invitation. Finally she shot up her hand and then the burden rolled away. When the burden of sin leaves and the Spirit of God comes into the soul, it is a wonderful experience. I wouldn't want to be anything but a preacher of the Gospel.

St. Jacobs, Ont.

Soul-Freezers and Soul-Heaters

Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of the Holy Spirit that warms the souls of men; or it may be heavy and chill with the gloom of discontent and selfishness or poisonous with the taint of secret sin and self-esteem.

By the atmosphere surrounding us every person with whom we come in contact is consciously or unconsciously affected.

Reader, by which atmosphere are you surrounded? It may be you have accepted Christ as your personal Saviour, and are thus saved from the awful doom that awaits those who have refused the sacrifice of His shed blood; yet the Holy Spirit does not have His right of way in your heart, and your nature is so carnal that it freezes the souls of those whom you meet from day to day.

When you see a Christian brother or sister erring in his or her walk, do you speak to such a one in the spirit of kindness, or do you condemn and criticize those whom you consider weaker than yourself.

What is your attitude when you come in contact with sinners who have reached the bottom of the pit of corruption? Do you draw the robe of self-righteousness about you and shun them as you would a serpent, or do you recognize them as lost souls for whom the Saviour died, and endeavor to lead them to Him?

Remember God's first and greatest command is: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27).

Our neighbor is anyone (regardless of race or station in life) to whom we can do good and be a blessing; so each and every lost soul is our neighbor. Since we loved ourselves enough to seek salvation for our own soul we should likewise love the soul of our neighbor enough to do all that we can with the help of the Spirit to make the Saviour known to a lost and dying world, working while it is yet day; for "the night cometh, when no man can work" (John 9:4).

We all may be successful soul-winners, because, just as God is not willing that any

should perish but that all should come to repentance (II Peter 3:9), so He is willing that all who are saved might be powerful workers in His vineyard. However, in order to receive this power, we have our own part to play which is, first, after having become a member of His family by accepting the shed blood of Christ as our atonement, we might have a wholehearted passion for lost souls. Second, we must be surrendered wholly unto Him, willing to go where He would have us go though it may be out into the highways and hedges (Luke 14:23); say what He would have us say, and do what He would have us do, giving up all of self and selfish interests, desiring only to be instruments fit for the Master's use. Third, we must spend much time in prayer and search the Scriptures daily that we may break the Bread of Life in an intelligent yet simple way so that they who know nothing of spiritual things may be made to realize their need of Christ and accept Him as Saviour.

The most useless one in God's family is the Christian with no power. So many fail to have power because when dealing with lost souls they put self to the front and with the spirit of the Pharisees (Luke 18:11) tell what great things they have done for God. But God has said all our human righteousnesses are as filthy rags, Isa. 64:6. So let us present Christ and His sacrifice.

Let us open our alabaster boxes and give sacrificial service to God, keeping self in the background and pray as though all the work depended on God, but working as though it all depended on us, so that the Holy Spirit may be personified in us and thus draw others to Him.—Virginia Bounds.

NO REGRETS

For doing good to all.
For speaking evil of none.
For hearing before judging.
For thinking before speaking.
For holding an angry tongue.
For being kind to the distressed.
For asking pardon for all errors.
For being patient toward everybody.
For disbelieving most of the ill reports.—Sel.

ANOTHER "FIRST" NEW TESTAMENT

Another "first" New Testament has now been published by the American Bible Society. This is in the language to be known as Kikwango, a trade language used by 16 mission stations in a large area in southwestern Belgian Congo, in the Kasai River area. The people speak many tribal languages but few understand the Fiole Kikongo in which there is considerable literature, including a translation of the entire Bible. Kikwango, however, is used by about 500,000 people.

Translations of several of the Gospels in Kikwango had been prepared by J. A. Brower and other missionaries of the Congo Gospel Mission as well as by Mrs. Ernestine Straus Janzen of the Board of Foreign Missions of the Mennonite Brethren Church of North America. These had been published by the British and Foreign Bible Society, the Scripture Gift Mission and the American Bible Society and by the missions, at various times since 1935. They were so eagerly received that both missions were eager for a complete New Testament, feeling that the time was still far distant when either the Fiole or the Lingala Scriptures would meet the needs of the people. The Bible Societies, however, felt that there should not be two New Testaments in this area and the two missions agreed to collaborate on a union version. This was prepared by Mrs. Martha H. Janzen with the aid of, among others, one particularly well-qualified native Christian. After examination by Dr. Eugene Nida, Secretary for Translations of the American Bible Society, the manuscript went to the printer in 1948, the Testament being published jointly by the British and Foreign Bible Society and the American Bible Society. The book will also be used by the Unevangelized Tribes Mission.

Ten thousand copies have now been published, bound in limp black fabrikoid. The text has been supplied with subject heads and with references.—American Bible Society.

KEEP ON THE ROAD

A young man just starting out upon his work in the ministry was one day talking to an aged minister in London who had spent a lifetime in the service. The young man said: "You have had a great deal of experience; you know many things that I ought to learn. Can't you give me some advice to carry with me in my new duties?"

"Yes, I can," was the response. "I will give you a piece of advice. You know that in every town in England, no matter how small, in every village or hamlet, though it be hidden in the folds of the mountain or wrapped around by the far-off sea, in every clump of farmhouses, you can find a road which if you follow it, will take you to London.

"Just so every text which you choose to preach from in the Bible will have a road that leads to Jesus. Be sure you find that road and follow it; be careful not to miss it once. This is my advice to you." The old minister's advice should be followed by everyone who, in any capacity, presumes to be a teacher of divine truth.—Selected.

BIBLE STUDY

Christian Doctrine

XCVIII. Resurrection

BY THE BIBLE STUDY EDITOR

While we are inclined to think of this subject as one that should have been considered earlier in this series of studies, and perhaps, should have been placed earlier than the subjects of hell and heaven, it may also be considered in the light of the life which continues after all earthly experiences and during the time that heaven and hell exist. The resurrection life is one that differs from the conditions of this world, and there is no further light in the Scriptures concerning any other condition of life than that of the resurrection.

In this life we have to do with the changeable world history and with the changing eras of time as revealed from heaven to men. The Scripture deals with the changing experiences in each human life. Men are shown to pass from the innocence of childhood to the consciousness of sin. They turn from sin into a relationship with God through faith unto salvation. They change their character from that of sinner to saint. They grow in grace and in the knowledge of the truth. They die and await the time of resurrection, and then they are caught up to be with the Lord. What the life is and what are its interests in the realm of the resurrected may only be conjectured. There are a few visions of the eternal realm of God from which the life of the saved ones may be indicated; but there is found no change of location or condition in the resurrected life. Both the realm and the life are of that spiritual nature which none can know until having entered into it by the operation of the power of God at resurrection.

What is said of the saints is also true of the sinners. For it is certain that the unrighteous will also be raised and stand before God in the day of judgment. There will be no intermediate place for the sinners after the final judgment. Rev. 20:12, 13. Previous to the time of judgment, there was a death and a hell (Hades). But at the judgment, death and hell had given up the dead that were in them and both death and hell were cast into the lake of fire. But the lake of fire continues; for all those whose names were not found written in the book of life were cast into the lake of fire. Rev. 20:15. This is the lake of fire into which the devil, the beast, and false prophet had been cast, and in which they "shall be tormented day and night for ever and ever" (Rev. 20:10). There

will be an existence of the wicked after their resurrection from the dead.

It is for this reason, the eternal existence of men resurrected from the dead, that this subject of resurrection follows that of heaven and hell.

Resurrection, a Christian Doctrine

It is very evident that the saints of old time believed in the resurrection of the dead. But had there been no such belief or teaching, it must become a Christian doctrine because it was certainly taught by our Lord Jesus Christ. This teaching was one of the "I am's" of His declaration. "I am the resurrection, and the life" (Jno. 11:25). During the entire period of His ministry Jesus told of the life which continues after death, and that not of a life separated from the body, but a life that should be related to Himself when He should be raised from the dead. The word "resurrection" is used only twenty-eight times in the Bible, and only in the New Testament. But the fact of the resurrection is stressed in the use of other terms which imply the resurrection of man from the condition of death.

The teachings of Jesus concerning the kingdom of heaven include references to a life after death. Matt. 5:29, 30 states that it were better to pluck out the eye, or cut off the hand, than that the **whole body** should be cast into hell, or Hades. This is definitely an assumption that the body is included in the matter of saving the life. Mark records the same teaching but states: "It is better for thee to enter into life maimed, than having two feet to be cast into hell, into the fire that shall never be quenched" (Mark 9:43). See context. Also Matt. 18:8, 9, referring to offences, very definitely suggests that entering into life has a close connection with the body and its members. There is a life beyond this earthly existence, and the body which belongs to this life and to the individual has a relationship with it. The Sermon on the Mount states that men should lay up treasures in heaven (Matt. 6:20), and that they should enter in at the strait gate that leads to life. Matt. 7:14.

But in the discourses recorded by John there is a more definite mention of the resurrection of the body. In order to establish His relationship with the Father, Jesus

claimed the power of the Father, even to the raising of the dead. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (Jno. 5:21). In a very definite statement Jesus declared that He will raise the dead. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (Jno. 5:25-29). The first reference, (verse 21) may readily be interpreted as the quickening into newness of life. In this connection also, the person hearing and believing on Him, "hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (verse 24). But the later exposition of this power of resurrection cannot apply to the spiritual resurrection or conversion, for it distinctly mentions the grave and a coming forth from the grave, both of the good and the evil. The grave is the place of the body which dies. It is never referred to as the abode of the soul, neither as the place of the soul or spirit after death. Jesus declared His power to raise again the bodies of the dead: "The hour is coming, in the which all that are in the graves shall hear his voice and shall come forth." Jesus does not state the hour, but declares that there will be such an hour. In the days of His ministry, only a few were raised from the dead, and only one came forth from the grave. After His resurrection, "many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27:52, 53). Note, that only many, not all, of the saints arose. And it should also be noted that the word **after**, has reference to the time of their arising, and not the manner of their appearance. Not all of the dead had heard His voice at the time of His rising from the dead. He was the first fruits of them that slept.

Jesus confirmed the fact of the life hereafter of those who have believed in Him, and those who have been acknowledged faithful in the days past. Moses and Elijah appeared with Him on the Mount of Transfiguration. Moses died in faith. Elijah had ascended into heaven. The Lord buried the body of Moses, but both were alive in the spirit realm at the time of Jesus' ministry on the earth. They were concerned in the things of God which would occur after their time. They communed with Christ concerning "his decease which he should accomplish at Jerusalem" (Luke 9:31). The fulfillment of their hopes lay in the work of redemption which Christ would accomplish by His death. The

Old Testament saints "all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39, 40). The perfecting of all saints will not occur until all shall be made perfect. It will be at the time when the Lord shall call all His saints in Christ to be joined together in one. Eph. 1:10. Moses and Elijah are alive, but they have not been glorified as one day they shall be.

Martha was acquainted with the fact of the resurrection, but she was not acquainted with the power of it. "I know that he shall rise again in the resurrection at the last day." Jesus confirmed her faith in the resurrection, and proved Himself to be the power of resurrection by calling Lazarus from his grave. Lazarus was not raised in celestial glory. He remained with his family, as did the young man with his mother, and the little maid with her parents. Jesus proved that there is a resurrection, because there is One who has the power to call the dead from their graves.

Jesus was able to convince those who denied the resurrection that there is such a fact. The Sadducees neither believed in the resurrection nor in angels, citing the case of the seven brothers who desired to fulfill the law by taking the wife of the deceased to raise up seed to their brother, which involved a problem in their minds. Jesus reminded them that they knew neither the Scriptures nor the power of God. Matt. 22:23-32. Especially would Jesus call attention to the power of God, which was vested in Himself. He also showed that when men are dead, they continue to live, as was the case of Abraham, Isaac, and Jacob; and that the law of human relationships is changed at death. Cf. Rom. 7:1, 2.

During His conversation with the disciples at the Temple, just before the time of His death, Jesus told them of two great gatherings of people. In Matt. 24:29, 30, ff., he told them of the tribulation that should come, and then of the sudden appearing of the Lord. His angels shall come with the sound of a great trumpet and shall gather the elect from the four corners of the earth. Nothing is stated as to a resurrection taking place, but there is an intimation that the angels shall gather all saints unto the Lord. The uncertainty of the time is illustrated by the incident of the Flood. The need of faithfulness unto His coming is shown by the unfaithful servants. The selection of the saints from among men is pictured in the taking of one and the leaving of another. The selection of a group was indicated in the parable of the virgins, when the wise ones were permitted to go in with the bridegroom and the foolish were too late, because they were obliged to go and buy oil for their lamps. Going in to the marriage evidently portrayed a heavenly condition for the wise virgins.

The second gathering which Jesus mentioned was that of the nations who would be summoned before Him when He should sit upon the throne of His glory and all the holy

angels with Him. This will be a time of judgment for the good and the evil. The judgment character of this assembly is also prefigured by the parable of the servants to whom the Lord divided His goods. Matt. 25:14-46. This scene also intimates the judgment of all, when raised from the dead and appearing before the final court of Christ and receiving their final judgment. Verse 46.

Besides the special declaration of Christ regarding the resurrection of the dead and the number of references to a time of judging the dead, the great proof of the resurrection is revealed in His own rising from the tomb on the third day after His death. There are three things which enter into the proofs of His rising from the dead.

The Foundation of the Doctrine of Resurrection

The first proof of Christ's resurrection from the dead is that of His own appearance to His followers. There were others who knew of the incidents concerning this great event, but they gave a wrong testimony to the people. Before the authorities they told the truth, that there had been a great earthquake and that an angel from heaven had appeared and rolled away the stone from the sepulcher and that they had seen the event. But their testimony was withheld by bribery, and the absence of the body from the tomb was explained by the lie that the disciples had come by night and had stolen the body from the grave. But the shrewd Jews never made an effort to recover it. Jesus was careful to reveal Himself to His followers at the very tomb from which He had arisen. Those who first came returned to Jerusalem to tell the disciples what the angel had said, that He was alive. The two women who later worshipped Him, holding Him by His feet, could bear witness that Jesus had risen from the dead and that they had held His body which was not to be touched. John 20:17. Mary tarried by the grave until the supposed gardener appeared, whom she questioned as to his disposal of the body. Jesus spoke to her, and told her to report to the disciples that He would ascend to the Father.

The second testimony of His resurrection is that of the disciples who had mourned His death and then were active in proclaiming His resurrection. This fact was the heart of the Gospel which they preached. "I delivered unto you **first of all** that which I received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day" (I Cor. 15:3, 4). This testimony of the disciples was not one of hearsay. Jesus had remained on the earth long enough after His resurrection to prove definitely to all of His disciples that He had risen from the dead. Five hundred brethren at once had seen Him, and such a testimony could not be disputed. There was sufficient proof of Christ's resurrection from the dead in the days of the apostles. By their evidence they could challenge all men that Jesus had risen from the dead, as He has said previous to His death, and it devolved upon the enemies of Christ and the Gospel to prove that He had not

arisen from the dead. No proof was ever advanced against the resurrection of Christ during the apostolic witness, and no proof has since been advanced against this truth. Men may present theories as to there being no resurrection of the dead, but these are invalid unless there is proof to support them. The wisdom of this world and the sciences advanced by man are vain unless supported by facts. There are many traditions concerning resurrections, and there are many proofs of persons having been raised from the dead, but there are no evidences that men have arisen from the dead after the manner of Christ's resurrection. The miracle of His resurrection was not completed until His ascension unto the Father. "I ascend unto my Father, and your Father; and to my God and your God" (Jno. 20:17). It is such a resurrection as this which has been promised to the believers, and for which they hope.

The third testimony of the resurrection of Christ is that which comes to us from heaven. His birth was declared by the angels, first by Gabriel, and then by the angels of Bethlehem. But the witness of the living Christ who had risen from the dead, comes from Christ Himself. Paul, with great humility, acknowledged his great unworthiness to receive from heaven the message of Christ whom he persecuted. "I am Jesus whom thou persecutest." Saul could not have persecuted a dead man. The one whom he persecuted by afflicting the Christians, was alive and His voice came from heaven, and Paul saw the Lord in heaven. I Cor. 15:8. If this had been an invention by men it would have come to naught. But, it came from God and continues to live.

The final proof of His resurrection, the last Scriptural record of the basis of our faith, came to John when on the Isle of Patmos. Being in the Spirit on the Lord's day, he heard and saw his Lord. At the beginning of his ministry John had first visited the empty tomb of Jesus; then he saw Him who had risen from the dead. He heard His great commission, and then saw Him ascend until the cloud received Him out of sight. In the days of his banishment he again heard the voice, and saw the form, of the One who had loved him. "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man" (Rev. 1:12, 13). Who could better have identified the Son of man? "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17, 18).

The days of the apostolic witness were drawing to a close. The Gospel of the resurrection had spread abroad unto life and salvation to all who had believed. Before the departure of the last of the apostles Christ had given another revelation concerning which He told John to write. The last mes-

(Continued on page 27)

EDUCATIONAL

The Educational Work of the Mennonite Church

BY CLAYTON F. YAKE

Educational Secretary of the Mennonite Board of Education, Bro. Yake tells how the Board functions under its new constitution.

The beginning of the twentieth century, 1900, must have been about as crucial a period in the history of the Mennonite Church as is the half century mark, 1950. Fifty years ago there was within the church a spirit of missionary expansion which had to express

itself for the best interests of the church and the increased investment of potential talent which she had. The result was beginnings in educational, publication, and missionary endeavor of a kind which today have grown to enormous proportions and world outreach. Let us trace briefly just one phase of this growth, the educational work.

From that time to where we are today seems long when we think of fifty single years, but very short when we look at them in retrospect. During this period of time what is now Goshen College and Biblical Seminary came into existence; Hesston College likewise had its birth. These two institutions together were administered under the Mennonite Board of Education, incorporated. Near the quarter turn of the century, Eastern Mennonite School had its birth, and was administered by the Virginia Conference Board of Control, and not under the Mennonite Board of Education. Thus the work continued for a decade or more with the desire among a number of church leaders for a more unified educational effort in our church.

The Board of Education, recognized by General Conference as its agency for promoting educational work in the church, through another decade of prayer and consecrated effort, eventually adopted a new constitution whereby a unified promotion of our educational work is a practicable possibility. A new type of board meeting was experimented with in a special meeting at Kitchener, October, 1948, and was adopted at the regular board meeting in February, 1949, at Elkhart

Indiana. The first regular board meeting of this new type came into effect, October, 1949, at the Stahl church near Johnstown, Pennsylvania. At the February, 1949, meeting at Elkhart a new constitution was adopted, and during succeeding months the changes were

put into effect so that the board meeting of October, 1949, was guided by new constitutional regulations. The year from October, 1949, to October, 1950, was the first full year during which the new constitution was in effect. The forty-seventh annual meeting

of the Mennonite Board of Education at Archbold, Ohio, in October, 1950, proved the worth of the new constitution, and was concrete evidence of the possibilities of a united promotional program for our educational work. An understanding of the function of the Board under the new constitution will make clear the possibilities of a united church-wide effort for the promotion of all of our Christian education.

of co-operation and of willingness to work together will make possible for us as a denomination, during the next ten years in particular, the expansion and effectiveness of our educational work in a way that will bring rich blessings upon us. Let us carefully notice now how the new constitution affects the board organization and makes possible united co-operation.

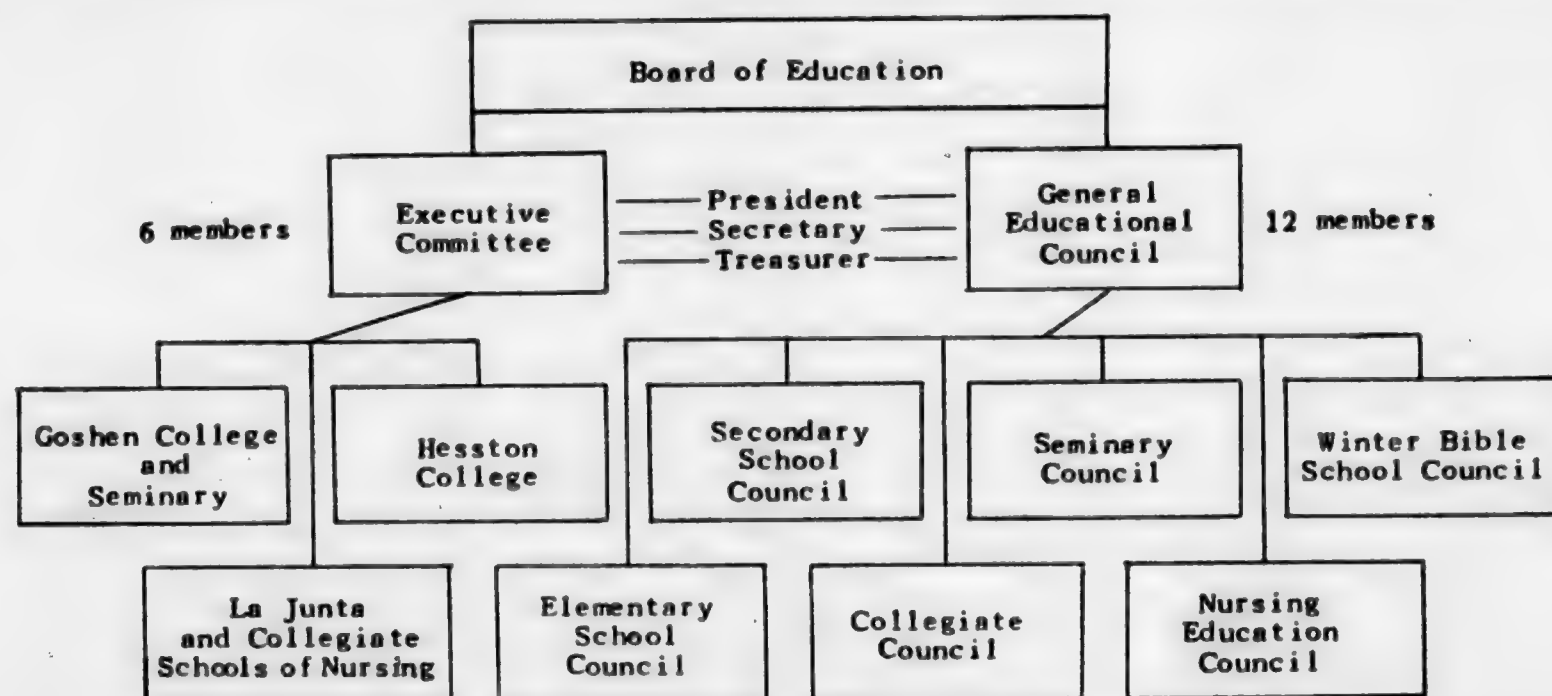
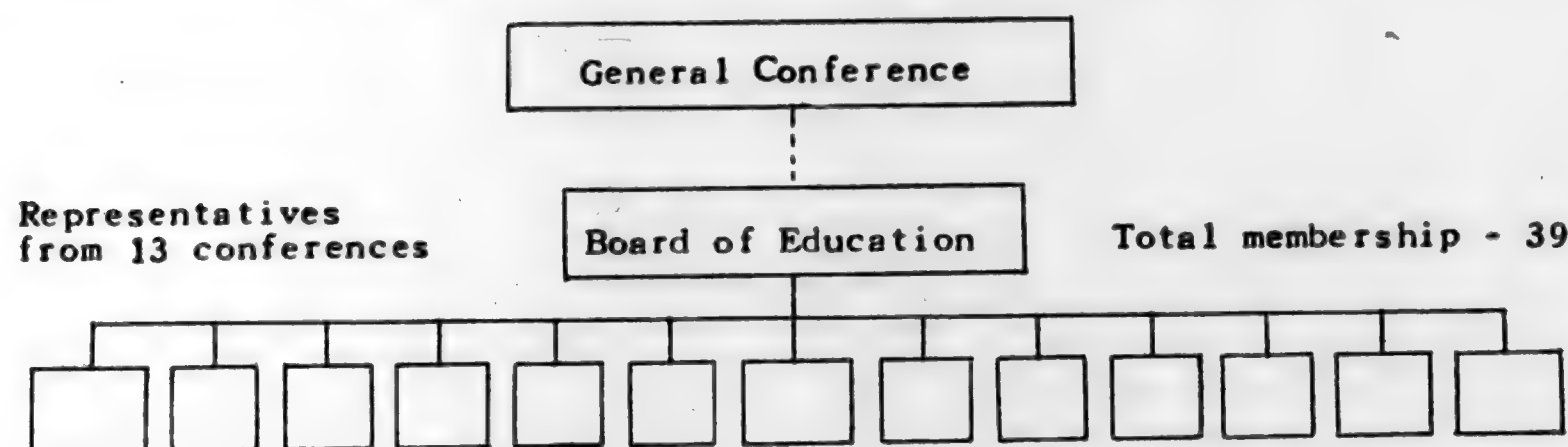
I. Relationship of the Board to Conferences.

The Board of Education is comprised of thirty-nine representatives from our thirteen church conferences. The Board gives a report of its work to the General Conference, but General Conference does not administer the work of the Board. The Board is autonomous—that is, it directs its work by virtue of the authority vested in it through the constitution and its church-wide membership representing district conferences and educational institutions.

Between its annual sessions the work of the Board is administered through its executive committee of six members. The minutes of the executive committee are sent to every member on the Board following each executive committee meeting; this keeps all Board members informed of the work which is being done, and makes possible a truly democratic procedure.

II. Educational Councils.

Under the new constitution there are created six educational councils, and one general council, as follows: Elementary School Council; Secondary School Council; Collegiate Council; Seminary Council; Nursing Education Council; Winter Bible School Council; and the General Educational Council. The six educational councils are referred to as Area Councils because each council is re-



sponsible for a distinct phase of educational work. The Elementary Council devotes its attention to giving guidance and counsel to the elementary school work, regardless of where it may be; the Secondary School Council gives its attention to giving guidance to high-school work; and so with each one of the other councils. The particular area of work falling to it is given special consideration and the attention which it needs. In no case, however, do any one of these councils endeavor to administer the schools which come within its area of responsibility. They seek to minister through giving help, guidance or assistance, as may be requested.

III. The General Educational Council.

The General Educational Council, comprised of twelve members, carries responsibility for the allover guidance and direction of all of the educational work in our church. It carries no administrative responsibility whatever, and does not attempt to operate any one educational institution, regardless of the area in which such institutions may be.

The General Educational Council is responsible to the Board of Education and brings its report there at each annual meeting.

Through this arrangement all schools may receive equal help and support, irrespective of whether or not they are under the Board of Education and administered by it or whether they are under a local board of control which administers it.

The Board of Education, as a board of control, administers only Goshen College and Seminary, Hesston College and the schools of nursing. In such capacity it serves similarly to the district board of control which operates Eastern Mennonite College and to the local board of control which operates the Johnstown Christian School and the local board of control which operates the Franconia Christian Schools.

A careful study of the illustrations herewith will make quite clear the lines of relationship.

IV. The Office of Educational Agent.

The General Educational Council has created an office of educational agent. It selects a person to serve in and through this office as a minister from the Educational Council to the schools and institutions coming within the scope of each of the area councils. He is the servant of the General Educational Council and of the area councils and of the schools within the area councils. From the office of Educational Agent flows the publicity, such as the Church School Day Bulletin, and material for our periodicals of special interest to the educational work. Because of this it is important that he keep in close touch with the schools, and, to do so, one of his duties is to visit them as it may be practicable and possible. The Educational Agent is to be a co-ordinator of the educational work and to render impartial service to all educational interests.

V. Some Special Things Which Are Being Accomplished.

Through the work of the area councils, the General Educational Council, and the ministry of the office of Educational Agent a number of worth-while things have been accomplished and are being done.

"The Christian School," an eight-page monthly paper printed ten times a year, is being published by the Board of Education through the Elementary School Council.

The Christian schools are being visited and encouragement given to the work in various ways.

Minimum standards for elementary and secondary schools are in the process of being prepared finally for publication, which should be in the immediate future.

A Christian philosophy of education is being prepared by a special committee appointed by the General Educational Council and is supposed to be ready by commencement time, 1952, the Lord willing. The writing assignment is given to Paul Mininger, chairman of this committee. An advisory committee of five is also appointed to assist the philosophy committee by counseling. Final approval of the work rests with the General Educational Council.

A Conrad Grebel Lectureship Foundation is in the process of being effected, and this foundation will provide the finances for the

preparation of this Christian philosophy of education.

A Christian Teacher's Registry is in the process of being prepared and should very likely be completed some time in 1951.

A Mennonite Teachers' Association has been authorized, and a committee is to be appointed by the General Educational Council on December 16 for drafting a constitution and providing guidance for this organization. In addition encouragement is being given to organizing local teachers' associations.

All these things are done in the interest of every school in our denomination. All are being served by this work, regardless of where they are located and regardless of the local organization. As mentioned before, the work of the area councils, the General Educational Council, and the work of the office of Educational Agent are guiding and co-ordinating ministries. In this manner the educational program of our entire denomination may, by the blessing of God, go forward unitedly for the advancement of our own denomination and His kingdom.

Scottdale, Pa.

Going to Bethel

BY IRA D. LANDIS

The writer, Chairman of the Christian Nurture Committee of Lancaster Mennonite Conference, tells us interestingly of the fall meeting of the Mennonite Commission for Christian Education and Young People's Work at Bethel Church, West Liberty, Ohio, and of his trip to and from Bethel.

Ever since the days of Abraham man has been going to Bethel. Gen. 12:8; 13:3, 4. Jacob recognized it as the house of God and the gateway to heaven (Gen. 28:10-12; 31:13), and it was for more than one reason sacred to him. Gen. 35:8. He recognized that the holy requirements of the Lord were given to be heeded (Gen. 35:3, 4), and thereafter the terror of the Lord fell on his enemies. Verse 5. Here later the Ark of the Covenant rested for a season. Judg. 20:18, 26, 27; 21:2. We were looking for similar blessings in going to another Bethel upwards of thirty-nine hundred years later, and many blessings attended.

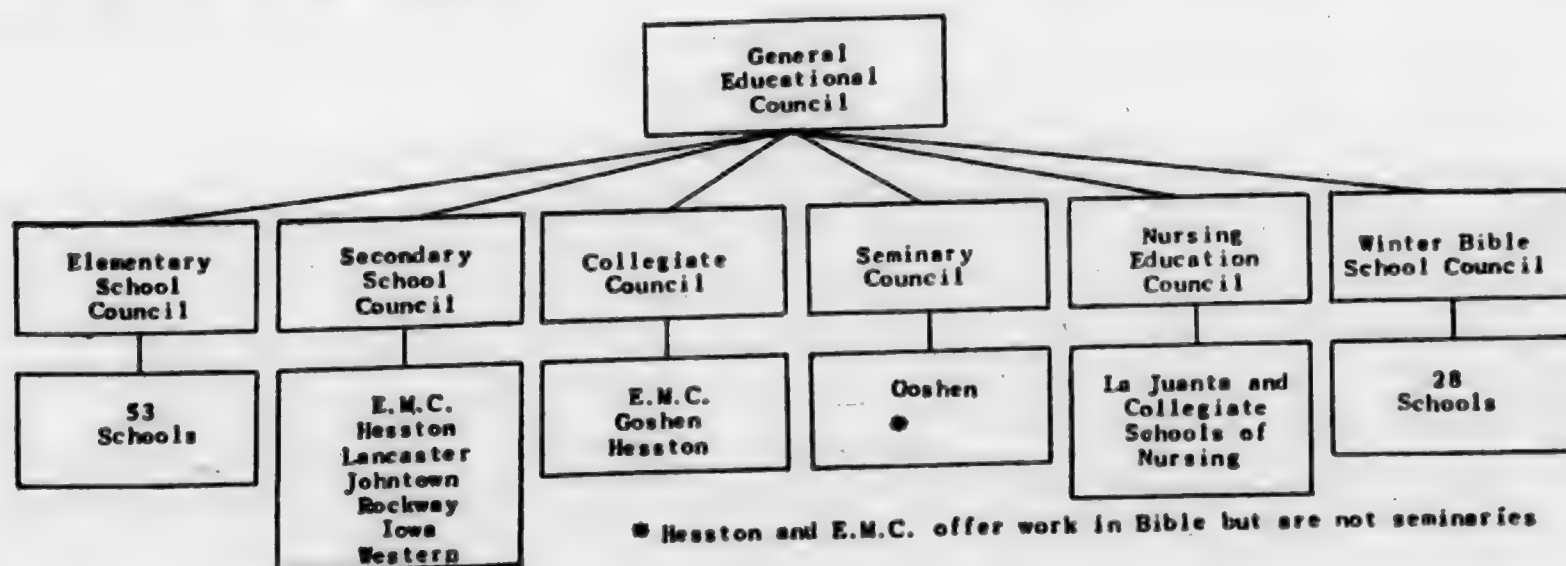
It was on a beautiful morning, October 21, 1950, at 4:30 that John S. and Marian Wenger, with their cheerful Lois Ann, one day past four, arrived. With mother, the writer, and our Faith, Bro. Wenger turned his 1950 Ford westward. We soon had Lancaster County behind us, and when we came to the Turnpike, variously known as the Super-highway, or Dream Highway, we could easily

scent that the Ford was getting homesick for Detroit. This road, with 327 miles across Pennsylvania, is advertised as the greatest in the world.

As real travelers, we ordered breakfast in Pennsylvania, dinner in West Virginia (on an island), and supper in Ohio. En route we stopped at the "Mennonite Capital," Scottdale. After a few calls we headed westward as indicated.

The National Highway had no real detours; so Cambridge, Zanesville, Columbus, and Springfield passed by our windows with dispatch and by dusk we were in Medway. Clark County, Ohio. From Wheeling to Springfield all was concrete, except horizontal brick walls from Morristown to Fairview and macadam from the latter to Old Washington—all in more or less of a straight line (Westerward Ho) across the state.

This country was mostly settled since 1790. The mountains restrained for over a hundred years the four-hundred-mile progress from Philadelphia. The country was really opened by the Second Treaty of Fort Stanwix (1784) and the Ordinance of 1787. The National Highway, over much of its course, was laid out by Ebenezer Zanes, the trail blazer, reaching Zanesville, named in his honor, in 1826 and Springfield in 1838. Tollgates were first every twenty miles and later ten miles apart, charging for every hoof that crossed it. Then there were "ruts deep enough to bury a horse," but no more (ruts and horses). Horses were charged twice as much as cat-



tle, and cattle twice as much as hogs, but without hoof we went free.

This state, "Hi" in the middle and round at both ends, rolled off eight presidents to Washington, from William Henry Harrison to Warren G. Harding; produced Thomas Edison and the Wright brothers in science and invention; Artemus Ward, William D. Howells, Alice and Phoebe Cary in literature; Sherman, Grant, and Sheridan in war; Horace Mann, McGuffey, and Spencer in education; and John M. Breneman and M. S. Steiner as Mennonite Church molders.

The state was under four flags at different stages of its history. The Indians claimed it first and we went through the territory of the Shawnees and into that of the Miamis. Fernando De Soto in 1541 claimed the Mississippi Basin for the Spaniards, Robert Cavellier de La Salle in 1679 claimed the Ohio territory for the French, in 1744 the English at Lancaster, Pennsylvania, bought it from the Six Nations and clinched it by the Treaty of Paris (1763), and by the Treaty of 1783 it became the possession of the thirteen American colonies ever thereafter. It became a full-fledged state in 1803.

Since the Lord led us to the Dayton area for the week end, I wanted to know more of the Joseph Swartley, Jacob Denlinger, and Amaziah Wisler families, who emigrated hereabouts years ago from Lancaster County. The latter, still living in Medway at eighty, was not at home; so we sought the home of Joseph B. Swartley on Fairborne, Route 1, a grandson of the first Joseph (above). Mrs. Swartley and I had the telephone buzzing for a few hours, while the rest found Lloy Kniss's and cabins for the night. We rounded up considerable genealogical material on all three families, and when we called it a day, all of us retired.

Breakfast was served by "Martha" in the Lloy A. Kniss home. The Huber Church parsonage is nine miles north of Dayton, on Mail Route 9 therefrom. Bro. Lloy, of the Stahl community in the Johnstown (Pennsylvania) district, and his wife, Elizabeth Luther, of the Weaver Church (in the same district), are living here since November, 1948. Bro. Lloy was ordained to the ministry in 1920, at Stahl, and in 1943 bishop at the same place. In the interim they served the Lord and the church for two terms in India. Their family of four are scattered. Paul, married to Esther Mast of Oley, Pa., sailed for India in March of this year. Mark is a premedical student at Wittenberg in near-by Springfield. Esther was at Elida crystallizing her life plans, and David is at Eastern Mennonite College.

Sunday school at Huber's near Medway opened at nine with Mark Kniss in charge. Orpha Hilty led the singing. The Sunday-school lesson on "Growth Through Prayer" was enjoyed by the forty-two present. The church services following were opened by a message to the children, a devotional service by the pastor, and a sermon by the visiting minister.

These rural folk, though mostly city-employed, have the names of Allen, Claire, Copenhafer, Detweiler, Diller, George, Greider, Hilty, Kniss, Neff, Pence, Sharp, Stef-

fans, Swartzendruber, and Yoder—forty-seven members at present. David Sharp, formerly of Big Valley, Pa., is a cousin of Joseph Sharp of Landisville; Omar W. Swartzendruber is a cousin of Bishop Alva Swartzendruber of Hydro, Oklahoma; Wesley G. Hilty is a brother of Noah E. and Elmer A., of Crown Hill, Wayne County, Ohio, and Bro. John George is from Diller's Church, Cumberland County, Pa. Here was Henry Neff, who had been a bank cashier, but resigned when he became a Christian. He is a grandson of John Neff, who came to Medway with eleven children. This John was a great-grandson of Pioneer Francis Neff who settled on the Little Conestoga, where it enters the Conestoga, near Lancaster in 1717, through Daniel and Henry N. This Henry, never married, engaged in farming with two brothers, both dead.

This was the community where John M. Greider settled in 1856, choosing land in Montgomery County, eight miles north of Dayton. (The brick house he built is still used.) He was a brother of Deacon Jacob M. Greider of Salunga, Pa., and Mrs. (Pre.)

Herrs, Greiders, et al., with the schoolhouse at Stringtown, were used for worship until 1868. On May 29 of that year John Huber sold to Henry Huber, Isaac Strome, and Henry B. Lehman, trustees for "Old Mennonite Society," a site for the meetinghouse built that year. Henry Huber (June 29, 1805—July 30, 1875) was a minister and possibly their first bishop. The history of the congregation is further rehearsed by John Umble in **Ohio Mennonite Sunday Schools**, pages 202-6.

The well-kept but small cemetery near by discloses these vital statistics: Pre. Henry Huber, June 29, 1805—March 14, 1874; wife Elizabeth, May 22, 1804—July 30, 1874; Elizabeth, wife of Reuben Herr, 1834—Feb. 5, 1878; Jacob Strome, Aug. 1, 1843—Oct. 24, 1885; Bishop John M. Greider, Feb. 28, 1828—Oct. 14, 1891; Anna Erb, his wife, Feb. 29, 1824—March 7, 1897; their son Benjamin E., 1864-1949, and his wife, Ella F., 1864-1937; son Tobias E., 1851-1921; daughter Susan, 1852-1943, and consort, Samuel H. Stauffer, 1847-1912; and John B. Harnish, May 13, 1818—Aug. 14, 1891. Here,



Commission Members and Secretaries, Committeemen, and District and Local Representatives at the Bethel Church, West Liberty, Ohio, October, 1950.

Daniel Mellinger of Winchester, Virginia, all of whom were born between Salunga and Chestnut Hill. He married in 1847 Anna, daughter of Pre. John Erb of Cumberland County, Pennsylvania. The father-in-law died in 1744, and there was some talk of ordaining him. So he, his wife, and three children chose this as their Tarshish, where Henry Huber and his Uncle Benjamin Miller, of Lancaster County, Pa., had settled, the former more than ten years earlier. But here the Lord called him to the deacon office in December 15, 1861, to the ministry on December 26, 1862, and as bishop in 1872. Until his death October 14, 1891, he served the churches far and wide. As a peacemaker it is said: "It didn't take very long when Bishop Greider came." Their family included Pre. Samuel; Tobias; Susan—wife of Samuel H. Stauffer; Mary—wife of Frank Claire; Benjamin of this community; Christian, who went to Texas; John of Union City, Indiana; Barbara—wife of Simon Good; Jacob of Elida; and Elizabeth—wife of William Reilly, of Lima, Ohio. All but three of the family have been used in the Mennonite Church.

The homes of the Hubers, Neffs, Kendigs,

too, among others was Marion A. Uptegraph, 1859-1939, reminding me of the Op den Graeffs of Germantown and York Mennonite history.

In the afternoon we first met Ralph Hershey of Hershey-Trout, Lancaster County, Reformed Mennonite background, who lives on the edge of Medway. Then we entered the home of Sister Mary Greider Claire, who has the vitality of seventy at eighty-nine. She still delights in "doing people good." She has a longing to visit the Oreville Old People's Home, where her sphere of "doing good" would be enlarged.

Across the way is a good-sized frame Reformed Mennonite Church with a shed, probably 125 feet long, beside the road. We were in what was once a strong Reformed Mennonite community of Lancaster County background. The site was used for worship and cemetery purposes since 1848. At one time a class of more than sixty was received. But today the house is closed and the local membership reduced to three: the aged Deacon Charles Grimm, in a Springfield rest home, and two aged spinsters. It is not surprising that hundreds of this community attend church nowhere.

This now large, public, cemetery has many familiar Lancaster names. "Bishop John Harnish, born Lancaster County, Pa., Feb. 13, 1801—Aug. 29, 1870" (and wife, Esther Bowman of Marticville); John Neff, April 13, 1784—May 12, 1873, and wife Elizabeth, Dec. 4, 1879—Feb. 6, 1873; Pre. Christian Herr, 1855-1925, and wife Mary, 1863-1925; Benjamin Miller, 1811-1878; John Hershey, 1825-1851; Jacob Herr, 1823-1886; Jacob Neff, 1816-1897; John Bowman, 1825-1897; Mary B. Swartley, born 1870—died at Manor St. Reformed Mennonite Home, Lancaster, 1945, wife of Phares Swartley, 1861-1939; his father, Joseph Swartley, 1823-1897, and wife, Magdalena Denlinger, 1820-1923. Copenhagen, Kilheffer, Hart, Doner, Metz, Rohrer, Kline, Dunkle, Mayer, and numerous other familiar family names occur here.

We then made two calls in Dayton, the town of the trailer camps and the four flood control dams. The city area had been flooded for one hundred plus years and the experiences of March 25, 1913, when ten feet of water fell in five days, awakened them. The control provisions made in 1921 held when the 1937 Ohio Valley flood broke. The Wright Air Field and Airplane Factory reminded us that near by is where the Wright brothers conquered the air for navigation. From here came the Ohio Rake, Farmers Friend Drills, Delco Light Plants, Maxwell Automobiles, Dayton and Duro Pumps, and whatnot. Frigidaire with four plants, which started as Delco, now a subsidiary of General Motors, employs over 12,000, the largest industry herein. National Cash Register has fifty-one acres of floor space for 7,000 employees. Their massive industries of precision tools and light "produce little smoke, noise, or nuisance." The metropolitan area has over 290,000 population, the sixth city in the state, and is beautifully situated in the Garden Spot of Ohio.

At Huber's in the evening John S. Wenger spoke to the children on "The Little Red Hen," and the sermon followed. At the home of Anna Pence and her brother-in-law for the night, we were refreshed for the duties ahead. She, a granddaughter of Bishop John M. Greider, showed us in the morning the first home of her grandfather.

Forty miles to the north brought us to West Liberty and the Bethel Church of this rural town, where Commission brethren were already arriving. We were a bit bewildered. Those traveling from the Willamette Valley were over 2500 miles eastward and still in the WEST Liberty. We, 460 miles from home, understood that Davenport, Iowa, is "where the West begins and the tall corn grows," and yet we were in the WEST Liberty. To the north of WEST Liberty three miles was SOUTH Union (twelve miles from Union County). Possibly it is the Champaign (County) which has them bewildered all the time.

Starting on Mennonite time (i.e., late) John R. Mumaw with his gavel was well entrenched between A. J. Metzler and Chester K. Lehman, official associates. Noah G. Good had charge of the first devotions, using Ephesians 2 as a basis. There was no orientation, since in the Occident, but the

various Christian education cabinets and committees from coast to coast were introduced as well as the Commission members and secretaries. Ralph Shank and Paul Yoder came from the Pacific Coast Mennonite Christian Workers' Conference, Glen Yoder and Sanford King from South Central Christian Education Cabinet, Markley Clemmer and Claude Meyers from Franconia Bible School Committee, Ivan Kauffmann from the Illinois Christian Education Cabinet, Emerson McDowell and Gordon B. Eby from the Ontario Mennonite Sunday School Conference, Allen B. Ebersole from the Indiana-Michigan Christian Workers' Conference, Loren S. King from the Ohio Mennonite Christian Workers' Conference, and the chairman and secretary of the Christian Nurture Committee of Lancaster Conference, Ira D. Landis and John S. Wenger. Additionally there were present the man who "was called S. E. Allgyer for ninety-one years"—the only person present who could say that—Russell Krabill, J. W. Shank, et al.

The agenda was mapped out. We were welcomed and assured of the franchise on straw votes, and, being farmers, we understood. Then the voluminous reports of all secretaries were read and during the rest of the sessions qualitatively dissected. The Curriculum Committee, Mennonite Research Foundation, and allied reports on personnel and organization were also presented.

The local committee of entertainment was headed by Newton S. Weber and John Y. King, ministers of the church. Sam Plank had charge of lodging and the rest of them the menu, and well did they feed us! They first loaded our platters so that some had difficulty carrying them away, and then passed many of the courses the second time, at least. The quality was just as outstanding, but the originality put even this in the shade. Here were "sandwiches without butter." May I pass a suggestion to Chairman Mumaw, that he inform all future conference committees on food to similarly provide for people who watch their calories.

This was the fifth such meeting attended by the writer: Chicago, 1942; Kitchener, 1944; Kansas City, 1946; Oregon Coast, 1948; and Ohio, 1950. Not half of the Commission members who were at Chicago are members now. But four secretaries of the original nine are still serving. The secretaryship of Statistics was dropped and others were added. At that meeting were J. R. Shank, I. W. Royer, Ezra Stauffer, and Milo Kauffman, among others. The mantle is falling on younger shoulders, with but a few veterans left. One of these at this meeting tendered his resignation with this admonition: "I am at that age now, when you'd better let me go while I am still entertaining that notion." Many of them seemed to be overworked and the field secretary, Roy Koch, was hospitalized in Kitchener as a result and could not be present. His absence was keenly felt. There were fewer representatives than usual and no public evening session.

The Commission took time to slice the financial melon, which was as variegated as a cantaloupe, and they suggested ways and means of improving our entire Christian

educational program on the congregational level. One secretary felt satisfied that on marginal time he was doing the work of nine ordinary men. "Our Homes for Christ" is the 1951 slogan, and the major emphasis shall be homes and home building, so that each one of our homes may truly be "Home, Sweet Home." The field secretary shall, as the way opens, serve full time and locate at Scottdale. Cultural books for choristers and a new "Rudiments of Music" are promised. A syllabus on "We Study Latin America" is in the offing. More time is needed for the task ahead, especially when the typist can get her boss to read a report signed, "Humble thy servant" for "Humbly, thy servant."

Bethel congregation was started in 1895, drawing from the Old Order Amish around. Their home in 1923 was razed by lightning and now they are supplied again. Among our near relatives here are Cora, wife of Emmett Hartzler and daughter of Uncle Martin Book, of Sterling, Illinois, and Miriam, wife of Howard Krabill and daughter of Cousin Oscar Book, also of Sterling. (They had just returned from Uncle Martin B. Book's funeral at Science Ridge, following his death October 6 at 89.) Cora opened her home for us and Miriam for the Wengers (Miriam and Marian are second cousins).

No sooner was the meeting dismissed at 3:30 Tuesday than all of us scattered. Near Urbana the "Commission Car" whizzed past to the tune of I Sam. 21:8b. We saw the sign five miles to Bishop Abram Kauffman's Plain City with his 164 members. Entering Columbus we passed the State Penitentiary which Mother and I saw from the inside the second day of our married life in 1923, en route to West Liberty and really West thereafter. It was built for 3000 and now holds 4500.

We must needs see Lancaster, Ohio,* if so close. We missed extinct Mennonite communities at Canal Winchester (Franklin County), Pickerington, North Berne, and Pleasant Hill (Fairfield County) and did not go as far as Turkey Run congregation in Perry County, near Bremen. Martin Landis of the Miles Landis, Greenfield home, was a minor when his father Benjamin died in 1790 and when the mother released her dower in 1801 he was "in Fairfield County, Northwest Territory, United States of America." In an attempt to locate his descendants, I came across Frank Landis, a Baltimore, Ohio, tailor, who was a grandson of Jacob who left Landis Valley about 1870 and settled southeast of this town in Fairfield County. This definitely leaves Jacob of Chester Township, Wayne County, for the Frederick Landis line. The night was spent on Route 40 near Kirkersville.

Starting at 4:30 we soon passed Luray, Hebron, and Linville, thinking we might be in Virginia, but then Amsterdam appears. When we reached the Muskingum (the Hudson of the West) at Zanesville we crossed the famous Y bridge, the only one in the world. The river reminded me that hereabouts the Simon "Le Roy" (King) girl of Buffalo Valley, Union County, during the

(Continued on page 29)

Book Reviews

Stories of Great Hymn Writers, by Ivan H. Hagedorn; Zondervan Publishing House; 1948; 128 pp.; \$1.50.

Many of the hymns in use at present were written by men and women of varied interests and experience. These also represent many degrees of intelligence and culture.

Mr. Hagedorn has given us a book which will be of interest to all who concern themselves in becoming better acquainted with our hymns. To know their background will make possible a greater appreciation of our existing hymnology.

The unique arrangement of the material in this book makes one conscious of the fact stated above. His fourteen chapter headings are as follows. First, we have "Hymns Written by Country Parsons," followed by "Hymns Written by Busy City Preachers," "Hymns Written by Ministers' Wives," "The Professions in the Hymnal," "The Trades in the Hymnal," "Youthful Singers in the Hymnal," "Hymns Written in the Hymn Book," "Hymn Writers Who Have Been in Prison," "Hymns Written by the Blind," "Singers on Harps With One String," "Great Hymns by Unknown Authors," "Hymns Written by Famous Missionaries," and "Hymns Written in Times of Stress and Storm."

The study of hymns is very interesting from the angle of "human interest." Many hymns have their origin in the crucible of human suffering and are expressions of the reactions of the authors of hymns to these experiences. Mr. Hagedorn gives many illustrations of this. For instance, on page 26 we have the origin of the hymn, "O Master, Let Me Walk With Thee." The author, Washington Gladden, while serving as pastor of a church in Springfield, Mass., "burdened by a sense of failure and wounded by the hostility of his congregation, climbed to the steeple loom of his church and wrote the poem which was destined to become one of America's favorite hymns." Also in Chapter 10 we have the origin of "O Love That Will Not Let Me Go," by Geo. Matheson. Mr. Hagedorn states it thus, "His blindness was undoubtedly a terrible tragedy, but it drew him closer to his God and deepened his spiritual life. What a glorious picture of God it portrays! He is the love that clings, the light that follows, the joy that sings despite the rain, and best of all the life that blossoms by shedding itself." Perhaps you share with me a special appreciation of the hymn, "Jesus and Shall it Ever Be." The author quotes Dr. Belcher: "Joseph Grigg was a laboring mechanic. He was the son of very poor parents. At an early age he was obliged to go forth and battle for a livelihood. . . . It is said this hymn was written when he was barely ten years old and was inspired by the persecution heaped upon him by his fellow workmen, for his faithful adherence to the faith."

Many instances are recorded where people overcame material and physical handicaps and testified of the grace of God in their lives in the hymns they have written. Fanny J. Crosby is an outstanding example. She lost her eyesight when only six weeks old, through the ignorant application of warm poultices to her eyes. A neighbor, drawn to the little blind girl, read so much of the Bible to her that her alert mind was able to memorize long passages. "Despite the affliction which was hers, she was able to look upon life with beautiful optimism. No less than six thousand hymns were written by this remarkable woman."

We also learn that some of our great hymns have been written against a background of sorrow and tragedy. For instance, in the case of Jane Bonar, wife of Horatius, whose five children died in their young and tender years, we see reflected in her great hymn, "Fade, Fade Each Earthly Joy," the special interest she had in the life beyond because of this experience, no doubt.

The author's introductions to the chapters are very interesting and indicate a remarkable freshness and originality. The book is well written in simple language and shows a surprising

breadth of knowledge of the subject. I am sure this book will be the means of increasing our appreciation of our current hymns.

The book, however, contains no index of authors or hymns and its usefulness as a reference book will be limited because of this.—J. Kore Zook.

This, My Brother, Argye Briggs; Eerdmans; 1950; 348 pages; \$3.00.

This story is fulfilling the promise of a better day in Christian fiction made by her first book, the prize-winning *Root Out of Dry Ground*. As the wife of an oil man, Mrs. Briggs, by using oil country as a setting, and by keeping the plot within the range of common probabilities, has produced an integrated story which is satisfying.

By her fresh figures and aptly chosen words, by her insight into human responses, by her consistent characterizations she has attained a literary quality which will please those who enjoy good writing.

As the story progresses, Josh Kenyon, the hero, grows in the realization of and victory over his deep resentments (which he had reasonably acquired) and race prejudice (which he had naturally absorbed from his culture). The revelation of Josh's conflict and the subtle implications of his experiences lead the reader to search his own heart for symptoms of similar unlove in his human relationships.

While, Jimmy, his son, is away at war and family anxiety is high, Josh reads for devotion the portion from I John containing the words, "Whosoever hateth his brother is a murderer. . . ." He applies the Scripture to his immediate personal problem, but both he and the author fail to carry the application to the logical Biblical conclusion that all hatred is wrong and that all denial of human rights is contrary to God's will.

For literary merit, the book has few rivals in the field of Christian fiction. While some readers may object to the frankness of the language sometimes used, participation in war by one of the characters, treated as a matter in course, is the outstanding limitation to the wholehearted endorsement of the book to our readers.—Elizabeth A. Showalter.

Ten Famous Evangelists, Basil Miller; Zondervan Publishing House; 1949; 88 pp.; \$1.00.

Ten Famous Evangelists, by Basil Miller, is a companion volume to *Ten Famous Missionaries*, written by the same author. In listing ten well-known evangelists, Miller has assembled in brief form interesting facts about the lives and Christian work of these men of God. About eight pages of large-sized, easy to read type is devoted to each evangelist. Miller has written in the popular style which average adults as well as teen-agers will enjoy reading.

There is a place for these short biographies. Many people will be interested in reading this

BE WITH ME, LORD!

Through every minute of this day.

Be with me, Lord!

Through every day of all this week.

Be with me, Lord!

Through every week of all this year.

Be with me, Lord!

Through all the years of all this life.

Be with me, Lord!

So shall the days and weeks and years

Be threaded on a golden cord

And all draw on with sweet accord

Unto Thy fullness, Lord;

That so, when time is past,

By grace I may at last,

Be with Thee, Lord.

—Oxenham.

small book whereas they would not begin to read a complete volume on any one character. Christians should be familiar with these great evangelists and this book will help readers to become interested. "At Rochester, New York, in 1830, he [Charles G. Finney] preached six months in the Third Presbyterian Church, and as a result of this meeting a hundred thousand souls made profession of faith in Jesus Christ" (pp. 44, 45). The work of other evangelists is described similarly, although not all were as much used of God in a demonstrative way.

Evangelists did not always conduct meetings as practiced today. Writing about Peter Cartwright, circuit rider, Miller quotes Cartwright himself: "My text was, 'The gates of hell shall not prevail.' In about thirty minutes the power of God fell on the congregation in such a manner as is seldom seen; the people fell in every direction. . . . It was supposed that not less than three hundred fell like dead men in mighty battle; and there was no need of calling mourners, for they were strewed all over the camp ground; loud wailing went up to heaven from sinners for mercy, and a general shout from Christians, so that the noise was heard afar off" (p. 54).

The ten evangelists listed are: George Whitefield, John Wesley, Jonathan Edwards, Robert Murray McCheyne, Charles G. Finney, Peter Cartwright, D. L. Moody, Charles H. Spurgeon, Billy Sunday, and R. A. Torrey. On the first page of each chapter is a sketch of the evangelist under discussion.

Miller's style of writing is not particularly smooth and polished, but he says what he has in mind and the reader understands him, and enjoys what he has to say. One must watch Miller, for he inevitably loves to interject militaristic views. He is brief in this book and paragraphs two, three, and four, on page 55 seem to be his only elaboration on this point. This does disqualify this book, but readers should beware in assuming that since one or several of Miller's books are approved on this measure that all of his books present sound Christian interpretation.

The publishers have used a very poor imitation paper cloth on the binding. The corners have cracked and peeled already on this one reading. A few cents added here for a strong cloth binding would have been worth while.—Ford Berg.

Stories of the Book of Books, Grace W. McGavran; Friendship Press, Inc.; 1947; 192 pp.; \$1.50.

As Grace W. McGavran was born at Damoh, India, the daughter and granddaughter of missionary families, her religious and missionary interest is easily understood. After completing her education in America, she served as director of religious education in the First Congregational Church at Topeka, Kansas. Later she served with the Missionary Education Department of the United Christian Missionary Society. This is her fifth volume dealing with missionary activities in other countries, two being for primary children and two for the junior age group. She is well qualified to present these incidents which for the most part are based on true happenings.

Ranging from the seventh century to the present day, and gathered from all parts of the world, these stories will appeal to grownups as well as to boys and girls. The collection shows the history of and facts about the Bible as the following headings indicate: Part I, How Our Bible Came to Be; Part II, The Bible Into All the World; Part III, Incidents About the Bible; Part IV, Bible Words in Many Tongues; and Part V, Worship Materials.

Miss McGavran gives life and personality to the characters, places them against authentic background, and weaves their actions into a plot. Her stories always go deeper than the incidents in this or that foreign land. They show the Word of God at work in the lives of the people—changing, enriching, and uplifting them. One cannot read them without being made more conscious of

(Continued on page 29)

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

All the topics for the month of January are under Unit I. Its theme is **LEARNING ABOUT SIN**.

The Topic for January 7, **What Sin Is** appeared in the December issue. The Topic for January 14 is **How Does Sin Manifest Itself?** We have no difficulty in seeing the many manifestations of sin in the life and conduct of humanity, including ourselves. It may not always be so easy to know the inward working in the individual heart by what is seen outwardly. But right is right and wrong is wrong, and we may know that the source of all sin comes from the work of the great enemy of God and men—the devil.

The Topic for January 21 is, **What Will Sin Do in My Life?** Sin darkens the understanding and troubles and hardens the conscience. It brings its victim into condemnation before God while it enslaves him to the passions and habits that bring trouble and sorrow into the life. It is well to apply these experiences to ourselves so that we may be awake to the danger and seek deliverance ere the work of sin has wrought such great havoc.

The Topic for January 28 is **How God Punishes Sin**. God is just, and gives a just recompense for every sin some time. If that recompense is not administered upon the sinner, it falls upon a substitute through whom the penitent sinner has been pardoned. When men refuse the atonement they are bound to pay the penalty of their own sin for time and for eternity. Many penalties are tempered in time for the hope of a change that will enable God to administer the plan of redemption by Christ Jesus who bore our sins in His own body.

The Topic for February 4 comes under Unit II, **LIVING VICTORIOUSLY**. The first topic of this unit is, **Tempted But Triumphant**. This topic will help us to understand how God gives victory to those who meet temptation in His strength and by the provisions for victory which He has provided and will give in answer to prayer and faith and obedience.

NEW YEAR

This New Year Thou givest me,
Lord, I consecrate to Thee,
With all its nights and days;
Fill my hand with service blest,
Fill my heart with holy rest,
Fill my life with praise!
—Frances R. Havergal.

Face the New Year with the old Book.
Face the new needs with the old promises.
Face the new problems with the old Gospel.
Face the new life with the old remedies.
—Selected.

HOW DOES SIN MANIFEST ITSELF?

Mark 7:6-23; Gal. 5:19-21

Topic for January 14

* * *

MOTTO

"The tree is known by his fruit."

MEDITATIONS ON THE TOPIC

I. Manifestation of Sin.—Sin is that condition of the heart in man that is against God and His law for man. The inward nature and desires and motives in sinful men and women are enmity against God and bear the kind of results that are contrary to His will and bring man under the wrath which God has revealed and will reveal "against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). This rebellion and willful state in man leads to all forms of sins which are perversions of God's truth and righteousness. Reading on in Romans 1, we find how sin in man has "changed the truth of God into a lie" (v. 25), causing man to worship and "serve the creature more than the Creator." Sin follows the laws of perversion and produces all kinds of vile affections and wickednesses.

It is the natural outworking of a law of God toward sinful beings, in which He allows their sinful hearts to lead them into a reprobate mind, doing all kinds of "unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, deceitful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful" (Verses 29-31). Such developments in sin make the hearts of sinners harder and harder, so that they take pleasure in going on against better light in face of the warnings of the judgment of God and the consequences which they see with their eyes and experience in their lives.

The forms of sin's manifestation do not always appear in vile and repulsive forms. Sin becomes deceitful and leads its victim on and on till he becomes thoroughly ensnared and bound in fetters unbreakable, except by the power of God who has planned a redemption for such as come in repentance and faith in the acceptance of God's redemption through Christ.

II. The Text.—Mark 7:6-23.—This passage exposes the hypocrisy of pretended forms of worship which seem to honor God while the

heart remains defiled in its inner corruption and outward actions, as named in verses 21, 22.

Gal. 5:19-21.—Here is a catalogue of sins that come forth from corrupt lives. They are the works of the flesh perverted by sin. It is impossible to name all the forms which sin will take, but we can see a line of resemblance running through all forms of sin and we can say of them that they are like what has already been named.

OUTLINE STUDY

I. Sin Manifested in Crime.

1. Murder (Matt. 5:21, 22).
2. Adultery (Matt. 5:27, 28).
3. Theft and robbery (Ex. 20:15).
4. Lawlessness and disobedience (Rom. 13:1, 2).

II. Sin Expressed in the Spirit of the World.

1. War and strife (Matt. 24:6).
2. Intemperance (Prov. 20:1; Phil. 4:5).
3. Lovers of pleasure (II Tim. 3:4).
4. Deceit and lying (II Tim. 3:13).
5. False religions (Matt. 24:11, 24).
6. Unbelief (John 3:36; 8:24).
7. Opposing God (II Thess. 2:4).

III. Sin Shown in Selfishness.

1. Pride (Prov. 8:13).
2. Ambition (Mark 10:42, 43).
3. Covetousness (Mark 7:21, 22).
4. Self-righteousness (John 9:39-41).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words: Use verses naming different sins.
2. Sins of the World:
 - a. Murder.
 - b. Stealing.
 - c. Betting.
 - d. Drunkenness.
3. Sins We All Commit.
 - a. Disobedience.
 - To God.
 - To parents.
 - b. Lying.
 - c. Coveting.

For Seniors.

1. Crime, an Expression of Sin.
2. The World Spirit.
3. The Prevalence of Unbelief.
4. The Fruits of Selfishness.
5. Manifestations of Carnality in Christians.

PERSONAL THOUGHT

What a monstrous thing sin is! God help me to recognize the terrible manifestations that come from it and to be delivered from its power and the wrath which follows.

SEED THOUGHTS

Sin! Sin! Thou art a hateful and horrible thing, that abominable thing which God hates. And what wonder? Thou hast insulted His holy majesty; thou hast bereaved Him of beloved children; thou hast crucified the Son of His infinite love; thou hast vexed His gracious Spirit; thou hast defied His power; thou hast despised His grace; and in the body and blood of Jesus, as if it were a common thing, thou hast trodden underfoot His matchless mercy. Surely, brethren, the wonder of wonders is, that sin is not that abominable thing which we also hate.—Thos. Guthrie.

Sin works by no set methods. It has a way of ruin for every man, that is original and proper only to himself. Suffice it to say that, as long as you are under its power, you can never tell what you are in danger of. This one thing may have as truth eternally fixed, that respectable sin is, in principle,—the mother of all basest crime. Follow it on to the bitter end, and there is ignominy eternal.—Horace Bushnell.

WHAT SIN WILL DO IN MY LIFE

Eph. 4:17-19; Luke 21:34-36

Topic for January 21

* * *

MOTTO

"There is no peace, saith my God, to the wicked."

MEDITATIONS ON THE TOPIC

I. How Sin Affects My Life.—It is easy to see what sin does to the people and the things outside of myself. It is important to know what it does in my own life. We have a figurative expression of sin as a "walking in darkness." "This darkness is a reality in both the non-Christian as well as the Christian. The non-Christian may never have known the light of peace and fellowship with God. He cannot understand the depravity of his own heart as it reaches out for indulgence in sin. But he may know something of the reproaches of his conscience as he comes in touch with the lives of Christians and hears the Word of truth. But as he becomes more and more enlightened by the truth he finds that there is a certain grip which sin has upon him from which he has no power in himself to become free. The longer he delays to take the remedy in Christ and the more he indulges in his wrongdoing, the more enslaved he finds himself and the stronger the forces of evil allure him and hold him in their power. Unless the mercy of God has ways, by the power of the Spirit and through providential interference with life, to arrest this bondage and this downward tendency and to call the sinner to lay hold on God's plan, there is no hope.

Sin in the Christian is no less a deceiver when it gets hold on the life of one who has found salvation. The same danger of hardening of the conscience is there. Heb. 3:12-14. Unless there is a response to the rebukes to conscience from the Spirit and the Word, and the exhortations of brethren, the Christian is liable to neglect to come to the place of deliverance by the Advocate. I Jno. 2:1, 2. Such neglect may lead on in the course of sin, marring the testimony and peace and destroying the influence for good in the life. The end is still worse and worse if there is continued rebellion against the voice of the Spirit. He may be grieved (Eph. 4:30), and quenched (I Thess. 5:19), and vexed and despised (Heb. 10:29), while the means of redemption are trampled underfoot. It is surely a God of love who looks with compassion on those who have allowed the carnality in their nature to go unrebuked and have neglected to use the means of Christian growth (II Pet. 1:5-11) and are following the path which leads farther and farther from God. He does chasten and send rebukes, and work in various ways to bring such back to the path upon which they once started. Heb. 12:5-15.

II. The Text.—Eph. 4:17-19. This passage pictures the walk of sinners as an ever-increasing estrangement to God and blindness in heart, in which sin becomes an overflowing stream of filth, unrestrained in the life.

Luke 21:34-36.—Here Jesus warns the disciples of the danger of being overcharged by indulgence in eating and drinking and cares of this life so that when the day when one might expect a reward approaches, it finds them unprepared.

OUTLINE STUDY

I. What Sin Does to the Non-Christian.

1. Destroys spiritual perception (I Cor. 2:14).
2. Separates from God (Isa. 59:2; Eph. 2:12).
3. Gives a wrong idea of God (Ps. 94:7).
4. Creates fear (Gen. 3:10; Prov. 28:1; Heb. 10:27).
5. Destroys peace (Isa. 57:20, 21).
6. Sears the conscience (I Tim. 4:2).

II. What Sin Does to the Christian.

1. Mars his fellowship (I Cor. 3:3).
2. Hinders prayer (Ps. 66:18).
3. Blurs his vision (II Pet. 1:9).
4. Troubles his peace (Col. 3:15).
5. Divides his loyalty (II Kings 17:33).
6. Compromises his testimony (II Sam. 12:14; Heb. 12:15).
7. Robs him of blessings (Jer. 5:25).
8. Destroys his joy (Ps. 51:12).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Serve" or "Servant" with "Sin."
2. What Sin Does to a Non-Christian.
 - a. Blinds him spiritually.
 - b. Gives him a wrong idea of God.
 - c. Separates him from God.
3. What Sin Does in the Life of a Christian.
 - a. Robs him of peace and joy.
 - b. Blurs his vision.
 - c. Weakens and destroys his testimony.

For Seniors.

1. How Sin Enslaves Its Victim.
2. Sin and the Conscience.
3. The Carnal Christian's Loss.

PERSONAL THOUGHT

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

SEED THOUGHTS

An old historian says about the Roman armies that marched through the country, burning and destroying every living thing, "They make a solitude, and they call it peace." And so men do with their consciences. They stifle them, sear them, forcibly silence them, somehow or other; and then, when there is a dead stillness in the heart, broken by no voice of either approbation or blame, but doleful, like the unnatural quiet of a deserted city, then they say, "It is peace;" and the man's uncontrolled passion and unbridled desires dwell solitarily in the fortress of his own spirit! You may almost attain to that.—Alexander Maclaren.

HOW GOD PUNISHES SIN

Psalm 38

Topic for January 28

* * *

MOTTO

"The way of the transgressors is hard."

MEDITATIONS ON THE TOPIC

I. How God Punishes Sin.—The punishment of sin has been constituted in the law of consequences—"Whatsoever a man soweth, that shall he also reap." Just as obedience to the law of righteousness brings its reward, so indulgence in the law of iniquity brings its measure of punishment. But God does not blindly permit these laws to operate without giving thought to each individual that He might temper the consequences according to the possible results in the individual life. The Psalmist saw this when he said, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Ps. 103:10). If God would allow

the punishments to have their course which the deeds and thoughts of men deserve, there would be none of God's erring creatures living. People learn the law of cause and effect in natural things, but they are often slow to learn the law of cause and effect in spiritual things. But God does have ways to enlighten them and bring the conviction that they are suffering the consequences of their sinful acts. This makes it possible to check the work of evil and unbelieving men, and often to present to them the mercy and pardon which God has provided through the sacrifice of His Son. He also sends chastenings upon His children, less than their transgressions deserve, that He might turn them from the wrong course and have the opportunity to bless their lives rather than to punish them.

When men are determined to despise God and all His warnings, God is compelled to remove the hand of restraining mercy and allow the course of sin's consequences to run to their decreed end. That God often seeks to stop this course before the end is evident by such words as He gives through His messengers, "Turn ye, turn ye from your evil ways; for why will ye die" (Ezek. 33:11)? God's wisdom and mercy are marvelous. He takes a vessel of wrath, a man who will continue to harden his heart to destruction, and endures his wickedness and uses him as a tool to reveal His power to those whom He knows will receive instruction and be profited by His dealings through the wicked. Rom. 9:22-24. "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off" (Rom. 11:22). But there is a final retribution of sin revealed from which there is no redemption and which God uses as a warning to check the evil courses of men and to persuade them by the "terror of the Lord" to seek salvation in a time of grace. II Cor. 5:10, 11.

II. The Text.—Ps. 38:1-22.—This passage written by David reveals how he regarded the chastenings of God and used them to draw near to God. He prays that God may not rebuke him in the greater severity of His wrath, and yields himself to humility and confession and a trust in God as the source of mercy and pardon and deliverance from punishment.

OUTLINE STUDY

I. The Inner Punishment

1. Loss of peace (Isa. 57:20, 21).
2. Deprivation of joy (Ps. 51:12).
3. A sense of guilt (Ps. 38:1-4).
4. A reprobate mind (Rom. 1:28).
5. Separation from God (Isa. 59:2).

II. The Outward Punishment.

1. Reaping what is sown (Gal. 6:7).
2. Bondage to sin (Prov. 5:22).
3. Discord (Jas. 4:1).
4. War (Lev. 26:17; Judg. 5:8).
5. Sickness (Deut. 28:60; John 5:14).
6. Death (Rom. 5:12; 6:23).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Punish," "Punishment."
2. How God Punishes Sin.
 - a. With a guilty conscience.
 - b. By sickness.
 - c. By war.
 - d. By death.
3. Why God Chastises Us.
 - a. To warn us.
 - b. So that we may confess and forsake sin.
 - c. So that we may be fruitful.

For Seniors.

1. The Present Penalty of Unbelievers.
2. The Prosperity of the Wicked.
3. Death and the Judgment.
4. Chastened as Children.
5. God's Purposes in Punishment.

PERSONAL THOUGHT

God has revealed His power and wrath against the wicked. His way of mercy is not to be despised. It is a fearful thing to fall into His hand of wrath. May we take heed to the opportunities of mercy and grace, and turn from all iniquity, and be responsive to all His rebukes and chastenings.

SEED THOUGHTS

God deals justly with every transgression and disobedience. If His mercy for men moved Him to lay man's iniquity upon His Son that He might bear it in atoning sacrifice, how could it be possible to escape God's righteous judgment if we refuse the way of escape from it?—J.R.S.

Every sin deserves God's wrath and curse, both in this life and that which is to come.—W. Catechism.

Sin murders the soul. Its withering, blasting curse is not exhausted in this life, but goes with us into eternity, to be perfected and perpetuated there.—Sel.

"The wages of sin is death"—death to all spiritual life now, and an immortality of pain and tears and despair. "The sting of death is sin;" the weeping and wailing of the judgment will be sin; and sin will be the evergnawing worm and the quenchless fire.—Sel.

Remember that every guilty compliance with the humors of the world, every sinful indulgence of our own passions, is laying up cares and fears for the hour of darkness; and that the remembrance of ill-spent time will strew our sickbed with thorns, and rack our spirits with despair.—Heber.

Misery follows sin, sin itself is misery; and the soul that sinneth dies of course, without any means taken to put that soul to death; though divine interference would be indispensable to prevent the consequences following the cause.—Caroline Fry.

TEMPTED BUT TRIUMPHANT

Matt. 4:1-11

Topic for February 4

* * *

MOTTO

"It is written."

MEDITATIONS ON THE TOPIC

I. Victory in Temptation.—There is a difference between presumptuous running into temptation and the meeting of temptation which comes in the course of other duties which belong to our God-appointed way in life. God has allowed temptation as the common experience of man, and has also equipped man with such means and strength that he does not need to fall under the power of temptation. From the days when Mother Eve listened to Satan by the serpent and Adam listened to Satan through the hand of his wife, to our own day, man has often bypassed the way of victory in the choices he has made to obey the tempter rather than God.

God is faithful in all that He has allowed to come into the experience of men. When He permits temptation to come He also sets along with it a "way of escape." There is no uncommon temptation. Satan has had access to every point in man by which he could appeal to him to take the way contrary to God's Word and plan for him. When you or I are tempted it is from a point in which some other human being has had temptation. But however strong the temptation, the provision for victory is such that we may exercise a superior power and have a way of

escape which Satan and all the powers of darkness cannot prevent.

Our choice is one of those gifts from heaven by which we can be approved or condemned of God. God has taught us by His Word. He has given us redemption through His blood. He has forgiven our sins through our choice to receive it by faith and surrender to His will. He has given us power by His Spirit to fulfill His will and He enables us to come to the "throne of grace that we may obtain mercy, and find grace to help in time of need." If we are overcome, it is no fault of God. The fault lies at our door for the lack of diligence in the use of means of grace placed at our disposal. When God commands us to "flee youthful lusts," He gives us the legs to flee, be those legs the natural flesh and blood, or the legs of spiritual equipment. Cf. Eph. 6:14-18. When He says, "Resist the devil," He gives us the power to do so as we draw nigh to God who in turn draws nigh to us (Jas. 4:7, 8), and the devil flees from us. It is in the inner man where the conflict rages, though the outer man may be the instrument who operates in deeds which the inner man has designed. To the victor, "it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

II. The Text.—Matt. 4:1-11.—This passage reveals the experience of Jesus, the Sinless One, with the temptations of the devil. He discerns the tempter's suggestions as opposite to the will of God, and resists Him by the Word of God in the same way that we may also do. He is in the way of God's leading by the Spirit. He meets the perverted meanings which Satan gives to the Scripture by balancing them with other Scriptures, thus showing the falsehood of the applications by Satan.

OUTLINE STUDY

I. Sources of Temptation

1. The world (I John 2:15).
2. Evil companions (Prov. 1:10).
3. The flesh (Jas. 1:14; I John 2:16).
4. The lust of the eyes (I John 2:16).
5. The pride of life (I John 2:16).
6. The desire for riches (I Tim. 6:9, 10).
7. Satan (Matt. 4:1-11).

II. Encouragement for Times of Temptation.

1. Christ, too, suffered temptation (Heb. 4:15).
2. God limits the power of temptation (I Cor. 10:13).
3. God makes a way of escape (I Cor. 10:13).
4. Overcoming strengthens the Christian (Jas. 1:2-4; I Pet. 1:7).

III. Overcoming Temptation.

1. The shield of faith (Eph. 6:16).
2. The sword of the Spirit (Eph. 6:17).
3. The indwelling Spirit (I John 4:4).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Temptation."
2. Things That Tempt Us.
 - a. Our own evil desires.
 - b. Our associates.
 - c. Satan.
3. How We Can Overcome Temptation.
 - a. By knowing and using the Bible.
 - b. By Prayer.
 - c. By the power of the Holy Spirit.

For Seniors.

1. The Sources and Power of Temptation.
2. The Temptation of Christ.
3. Overcoming Temptation.
4. Rejoicing in Temptation.

PERSONAL THOUGHT

Take courage, tempted ones, the victory is for you. Jesus has suffered, being tempted, and is able to help them that are tempted.

SEED THOUGHTS

Temptation is the tempter looking through the keyhole into the room where you are living; sin is your drawing back the bolt and making it possible for him to enter.—J. W. Chapman.

Temptations that find us dwelling in God are to faith like winds that more firmly root the tree.—Sel.

To parley with temptation is to play with fire.—John Bunyan.

Not all demons or devils come to us as serpents or as roaring lions. Some come as angels of light. If one gets in he will keep the heart door open to let in others.—Sel.

A GOOD SERMON

A little American Indian girl stood on the railway platform. A group of restless travelers, glad for anything that would break the monotony, gathered in a circle about her, examining her wares.

On every hand the desert stretched away, meeting the bare, black mountains. Against this somber background the clothing of the Indian maid stood out in bright relief.

"You pay a double price for what you buy here," said a man, who wore his hat on the side of his head. "But the tourist is robbed everywhere. You might as well make up your mind in the first place that you will be cheated."

"This is not cheat," the Indian girl protested. "I make the baskets myself, and they take many days."

"Oh, of course, they all declare they are selling cheap," said the man. "And why shouldn't they cheat, if they can? I'd do the same in their places." And he laughed unpleasantly.

The next remark of the Indian girl was unexpected. "What shall it profit a man," she said in slow, painstaking English, "if he shall gain the whole world, and lose his own soul? That is what they taught us at the mission school; and I will not lie that I may sell my baskets, even though I go hungry."

It was a silent company that boarded the Pullman at the conductor's signal. "It wasn't long for a sermon," said the man with his hat on one side, "but it's the kind you can't forget in a hurry."—By the Wayside.

"Anyone can be nice to a friend. It takes a real person to be good to an enemy."

CHRISTIAN DOCTRINE

(Continued from page 19)

sage from our Lord is one which testifies that He who had been dead lives. The proof of the fact that He is now alive and continues to live will be His coming again to receive His own unto Himself. This promise He will fulfill because He lives and is alive for evermore. This is the proof of His resurrection from the dead and the basis of our faith in such a doctrine.

(To be continued)

SUNDAY SCHOOL

Lesson Nuggets of Truth

BY MERLE SHANTZ

THE VARIED MINISTRY OF JESUS

Mark 1:21, 22; 29-35

Lesson for January 14, 1951

Mark 1:21, 22. "And they went into Capernaum." And who were they? Jesus and the four disciples: Simon, Andrew, James, and John. After He had started His ministry Jesus always seemed to be on the move. Some present-day Christians do most of their work in the cloister. That may be the calling of some, but in relation to the total number it must be the career of a very few. Jesus' college halls were Palestinian roads.

"Straightway on the sabbath day he entered into the synagogue, and taught." Mark recorded more "straightway's" than all the other Gospel writers combined; indeed, more than you read in the remainder of the New Testament. Very evidently Mark was alert to action. There is movement in his portrayal of the message. And as to the nature of Jesus' ministry these two verses show teaching to have been a major component of His movement-filled life. And what teaching! Not dry and boring, not involved and pedantic, but direct, dynamic, and authoritative.

The verses following this printed portion and preceding the next, reveal another characteristic of His ministry, His power over unclean spirits. Christ was not only the Master of men; He also exercised dominion over demons. Although through His incarnation He worked much in the realm of the natural, yet it was fully in His power to exercise sovereignty over unclean spirits in the realm of the supernatural.

Mark 1:29-35. "And forthwith, when they were come out of the synagogue, they entered into the house." The work of the kingdom required haste. In reading the Gospels we are impressed by the lack of anything suggesting diffidence; indeed, Mark's account especially indicates dispatch. Christ and His disciples did not loiter on street corners to kill time. True Christians are always busy, and it is the busiest people whom God calls to do His bidding. Upon entering Simon's house our Lord was immediately (anon) informed of Peter's wife's mother's sickness. Note too how soon He raised her up. And being raised she immediately ministered to them. What a fine expression of gratitude!

Someone has said, "Nothing succeeds like success."—After the Sabbath was ended our Lord was soon surrounded by the city's needy. Can't you see the congregation of the pathetic, and with them their friends, hoping against hope? It was a great healing campaign, yet wholly unsolicited. Jesus sought no notoriety. His ministry, though one of mercy, actually was to become a basis of judgment in respect to the unbelieving. Knowing only too well the superficial heart of man, the following morning found Him in a solitary place of prayer, possibly praying for those who sought healing and rebuffed the Healer.

JESUS MEETS GROWING HOSTILITY

Mark 2:1-12

Lesson for January 21, 1951

Mark 2:1-21. "Again he entered into Capernaum." Where had He been previously? First in a solitary place praying, then evangelizing throughout all Galilee, and finally in a desert place, seeking refuge from the clamoring crowd. Yet not long did He shun the place of need.

Verses 1 to 4 reveal the desperation of the needy and a great faith in Christ. We are familiar with the saying, "We will find a way or make it." The four friends of the palsied man made a way. Men still meet Jesus when desperately in earnest. Also men come very close to Christ when they are in the act of bringing others to Him. Of course, the incident involved a physical need, yet the spiritual factor was integrally present. Jesus saw their faith and spoke the forgiving word. Did He suspend His usual spiritual prerequisites for pardon? No, nor was He a stickler for correct verbal confessions. He was, however, completely aware of the crippled man's inner attitude.

"There were certain of the scribes sitting there." Did they rejoice at the poor man's liberation? That was beyond them. Despite their physical proximity to the miracle they lived in a different realm. Such people never understood Jesus nor those who believed in Him. True to their type, they put their worst construction upon Christ's words. They accused Him of blasphemy.

Jesus, however, had not yet revealed His full stature. They might question His spiritual integrity, but they could not match His mighty power, and in Him the two functioned in harmonious accord. It was one thing to say, "Thy sins be forgiven thee"; it was an-

other thing to impart strength within palsied legs. Though His ability to forgive sins was the greater power, yet it was the healing of the paralytic that confounded His critics. As soon as Jesus spoke the word, normal health flowed into the limbs long crippled by palsy. So out through the door he went, carrying his bed—unanswerable logic for the power of Christ.

Thus Christ met opposition, not by futile argument with the unwilling to acknowledge the truth, but by visible demonstration of the power of God, so that the common people might see and believe. What were the consequences? The critics were silenced and the rest were amazed and glorified God. Luke adds, "And were filled with fear, saying, We have seen strange things to day."

A world amazingly hostile to the church will not be persuaded by cold logic, but in a measure, at least, its criticism can be silenced by the persuasive demonstration of the transforming power of Jesus Christ in the midst of current spiritual need. Hostility may increase, but the best way to meet it is by demonstration of Christ's power.

JESUS TEACHES CONCERNING THE KINGDOM

Mark 4:1, 2a; 26-34

Lesson for January 28, 1951

Mark 4:1, 2a. This lesson has its background in the second year of Jesus' ministry, during which time He set forth the fundamental principles of His kingdom. This chapter records a series of parables spoken on the shores of Lake Galilee. One might say that Jesus conducted an open-air Bible school to instruct His hearers on the nature of the Christian life. The physical setting of His teaching testifies to the perfect naturalness of the Master. He was no pedantic slave of the synagogue classroom. His sublime message was best befitted by a spacious hall as high as the heavens and as wide as from East to West.

"And he taught them . . . by parables"—stories which by comparisons taught them spiritual truths. What wisdom! Everyone loves a story. Theological abstractions usually fail to penetrate the ordinary mind and rarely convict the conscience. However, the Creator of man's mind knew how best to present eternal truth to the understanding of common folk.

Mark 4:26-34. This parable is one of eight spoken by the seaside, and it is the only one preserved for us solely by Mark. All of Jesus' parables are recorded in the first three Gospels. John recorded discourses by Jesus which none of the other Gospel writers preserved for us. Some of these contain near-parables, such as the Good Shepherd (chap-

ter 10) and the Vine and the Branches (chapter 15).

Verses 26-29 portray the internal growth of the kingdom. Each recurring season we are amazed by the wonder of the tiny seed. Hidden in the earth, nourished by minerals and moisture, it develops its own life through the inherent power given it by the Creator, until it finally pushes its stalk into the sunlight, grows into maturity, and is harvested. In similar manner within the soul of man the seed of the kingdom grows.

Mark 4:30-32. More spectacular is the next picture. Insignificant though the initial beginning, tiny as a mustard seed, yet when sown it soon takes root and reaches immense proportions, greater than all the herbs. Such is the growth of the kingdom. Surely those who listened by the seaside had little comprehension of the coming fulfillment of the parable. Their privilege was to gaze upon the divine Narrator's face, to hear the cadence of His voice. Ours is to rejoice in history's fulfillment of His words.

Mark 4:33. God's revelation of truth is limited only by man's capacity to receive it. Jesus spoke as they were able to hear. We ourselves are the greatest barrier to more light through His Word by the Spirit.

Mark 4:34. There is an inner circle. Do you belong to it? Would you have been in it, had you been in the seaside audience? He is not here in bodily presence, but those yielded to Him still enjoy the privileges of Christ's personal instruction.

JESUS USES HIS POWER

Mark 5:21-24, 38-43

Lesson for February 4, 1951

Mark 5:21-24. Jesus uses His power, but these verses are not the first instance of His doing so. Indeed the previous section of this very chapter gives us a very dramatic illustration of what great power was at the Lord's disposal. He had just returned from the region east of Lake Galilee. There in the country of the Gadarenes He had cast a legion of demons out of a demented man. This was a benevolent miracle, yet it had repercussions which were at least economically devastating. For the disembodied demons at once entered a herd of swine, which in consequence became so distraught that they made a suicidal plunge over a high cliff into the sea. The result was that the people pleaded with Jesus to forsake their coasts. When the power of Jesus threatens economic interests then it is indeed a dangerous thing in the minds of those at variance with God.

But this section gives the setting of quite a different demonstration of power. Here we see depicted a very poignant human situation—a twelve-year-old girl at the point of death.

Mark 5:38-43. The interval between the two printed portions concerns the healing of a woman with a hemorrhage of twelve years' standing. It was certainly another stubborn case in that unscientific era. But no case is too stubborn for Jesus, and He is scientific in every era. Through her faith in the great Healer she received health. Contact with Christ healed her diseased tissues. But some-

thing else transpired meanwhile—Jairus' daughter died. Surely now the situation was hopeless for the distraught father. Yet this was no insuperable situation for Christ. The tragic loss of the ruler of the synagogue but afforded Jesus a splendid opportunity to reveal the magnitude of His power. He is not only able to cope with disease, He can also master death and can turn the house of mourning into a place of joy. What seems still more astonishing than the marvelous wonder-working power of Jesus over demon possession, disease, and death, was the relative insensitivity of His contemporaries to His spiritual stature. Rather than being humbled by His presence and His deeds, most of them became hardened and even hateful. Yet the many miracles of healing which He performed during His brief ministry did much to beautify His ministry, and they remain forever as the lasting attestation of His divine power and Godhead.

The power of modern man is marvelous to destroy; the power of the Son of God is incomparable to heal and give life, not only to men's bodies, but much more significantly to their immortal souls. If the personality of Christ was so significant in its power during His short ministry while on earth, what will it not be in the day of redemption!

Hespeler, Ont.

BOOK REVIEWS

(Continued from page 24)

the need of the Gospel the world over and of receiving conviction to support the work of translating and spreading the Good News.

The thirty-one little stories about the Bible in many lands will be found valuable for use in Sunday school, junior Bible meeting, and other church and home worship periods. While distinctive Mennonite principles and practices are not mentioned, nothing is given contrary to the Mennonite faith.

The book is attractively bound, has good print, gives a few illustrations, and is printed on good paper. The complete table of contents can be used as an index.—Mary F. Shenk.

Koko and the Eskimo Doctor, Basil Miller; Zondervan, 1949; 88 pp.; \$1.00.

This story for young readers thrills with man's struggle against cold, hunger, and disease, against ice and snow and the long winter night 700 miles above the Arctic Circle. The main characters are Kris, an Alaskan sent by the Mission to Eskimos to establish a hospital in northern Greenland; Dr. Lisbet Gilberg, a woman doctor; Odak, a young Eskimo; and Koko, Kris' husky, whose superior dog intelligence saved his master's life and aided in the rescue of lost aviators.

The outstanding events in the story include a walrus hunt, a 200-mile trek through the Arctic night over unmarked trails for hospital supplies, and the rescue of six aviators whose plane crash-landed on the ice cap and could not take off again because of damaged landing gear and a rough terrain.

The author reveals good knowledge of living conditions in the far north, including weather, food, clothing, and housing. He also understands men and women working together to overcome nature's handicaps. His interest in evangelism unfolds as his main characters begin a spiritual ministry among the Eskimos while bringing them physical aid. Nature's harshness makes man's dependence upon God very realistic. The events of the story are so ordered that the reader has difficulty getting himself away until the book is finished.

This story is valuable for juniors and intermediates not only for its Christian emphasis, but also because it gives information about the way other people live in other parts of the world. It is instructive. The typography is good and the jacket cover attractive with a picture of Koko.—Levi C. Hartzler.

Grace and Power, W. H. Griffith Thomas; 137 pp.; \$2.00; Eerdmans Publishing Co.; 1949.

Dr. Thomas was one of the foremost devotional writers and speakers of his day. The series of addresses contained in this volume is rich in thought and presents the solid meat of the Word. Dr. Thomas loves to put his thoughts into classified form and he makes frequent use of alliteration so that the reader can easily grasp the thought and remember the points. These addresses are packed full of fine Bible exposition. They deal with the highest aspects of the Christian life. They are deeply spiritual and offer the choicest nutriment for the spiritual life. The New Testament calls attention to the Christian life, and demands the highest possible standard, while providing the fullest possible power.

The first part of the book is intended to call attention to some of the possibilities of Christian living; such as, knowledge, power, privilege, and satisfaction. On page 35, Dr. Thomas in his chapter on power gives a fourfold picture of the Christian life as inward peace, upward progress, outward power, and onward prospect.

In the second part he calls attention to some of the provisions of the Christian life; such as, grace, justification, sanctification, and consecration, and in the third part he deals with a few of its guarantees of protection; as, dedication, prayer, faithfulness, and obedience. Throughout the epistles of the New Testament, where, naturally, we find full instructions for Christians, there is only one exhortation to do the work of evangelization (II Timothy 4:5) while appeals to carry out the duty of foreign missions are equally conspicuous by their absence. On the other hand, the Christian life, its provisions and possibilities, its secrets and methods, its duties and responsibilities, will be found emphasized almost everywhere. Is there any connection between the silence and the emphasis? May it not be a reminder that when the Christian life is what it should be the duty of evangelization at home and abroad will be the natural and necessary outcome, as effect to cause, as stream to source? We commend the book strongly and urge our readers to feed on it.—Christian E. Charles.

GOING TO BETHEL

(Continued from page 23)

French and Indian Wars spent some time in this Indian Territory, before she could escape to Philadelphia. We saw Cussins and Fearn Hardware Stores (what a chain!), W. A. Lite Lumber Company's truck, lightly loaded with light lumber, and Scandale's Tavern (How true!). East of Wheeling was the unused S bridge, but most of the bridges were straight.

With a brief stop at Mechanicsburg, Cumberland County, we were set for our happy hunting grounds and the life of the common round. Champaign County did not hurt us one bit, and we know where we are now. Find us when you come East. May God continue to bless Bethel and the Commission.

* Lancaster was called New Lancaster in 1800, because so many from Lancaster, Pennsylvania, found the rich agricultural country near by. Natural gas was found here in 1887. The big industry is Anchor-Hocking table glassware, and shoes come second.

Lititz, Pa.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Rally Year or Holy Year, Which?

I fear lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.—II Cor. 11:3.

The Roman Catholic Church proclaimed, and has now celebrated, what they term a "Holy Year." Why not a "Rally Year" for churches who believe in separation of church and state? Evangelical groups believe in freedom and liberty for all. Rome has been demonstrating with great fanfare and has put on a big show to impress the world with her seeming greatness and mission. The thousands attending the pope's spectacle were taken in hand by the master craftsmen of the Vatican and were drilled in all the deception that is Rome's. These so-called "pilgrims" are coming back home to scatter the same error they have imbibed. This is, indeed, unfortunate for the world.

All has not been going too well in Italy in this "Holy Year." Dispatches in the press from Rome imply that things are not going "according to plan." The flow of tourists is not as large as expected. There are not so many people who seem to want to shorten their stay in purgatory, or, they may seriously doubt the power of the pope to mitigate their sufferings in that place of darkness and horror. The pope had hoped this would be the year of the "Great Return" of Protestants and others to the Roman fold. But this does not seem to be happening. The churches need to make the "Great Return," but it ought to be to the Lord Jesus Christ. It is our candid belief that we are living in a day when, if we would stir up the fires within us, orthodox and evangelical Christianity might come into its own. Truly we need a "Rally Year." We are seriously afraid that like as the serpent beguiled Eve, through his subtilty, much that is going on at Rome is doing the selfsame thing. This all is a clarion call to rally around the **Word of God**. This is a high day to return to the "simplicity that is in Christ." There is altogether too much corruption connected with the old Roman Church. The salt is losing its savour; this may be the reason the Communists of Italy are trampling underfoot this formerly popular religious organization. Millions in Italy and elsewhere are questioning her authority.

Peter's Bones or Peter's Words

The Apostle Peter gives God's Word a very high place in his writings and preaching. Samples may be found in the Book of Acts and in his two epistles. Peter never mentions the "traditions" of the church. For instance he never mentions "Mary." Purgatory is never found in his writings. Peter calls the Church endearing names, but never mentions a special clergy. The words "cardinal" and "archbishop" are minus in his sermons and messages. Likewise, he seemed to know nothing about mass, the bloodless sacrifice. He

BY CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

writes nothing of so-called altars. He does say: "Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ as of a lamb without blemish and without spot." This all sounds like a finished redemption.

No wonder the Roman Catholics prefer Peter's bones to Peter's words. His sermons rebuke their heresy. His writings reveal their folly. But the bones of Peter! They would be a sensational advertisement, but they have not yet been found. But what a search! There is not the slightest evidence that Peter ever was in Rome. Peter can't even be linked with Rome. Paul wrote to the Roman Church, whose faith was known throughout the world and it was a flourishing and well-established church. It was well agreed in Jerusalem, seventeen years after Paul's conversion, that it would be he who should go to the Gentiles, as Peter was definitely a missionary to the Jews. Gal. 2:8, 9. But the "Holy Year" needs BONES. What DRY BONES! The Church of God needs a "Rally Year," and that takes the **WORD OF OUR GOD**, which "liveth and abideth forever." What a blessing if the Pope of Rome would read Peter's sermon to the Gentiles to the masses! Now they go away with empty hearts and empty purses; then at least they would return with blessedly filled hearts.

The Bodily Assumption of Mary

Recently a spectacular assemblage of the Catholic Church in Rome was told by the pope, that Mary, the mother of Jesus, went to heaven in body as well as soul. This, he said, had been divinely revealed. The new dogma thus became part of the church creed which 400 million Catholics throughout the world must accept or risk exposure to heresy. The last dogma added to the church was in 1870. With a vast crowd before him, the pontiff read a long papal bull (edict) from his temporary throne. Loudspeakers carried the message to the assembled host. Forty of the church's fifty-three cardinals were present. The crowds cheered. This was said to be the crowning event of the 1950 Holy Year.

All this sounds thrilling, but it is the same old Romish deception of the ages. There is no Biblical warrant for the assertion. The Pontiff has no added revelation to that which is found in the Bible. Even the Douay Version, the translation of the Bible accepted by the Catholic Church, contains no hint as to this being a fact. None would rob the mother of Jesus of any personal glory. She indeed was an illustrious maiden. God highly honored her. Our Lord handed her to the care of His favorite disciple John. She spoke with deep inspiration in the "Magnificat." Forty Cardinals and 600 bishops, more or less, may

add their testimony to that of the pope, but the "papal bull" is nothing but "Romish error." For this kind of error many martyrs died by protesting. This all reminds one of the three martyrs of Oxford, burnt at the stake in 1555 and 1556. On the north side of the memorial, unveiled in 1841, is this inscription:

"To the Glory of God, and in grateful commemoration of His servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, Prelates of the Church of England, who, near this spot, yielded their bodies to be burned; bearing witness to the sacred truths which they had affirmed and maintained against the errors of the Church of Rome; and rejoicing that to them it was given not only to believe on Christ, but also to suffer for His sake."

Christian Leaders Protest

Protestant Church leaders in various parts of Europe have made sharp verbal and written attacks against the proclamation of the Assumption dogma by Pope Pius XII.

In the Netherlands, a message of condemnation was read at services of all Dutch Reformed parishes on Nov. 5. The message said that Roman Catholicism's definition of the dogma grieved the Dutch Reformed Church, since the bodily Assumption could not in any way be concluded from Biblical revelation.

Lutherans in Austria, Finland, and Sweden likewise made statements denouncing the proclamation of the Assumption. All emphasized the lack of scriptural basis for the teaching that the Virgin Mary was taken bodily into heaven.

A pastoral letter read from pulpits of the Lutheran Church in Austria said that the Roman Catholic Church "is leaving the basis of the Christian faith" by formally adopting the Assumption dogma.

The letter, signed by Bishop Gerhard May of Vienna, declared that "in these days, when all Christians should come closer together, the Pope is making wider than ever the chasm separating the Roman Catholic Church from the other Christian churches. For the sake of Biblical truth and for the sake of our own loyalty to it, we have to say a clear no to this."

The official organ of the Finnish Lutheran Church, published in Helsinki, declared that "the church of the Pope does not seem to have learned humility from its severe troubles of recent years."

Lutheran Bishop Anders Nygren of Lund, Sweden, asserted that the proclamation of the Assumption dogma constituted "an attack upon the Gospel."

The London, Ontario, Council of Churches, composed of nearly every Protestant religion in the city, yesterday endorsed a Church of England statement refuting the proclamation by the Roman Catholic Church that the body of the Virgin Mary rose into heaven after she died and that belief in this is necessary to be a Christian.

They called on all clergy to "warn your people of the error being promulgated."

Roman Catholicism has "gravely injured the growth of understanding between Christians based on a common possession of the fundamental truths of the Gospel," the statement said.

"There is not the smallest evidence in the Scriptures or in the teaching of the early church of belief in the doctrine of the bodily assumption. The church refuses to regard as requisite for a saving faith any doctrine or opinions which are not plainly contained in the Scriptures."

"We profoundly regret that the Roman Catholic Church has chosen by this act to increase dogmatic differences in Christendom."

"The church does not and can not hold this doctrine to be necessary part of the Christian faith, belief in which must be required of members of the church."

In Mennonite circles Bro. S. Koch sent this protest to the Canadian papers:

I am disappointed. Last Wednesday a large section of professing Christendom had perpetrated upon it a serious perversion of doctrine that has saddened the whole Protestant world. I refer to the Roman Catholic dogma of the assumption of Mary. One million people saw the enactment of this religious rite. One million people bowed down and worshiped in holy reverence at this supposedly sacred event. And yet there is not a grain of truth in the whole assertion.

What makes the Protestant world so unhappy about this event is that the Roman Catholic Church is teaching for doctrines the commandments of men. By adding to the Scriptures she seriously beclouds the true way of salvation. Faithful Roman Catholics are required to accept this new doctrine in order to be saved. Failure to believe the dogma is branded as heresy.

The assertion of this new dogma is yet another step that drives a wedge between the Roman Catholic Church and her Protestant friends. We who are not Roman Catholics insist that the entire fabric of doctrine whereby we are saved must be based entirely on the Scriptures. We will not accept as a requirement for salvation one doctrine that is not found in the Scriptures.

This is the time for all thinking Roman Catholics to repudiate this perversion of truth and the whole system that propagates it. We appeal to you to secure a New Testament and read it from cover to cover. You'll look in vain for the doctrine of the assumption of Mary; neither will you find the doctrines of the immaculate conception of the Virgin nor of the infallibility of the pope.

Protestants, this is a time of mourning for us all. Let us fall upon our knees and pray for our Roman Catholic friends that they may be delivered from this perversion of the right way of the Lord.

"The Purple Curtain"

The above title is the name of one of the most revealing books on the menace of Romanism. It was written by Dr. Walter M. Montano, head of the Western Hemisphere Evangelical Union, who is best known as the "Monk Who Lived Again." This man is qualified to speak on the secret methods of Rome. This book is a cry of agony from the throats of 150,000,000 Latin Americans, who are beginning to hear the real Gospel and not only the error of the Roman hierarchy. The Romish Church employed the Inquisition, with its fiendish tortures and long and bloody trail, to achieve world conquest. This was organized by Pope Innocent III, and was to punish heretics who differed from the teachings of the Catholic Church. Millions died. But, they say, that was the "Dark Ages." Those times are again lifting their ugly heads in many parts of the world today.

Gladstone said in his day: "No more cunning plot was ever devised against the intelligence, the freedom, the happiness, and the virtues of mankind than Romanism." What an indictment! "Where the Gospel thrives the Roman Church perishes, and where the Church imposes her authority the Gospel dies." How true!

Today the fight is on for political control. It is between the "Black" and the "Red"—Romanism and Communism. People say that the Kremlin and the Vatican are at war. Which of the two systems is the worse? The one perverts nations, the other religion. The centers of power are Moscow and Rome. There is danger unless the church rallies to her cause of the pure Gospel of Christ. The "Holy Year," of Rome may make for a sad day instead of a glad day.

Allow us to quote the letter written to the pope, by A. Stuart McNairn, Secretary of the Evangelical Union of South America.

"Your Holiness, this is a great year in the history of the world. It is a great year in the history of that church of which you are the venerable head. We are within sight of the half-way milestone of a century which was to see peace firmly established on earth, and goodwill among men. What we do see is a world in which the nations are seeking to outdo one another in preparations for yet a third world war. The great church over which you bear rule is celebrating yet another Holy Year, a year of Jubilee, and in your Christmas message to the world you said that this Holy Year 'must be characterized as the year of the great return and the great pardon.'

"How wonderful should this year prove to be such a Jubilee, not only for the church but the world! I need not remind your Holiness of the origin and purpose of the Jubilee as recorded in Holy Scripture in the Book of Leviticus: 'Thou shalt number seven sabbaths of years . . . and ye shall hallow the fiftieth year, and proclaim liberty throughout the land to all inhabitants thereof: it shall be a jubilee unto you . . . Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.'

"Never was there a greater need nor a more propitious hour in which to 'cause the trumpet of the jubilee to sound throughout your land.' And never was there such an elevated rostrum from which to sound the trumpet so that all the world might hear, as that of the Papal Throne of the Vatican.

"The lamps of liberty are going out over Europe. Oppression sits enthroned where once men were free. God is denied; Christ rejected; and His servants persecuted unto death. You yourself, Your Holiness, and your cardinals, have lifted voices calling on the civilized world to witness the persecution of the servants of your Church in Eastern Europe, and to intervene on behalf of the victims. But your appeals ring hollow; your righteous indignation is not based on truth, for your own hands are not clean. As a church you stand with the oppressors, not with the nations whose banner is freedom. While you pointed to the suppression of liberty, and the sufferings of Cardinal Mindszenty and others, your own cardinals, bishops, and priests were practicing and encouraging similar oppression in lands where your church wields power no less effective if spiritual and not temporal.

"In Spain today the sufferings of those who seek to follow our Lord and His teachings by other roads than those of your church, are no whit less than those of your adherents behind the Iron Curtain. Latin America was shocked recently by the murder of a group of evangelicals, including a North American missionary, by a band of fanatical Bolivian Indians; and leading newspapers gave the name of the Roman Catholic priest who instigated them to this terrible deed. Every effort is put forth by the Hierarchy of your church throughout Latin America to suppress that very religious liberty that you profess to uphold and for which you plead; and even while I write, news comes of bitter persecution in Colombia, where churches are destroyed and the simple Christians are driven to take refuge in the caves and forests.

"In Canada, the late Cardinal Villeneuve, reiterating Pope Leo XIII's Encyclical, *Libertas Praestantissimum*, declared that 'It is never permitted . . . to grant freedom of thought, writing, or teaching, and the undifferentiated freedom of religions . . . as so many rights which nature has given to man.' He further declared that 'The Catholic Church does not believe in democracy.'

"The English Catholic Encyclopaedia says: 'The church . . . has been and still remains intolerant of all other religions. She regards dogmatic intolerance not alone as her incontestable right, but also as her sacred duty.' And that great scholar and cleric, Mgr. Knox, in his book, *The Belief of Catholics*, says 'A Catholic state will not shrink from repressive measures in order to secure domination of Catholic principles.'

"How, your Holiness, do you reconcile these statements with your own, and our Cardinal Griffin's impassioned appeals for human freedom, religious liberty, and justice for all men, irrespective of colour or creed?

"Is it beyond hope that a humble voice from among the common folk of the world, yet speaking I believe for millions of sufferers under the intolerance and persecution of the representatives of your great Church, might reach your throne and your heart, and move you to sound the jubilee trumpet of freedom throughout all

your spiritual dominions, bidding oppression to cease, and proclaiming liberty to all who worship the God and Father of our Lord Jesus Christ, whose name we all bear?

"Then would this be in truth a great year of jubilee; and to multitudes who sit in darkness and the shadow of death would 'a great light spring up' and peace come to lands which have known bitter religious strife for centuries. Thus, your Holiness, would your name go down to posterity as the Great Peacemaker, a Pope who was indeed the Vicar of Christ, and who, in His name, brought glory to God, peace on earth, and goodwill among men; and generations yet unborn would rise up and call you blessed.

"Humbly and respectfully yours,

"A. Stuart McNairn."

THE MAN OF TOMORROW

A dramatic speaker some time ago was addressing an audience of young men and boys:

"Now, boys, when I ask a question, don't be afraid to answer me. When you look around and see all these houses, farms and places of business, do you ever think who owns them? Your fathers own them, don't they?"

"Yes, sir," from a hundred voices.

"Where will your fathers be in fifty years?"

"Dead," answered the boys.

"That's right. And who will own these properties then?"

"We will," exclaimed the boys.

"Right. Now, tell me," said the speaker slowly, "did you ever in going along the street, notice the drunkards outside the taverns, looking for some one to give them the price of a drink?"

"Yes, sir," again called the boys.

"Well, where will they be in fifty years from now?"

"Dead," replied the boys.

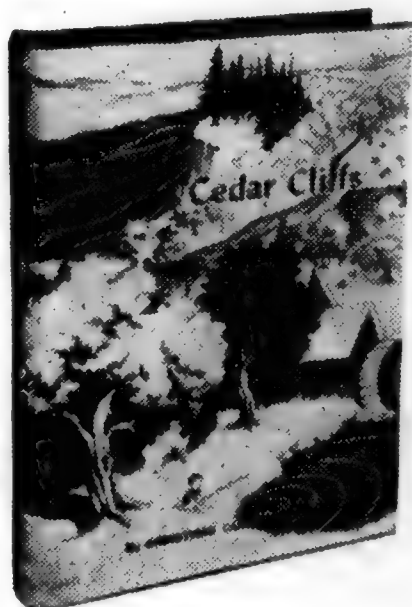
"And who will be the drunkards then?" snapped the speaker.

"We will," chorused some of the boys.

The thoughtless reply sounded awful. Everyone was impressed. The truth smote them like a lash. The speaker had taught his lesson. The boy of today is the man of tomorrow. The temperance pledge [or good temperance teaching by example and precept] may be his passport to happiness and success. —Australian Temperance Advocate.

EASILY OFFENDED

It is a great disadvantage to a person to possess a disposition that is easily offended. It is a serious matter because he loses his peace of mind and obtains nothing in return. Oftentimes his seeming offense has no foundation in fact, and is only a supposition. No person likes to be around those who have the reputation of interpreting every little vague word or happening as a slur. It is peevish and ungenerous. Such dispositions are often inherited; and are hard to overcome, but by prayer and watchfulness the Christian can get the mastery over this serious defect. A person of this kind should take a broader view of life, and not deal in such petty thoughts. The Bible teaches that a Christian is "not easily offended." If you are easily offended, climb to higher ground. Imaginary wounds and slights have robbed some of many golden hours, which might have been spent profitably to themselves and others.—Publisher unknown.

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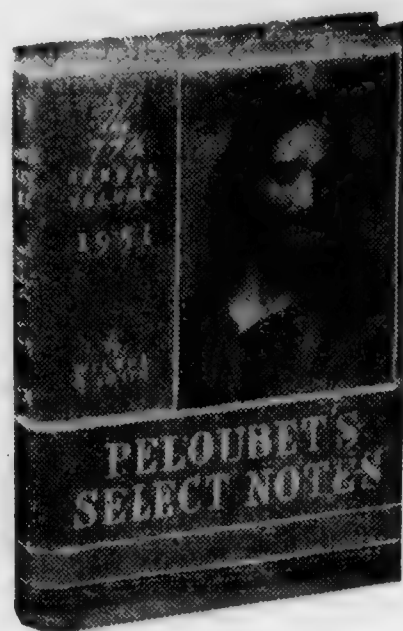
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Scottdale, Pa.**CHRISTIAN MONITOR**

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Photo by John E. Harshberger

The Appalachian Trail in Wintertime, Shenandoah National Park, Virginia

Yielded Lips

BY BLANCHE BRUBAKER

God desires the "fruit of our lips" (Hebrews 13:15). Let us yield them to Him.



AULA Carson watched her tall, dark-haired employer admiringly as he approached the group of men who had gathered outside the office before going to the various jobs assigned them for the day.

The men loved Mr. Monroe for his ready smile and courteous manner, yet he commanded respect wherever he went, for he could be serious and even stern when occasion demanded it.

Paula turned her gaze to the men. She knew every one of them. There was Ted Brenner, who spent nearly all of his pay check for strong drink, while his wife worked to buy the groceries and pay the rent; also Phil Green, who smoked cigarettes incessantly and refrained from cursing only when he was in Mr. Monroe's presence. Bud Connor gambled and borrowed money until he had mortgaged his home for his favorite pastime. Clyde Arndt was clean and honest, and thought that being a good neighbor entitled him to a passport for heaven.

"If only Mr. Monroe would speak to them about being saved," Paula thought; "they admire him so much it would surely influence them to think seriously about salvation."

Paula wondered whether she dared suggest it to him. Thoughtfully she pondered the matter as she unlocked the safe and took out the checkbook to pay the monthly bills.

Paula believed in witnessing, and saw countless opportunities for it. That is, she believed in it for everyone but herself. "But I feel so inferior," she excused herself when anyone suggested personal work to her. "People don't look up to me as they do to some one with a personality or position that commands respect. Take a professional man, like a doctor or a lawyer—people respect their opinions and that gives them wonderful opportunities to speak to people about the needs of their souls."

Paula wrote checks for the next hour, pausing now and again as the thought recurred that she should point out to Mr. Monroe his opportunity of witnessing to his workmen.

She had just placed the checks on Mr. Monroe's desk to be signed when her opportunity came.

"Ted Brenner has been drinking again," he said soberly; "he stayed home from work yesterday, and is still talking much too freely this morning." Mr. Monroe seemed to be suffering along with Ted.

"Mr. Monroe," Paula spoke quietly, almost timidly, "the men seem to admire you so much; I should think you would have a great deal of influence over them. I should think you could influence them for Christ."

His grey eyes seemed to pierce her through as he replied, "Don't forget, Paula, that there are some people who are influenced more by

you than by any one else." Then he turned to his work, looking so serious that Paula wondered whether she had offended him.

The day was filled with many duties, and Paula forgot the incident until she placed her head upon her pillow. Then sleep would not come. Mr. Monroe's words came back to her with renewed force, "Don't forget, Paula, that there are some people who are influenced more by you than by anyone else."

Once more Paula was face to face with the fact that she, too, was responsible to be a witness for Christ, and now she realized that there were some to whom no one could speak as effectively as she, because of her influence upon them. She struggled long with the fear that had kept her from speaking of Christ—fear of ridicule or that she would not know what to say.

It was late when Paula yielded. "Forgive me, Lord, for thinking that You expected me to witness in my own strength," she said humbly; "I yield my lips to You to speak through them." Peace came then, and sleep.

In the days ahead, Paula was to find the promise fulfilled, "My grace is sufficient for thee: for my strength is made perfect in weakness." She was amazed at how many opportunities she found to speak for the Lord.



THE CHURCH OF MY CHILDHOOD

By Ruth N. Walls

On a little green spot in the mountains
In the heart of Nature's abode,
Is the little white church of my childhood,
Just a little off the main road.

And a little country graveyard
Where the breezes softly sigh,
And a few time-scarred headstones
Are seen by those who pass by.

No church bells for services are ringing
As the worshipers silently come,
No organ accompanies the singing,
But the songs are sweetly sung.

The little white church of my childhood
That lightens life's weary load
Is the place I shall always remember
Just a little off the main road.

Grantsville, Md.

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Mrs. Moore asked her to pay the milkman, and she gave him a tract and asked him whether he was saved. He seemed glad for the tract and promised to come to church.

One Sunday morning she caught the adoring look in Elnora Taylor's eyes as she taught her Sunday-school class. Later she spoke to Elnora alone and had the joy of seeing her saved.

It was an especially busy day at the office. Mr. Shue, the accountant, was closing the books, and Paula was working on the weekly payroll, with many interruptions to answer his questions. Mr. Shue was pleasant to work with, and they exchanged jokes and teasing remarks as they worked.

Mr. Shue had finished his work and was closing his brief case when the Spirit prompted Paula to speak to him about his soul. The thought frightened her for a moment, then she looked to the Lord in silent prayer for guidance. Strengthened, she thanked Mr. Shue for his work, then said, "May I ask you an important question before you go?"

"Ask me anything you like," he replied graciously.

"I was wondering how your account stands with God," Paula asked, "Are your sins blotted out by the blood, or are they standing against you?"

"If you put it that way, I guess they are still standing against me," replied Mr. Shue. "My parents were Christians, and I was taught to attend church and Sunday school, but I have not yielded my life to God."

Paula gave a few words of testimony to the joy of serving Christ, and Mr. Shue left, promising to consider the matter seriously.

The next morning Paula was made glad when Mr. Monroe said to her, "You know I have been thinking of what you said about my influencing the men, and yesterday I spoke to Ted Brenner, and told him that Christ could set him free from the drink habit if he would accept Him. He promised to go along to revival meetings this evening."

"I'm glad, and I shall pray for Ted," replied Paula. Then she added, "I, too, have found that there is real joy in witnessing for Christ, and I mean to speak for Him at every opportunity." Mt. Joy, Pa.

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No. 2

Nothing for Sale

BY ALMETA HILTY GOOD

We need to realize that we are only sinners saved by grace, if we would appeal effectively to the lost.



MICHELLE did not know that she was crying until she had to dig frantically for her handkerchief. As usual she couldn't find the right pocket, and she braked the car to a stop by the roadside until she found it. Then she leaned her head on the steering wheel, and a sense of the futility of things overwhelmed her. Even the motor gave up—it sputtered and died, and Michelle had one fleeting moment of wondering whether it would start again. Then it all swept over her again—the shame, the bewilderment.

Michelle had gone to school with Sam Welkin. She remembered their high-school fun, the bickering over the school paper that he had helped to run off the hectograph and she had helped to write and edit. He had been fun with the group; she could not remember him as a separate, but only as a hazy part of a kaleidoscope. Then the pictures came clearer. . . . Michelle remembered that he had had an easy manner, except in rare moments. Once in English class he had been unexpectedly, strangely, silent before a beautiful bit of poetry—it had seemed odd for one who always had a flippant comeback. Perhaps, growing up in rough surroundings, his father a heavy drinker, his mother's folks noted for their tall tales and unregenerate living, he had learned to wear a poker face as a sort of self-preservation. Michelle remembered that, when faced with the possibility of being reproved by his teachers for some prank, his eyes, an odd light color, could turn as cold as an agate, and just as expressionless.

Now that she thought it out, the girl realized that she had scarcely seen him when he had not worn that expression, all these five years or so since high school. At the time, so busy was she with her own world of friends, of church college, and of subsequent marriage, that she had scarcely taken time to wonder why he always turned the poker face toward her and her friends. He had not been in her crowd, for she had chosen carefully to associate exclusively with the young people of her own beloved church.

"Trouble?"

Michelle looked up to see the kindly face of Levi Zehr, irrigating shovel over his shoulder, who as teacher of the young-married class at Sunday school had often inspired her by his practical application of Scripture. She knew he would not be unapproachable, or shocked by her doubts now. So she did not try to hide her miserable tear-stained face.

"Something happened a little while ago. I took Dad in to Cattle Crossing to catch the afternoon bus, and—I don't know why—just on a friendly impulse, I guess—he was driving then—he pulled up at Welkins' Service Station. You know we mostly buy gas across the highway at Steven's, like all the rest of our bunch.

"Well, Sam was standing in the doorway when Dad started to get out of the car, so he called over:

"'Hello, Sam! Got anything for sale today?'"

"I thought when he answered 'NO!' that there was something different from the usual about Sam. Then I noticed what it was—the mask had slipped a little. Dad told me afterward that Sam had had a few drinks, that he never talks so outspoken when he's cold sober. But, oh! I have to wonder if it's what he's been thinking all these years."

"Why, what did he say?" Levi had stuck his shovel in the gravel of the road, and leaned on the car door, giving this problem his whole attention, with an evident desire to help.

"'I've got nothing for sale that you Mennonites can buy!' he snarled. 'Let me tell you why. For a long time my Dad served you folks, and sold you gas, and so did I. We weren't too good for you, and you weren't

too good for us. As long as there was no place else to buy gas, we were plenty good enough. But as soon as those folks built up across the road you all go over there, and avoid us like the plague, just because I sell a little beer out in back! Even yet we've kept bringing out your long distance telephone messages, day or night, sometimes without as much as thanks! No, I ain't got nothing for sale that you Mennonite snobs can buy!' and he went back in, and slammed the door," Michelle sobbed.

Levi's head was bowed in deep thought.

"What did your Dad say?"

She calmed herself the best she could.

"Oh," she answered, "he just drove away, and when I started to ask him he said, 'You mustn't let it upset you. He's had a few drinks, and isn't responsible.' But I can't help thinking—he was a good chap in school. But we have kind of ignored him since. I know you're always telling us in Sunday-school class that we should be careful of our choice of friends, but maybe we're too choosy, too clannish. He made me think. He made me wonder about Jesus' eating and drinking with publicans and sinners."

"Yes, Michelle, sometimes we're snobbish, and clannish. But you don't see these things clearly. You are too near to the slap in the face, and the hurt looms up large. But try not to measure Christians by the standards of the unconverted, and especially a drunken man."

She looked up, thoughtful. "That does put a different light on the whole problem."

"I can understand that it might not always be wise for some families to stop at a beer joint habitually for their gas," Levi continued. "There is a tendency to buy whatever else we need wherever we're stopping, and some people need to watch lest their young folks get into bondage to drink."

"But there's another side to the story that Sam doesn't see, too. A lot of the old-timers—my brothers and I, and Uncle Don, for a few—have kept on faithfully buying gas from Welkins' for a long time. But since he built the new beer joint out back, he keeps open later, often playing poker with the boys most of the night. Then when some of us want to leave early for a trip to Sunset Valley, or some of the other churches or shopping centers, they're not open to sell gas. Sometimes they don't open for business till nine, or ten, or even eleven o'clock in the morning. After a while we got to going elsewhere."

"But—but we could have at least not ignored him."



"Jesus ate with publicans and sinners, but He never once went along with their sinfulness. He knew their hearts, and we don't always know people's thoughts, nor which ones are hungering and thirsting after righteousness, but we have the Holy Spirit to prompt us when we should witness to the truth of the Gospel. Michelle, I tell you that we ought to be friendly and kind, but I don't think we should have fellowship with unbelievers, do you?"

"Well-l, no, but—but I think I've been too clannish, too down-right exclusive and choosy!"

"Could be. 'If our heart condemn us,' and so on. It is well to acknowledge our faults."

"Dear me, how late it is!" Michelle gasped, glancing at her watch. "I had no idea. Wonder if I can start this thing," and she buzzed the starter without effect.

"Could you crank, do you suppose?" she asked.

"Sure," he grinned. "What else are neighbors for?" With a whirl he had the engine sputtering along.

"One thing before you go," he said as he tucked the crank in its place on the floor under her feet, "I heard something last week—it's common knowledge, and I thanked the Lord that you and the other Christian girls weren't in her place when I heard it. Sam got really drunk and got mad at his wife—Kitty. Yes, and I suppose just some little thing touched it off, but the first thing she knew he had whipped out a gun and would have shot her down, but she struggled and held his hand, and then somehow got out of the house unhurt. The neighbors helped her stay out of his sight until he sobered up."

"Is that right? Ooooo—what an awful life to live! He needs the grace of God, but how to get it to him?"

"Only God can bring conviction, did you ever think of that? Let's pray for them, and if the Lord ever sends us to speak a word, then speak."

"It's the holier-than-thou attitude that drives folks away, isn't it?"

"Yes, and it's the I'm-only-a-sinner-saved-by-grace attitude that helps to win!" and he lifted his hand in a parting gesture as she drove away. She felt that she had faced one of the major shortcomings of her church that day and found the solution in Christ.

Hammett, Ida.

SLIGHTLY SOILED

Walking along a business district an observer noticed a suit of clothes hanging in the breeze at the side of a window. They were marked, "Slightly soiled, greatly reduced in price." "What a text for young people!" he thought. A young man or woman's mind becomes "slightly soiled" by reading a coarse book, by seeing a vulgar show, by allowing little indulgences in dishonest or lustful thoughts. Just slightly soiled! But in the course of time it will be found that these young people are greatly reduced in value. Their charm, their strength, their influence has vanished.—War Cry.

Some Curious Things in Winter

BY JOHN T. TIMMONS

We often feel, during the dreary days of winter, that it is a poor time to observe much of interest in nature; but when we begin to investigate carefully, we are surprised to learn how many interesting things may be found that are of importance to us in our study of nature.

We find a number of very curious things existing in the winter, some of which are somewhat difficult to understand.

If there is a spell of mild weather, with much rain, followed by a severe cold spell, many fine large trees are either injured or ruined by their trunks bursting during a very cold night. The wood becomes pretty well soaked with moisture, and this freezes, and in freezing there is expansion enough to cause the tree to burst.

If we happen to be out of doors when it is turning suddenly cold with a very marked drop in temperature, we can hear some queer sounds, like that of guns and other loud reports. These sounds will come from fences, outbuildings, and even our dwellings, but the louder reports are apt to come from a tree which has just been split by the action of the cold on the damp wood and bark.

Timbers in buildings will split and be pulled loose from their fastenings, often breaking large nails.

Fence posts are actually lifted several inches at such times, and, of course, this is a severe strain on the structure of the fence.

Rocks have been known to split during severe cold, and, when a thaw comes, the pieces often crumble and fall from rough and high cliffs, and especially in deep cuts along the railroads, where the heavy jar of the trains often causes great rocks to tumble down into the space near and over the tracks.



REBUKE

Ethel Hodson

The snow is deep where plows have piled
it high
Along the frozen road, and spears of ice
still cling
To barren trees whose limbs creak as they
swing
In silhouette against a sullen sky.

"Oh, Winter, with your days so dark and
drear,
It seems that you will never go," I said—
Then in rebuke from a bough overhead
A wee song-sparrow's notes came loud and
clear. —Selected.

Hard freezing, while the earth is free from snow, is both damaging and beneficial to the agricultural interests of the country.

The wheat sown in autumn has made quite a growth, and the action of freezing raises up the soil in the wheatfields and, in doing this the tender roots of the wheat are snapped, and the plant injured or killed.

Many insects and their larvae are killed when there is a heavy freeze and the earth is not protected by a snow, which acts as a protecting blanket.

While the earth is covered with a heavy snow, field mice form roads here and there over the surface of the earth under the snow, and it is during such times they destroy many valuable grass roots. Skunks come forth when the weather begins to moderate, and they can scent the mice which are running freely through their pathways under the snow, and the mice are frequently caught in large numbers by these fur-bearing animals.

When we have very severe cold weather, we may be able to see, some morning, peculiar phenomena known as sundogs. These appear in early morning, just after the sun has risen, or shortly before sunset in the evening. The phenomena are due to refracted rays of the sun passing through different strata of very cold atmosphere, which contain more or less fine frost.

The sundogs appear on either side of the sun, at about the same elevation above the horizon as the sun, and may be seen to the right or the left, or possibly on both sides of the sun. They are more apt to appear to the right or south of the sun in the morning, and south or to the left of the sun in the evening. These dogs, or spots, are often quite bright, and leave the impression there is more than one sun.

If we should be asked if a rainbow could be seen at noon, we would be apt to reply that such would be impossible, for the sun has to be low in the western sky to throw a rainbow in the east, where the rays of light are reflected back to us from raindrops in the air. During midwinter the sun is far enough southward to be low toward the southern horizon even at the noon hour, and, if the conditions are favorable, a rainbow can be seen at noon and it will be seen in the north.

This phenomenon will be found very interesting. When a dark cloud is in the north, and it is raining a little at the point where the observer stands, and a little more farther north, and the sky is broken enough in the south to permit the sun to shine brightly through the clouds until its rays spread out to cover quite a wide territory, there will be a very bright rainbow.

Lightning is looked upon by many as belonging to summer, but this is a mistake. It frequently thunders and lightens in winter, but not, as a rule, with a low temperature. A sudden thaw, with warm south winds coming from the Gulf region, will frequently

bring lightning. Lightning sometimes appears quite red when there is snow on the ground. It is due to the sharp contrast. Other causes aid, too, in causing the winter lightning to appear red.

A walk on a bright day in January may reveal some curious things to the student in nature. One of these is the finding of

grasshoppers on the snow or cold ground in the middle of January. It is really curious how these insects have escaped death during the weeks of cold weather, but they are often in the fields in large numbers.

If one visits a thicket in a sheltered place, many native birds may be found at this season.—Girlhood Days.

The Story of Swiss Cheese

BY MARIE WIDMER

When the Roman legions invaded northern Europe 2,000 years ago they carried Swiss cheese back with them to Rome. Ever since dairying and cheese-making have played an important part in Switzerland's peasant life. In Uri, Schwyz, and Unterwalden, the three tiny mountain states, where the Confederation was born in 1291, cheese was treasured as an "essential food." It had its place in Alpine legends and figured quite early as a medium of payment. As such it is mentioned in a twelfth century document of the Monastery of Engelberg. As a gift to "honor its recipient" cheese was being used since the end of the thirteenth century.

Export of Swiss cheese had its beginning in the fifteenth century. At that time the monastery of Murbach, in the Alsace, one of Switzerland's foreign clients, had issued a decree that on certain days each of the brethren should receive as final course of his dinner a quarter of a cheese "Caseus armentarius" (dairyman's Alpine cheese), generally known as Swiss cheese. Italy also was an important customer for Swiss cheese in that period, its purchases including the so-called "Sbrinz" variety, particularly suitable for grating. "Sbrinz" cheese originated at Brienz in the Bernese Oberland, but was later also exported from Unterwalden as "Unterwaldner hard cheese."

Paracelsus, the distinguished physician and naturalist, born at Einsiedeln, the Swiss pilgrimage resort, emphasized in the sixteenth century that cheese, milk, and dark bread formed the staple food of his people.

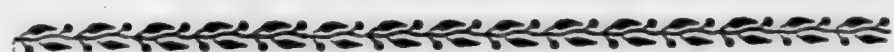
Today cheese production in Switzerland is no longer the primitive industry it used to be. There are about 2,900 cheese factories all over the country and most of them are equipped with up-to-date machinery and appliances. As a result of careful scientific study present-day Swiss has attained a quality which is known all over the world.

Cheese-making starts at the point when the milk is delivered at the cheesery. First the fluid is cleaned, then weighed or measured. It then is warmed in a large copper boiler and brought to coagulate by means of rennet. After several other manipulations, the coagulated cheese mass is caught in a cheese cloth, then placed into a wooden form and finally under a press. There it remains about 24 hours, being frequently turned, and each time placed into a fresh cheese cloth.

From the press the cheese proceeds to the "Salt Cellar" for a salt-bath cure. After ten

to fourteen days it goes into a warmed cellar (68°F) where it remains some eight to twelve weeks for a daily washing, salting, and turning. Here the temperature causes fermentation which slightly curves the flat sides of the loaves and produces the characteristic holes. After this process the cheese is put into a cool cellar for two months, then inspected and weighed.

So expert have the Swiss cheese makers become that they can judge the appearance of the inside of a cheese by tapping the out-



TO A THRUSH SINGING IN WINTER

Sweet bird! up earliest in the morn,
Up earliest in the year,
For in the quiet mist are borne
Thy matins soft and clear.

As linnet soft, and clear as lark,
Well hast thou ta'en thy part,
Where many an ear thy notes may reach,
And here and there a heart.

The first snow-wreaths are scarcely gone
(They stayed but half a day),
The berries bright hang lingering on;
Yet thou hast learned thy lay.

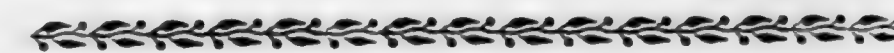
One gleam, one gale of western air
Has hardly brushed thy wing;
Yet thou hast given thy welcome fair,
Good-morrow to the spring!

That sunny morning glimpse is gone,
That morning note is still;
The dun dark day comes lowering on,
The spoilers roam at will.

Yet calmly rise, and boldly strive;
The sweet bird's early song
Ere evening fall shall oft revive,
And cheer thee all day long.

Are we not pledged to serve our King?
He promised with us to be?
The birds that chant before the spring
Are truer far than we.

—John Keble.



side with a "cheese trier." The weight and inspection results are carved into the curve of each loaf, and every loaf of genuine Swiss cheese gets the word "Switzerland" printed all over on its rind in large red letters.

Transporting the cheese from factory into dealers' cellars is accomplished in swift and modern manner. Again weights are checked, then cheeses are treated with salt and placed on wooden shelves. Here they are turned two or three times weekly, also spread over with salt. The latter produces drops of water on the surface of the loaves, and is rubbed

into the rind of the cheese with a brush, to hasten its ripening.

Most of the Swiss cheese arriving in the U. S. A. from Switzerland is five or six months old. Swiss cheese that has attained a truly venerable age is, however, to be found in certain remote Alpine regions, especially in the Valais. Such cheeses are generally made on the day a child is born to a couple, and the infant's name and the date of its birth is carefully marked on it. Cheeses of this kind are only served on special occasions, such as christenings, engagements, and weddings. A portion is always carefully reserved until the person in whose honor it was originally made dies, and at his or her funeral, even if this should be eighty years, later, the funeral guests receive another piece.

Great is the variety of cheeses manufactured in Switzerland. There are hard cheeses, soft cheeses, rich fatty cheeses, "quarter fat" cheeses, and cheeses with hardly any fat (known as Magerkase). Then there are those delicious little rindless cheeses packed in boxes holding six larger or twelve small portions.

Not to be overlooked is the tasty Schabzieger (Sap Sago), an herb cheese made in the canton of Glarus. Finely grated and thickly spread on bread and butter it is a delicacy which has to be tasted in order to be appreciated.

The Swiss people reveal themselves as true artists in the endless varieties of uses to which they have put their cheese. It is being added to soups and sauces; it lends glamour to puddings, pies and salads, and when eaten au naturel it is often a main dish, especially in homes of limited means.

Cheese manufacture in Switzerland, together with that of butter, absorbs forty-eight per cent of the country's milk production.—The Friend (Dayton).

A LOST ART

The Scriptures speak of prayer as toil and labor. Prayer taxes all the resources of the mind and heart. Jesus Christ wrought many mighty works without any sign of effort. There was in His marvelous works the ease of omnipotence, but of His prayers it is said, "He . . . offered up prayers and supplications with strong crying and tears." All who have shared His intercession have found it a travail of anguish.

Great saints have always been mighty in prayer, and their triumphs have always been the outcome of pain. They wrestled in agony with the breaking hearts and weeping, yes, until they were assured they had prevailed. They spent cold winter nights in prayer; they lay on the ground weeping and pleading, and came out of the conflict physically spent but spiritually victorious. They wrestled with principalities and powers, contended with the world rulers of Satan's kingdom and grappled with spiritual foes in the heavenly sphere.

A lost art! Prayer has become a soliloquy instead of a passion. The powerlessness of the church needs no other explanation, and the counselors of the church need seek no other cause. To be prayerless is to be both passionless and powerless.—Samuel Chadwick.

A Little Child Shall Lead Them

By LENA GARBER

The children were playing at the West Liberty Children's home. Joe came running to tell me, "Johnnie won't sit still in church." They had gathered together benches, chairs, and a table and were playing church in their playroom.

Joe and Richard Lee were the preachers. While the one preached, the other took his place on the bench behind the pulpit, beside the chorister. As I looked in, Joe said pleadingly, "I wish that all of these benches would be filled." So I went over and sat down with them. Quietly some of the other children came, carrying their dolls and purses. Some brought their Bibles and Sunday-school quarterlies.

They divided into two groups for Sunday school. Our Sunday-school teacher, Margaret, said, "Our lesson today is, 'Freely we have received, freely let us give.'" She told about Paul and Barnabas, also a story of a

bed." Another said, "At church." Joe continued, "Yes, any place, no matter where you are. Well," he said, "We aren't going to do it right here, but sometime when you're at church you can."

He looked down at his Bible and looked up again, and said, "Pray all the time, whenever you get a chance, if you're working or whatever you're doing. Ask Jesus to forgive you. There are lots of things that we've done for which we should ask forgiveness."

Next it was Richard Lee's turn. He got up and announced that a missionary would speak to them in the afternoon and that she would have many interesting things to tell; also that there would be a special children's meeting. He told us to be sure and come back.

I went back for the afternoon meeting to hear Beatrice tell of her experiences on the foreign field. She had gathered some toys and doll clothes which she used to illustrate



Playing Church at the Mennonite Orphans' Home, West Liberty, Ohio

little refugee boy. An offering was taken and we were told that it amounted to \$9.25. While we waited for the bell she told us the story of the three little girls who said that they loved their Mother most, while only one obeyed her. Then she asked us the question, "Which one really did?" She said, "That is the way we should love our matrons, not only tell them that we love them but to really show them." The bell rang so we went back to the other room. Margaret told us to go very quietly and to go two by two.

Joe announced a song to be led by Tommy. Together we sang, "Jesus Loves Me." After the song Joe earnestly said, "Isn't it wonderful—the love of Jesus!" Every one was quiet. The girls hushed their dolls. Several times one of them would go out with her doll.

Then Joe began his sermon very emphatically. "All of us want to be Christians," he said. "And all of us can. There's only one way to be saved, but there are different places where we can be when we are saved. Name some of them." Someone said, "Beside your

the life and customs of the people on the foreign field.

What lessons these little folks can teach us!

A CHILD SHALL LEAD THEM

God gave a child into my care,
A trust so great I stood dismayed
That grave responsibility
Was given me to face. . . . I prayed,
Oh, earnestly, that God might guide
My hands, my heart, my feet, my tongue;
That I might not mislead the one
Who was so little and so young.

And, lo, the child was leading me!
Within his earnest lifted eyes
I saw the heav'n from whence he came,
I marked his wonder and surprise;
I saw the world as he must see—
The sun's gold light, the clear starshine.
All life took on a brighter hue
As I walked with his hand in mine.

"A child shall lead them. . . ." Jesus knew
That this is, oh, so very true!

—Grace Noll Crowell.
(Used by permission)

West Liberty, Ohio.

The End of a Voyage

As the mist uplifted from the distant horizon our eyes beheld our destination. There, rearing its rugged head against the sky, stood the Table Mountain, and Cape Town lay beneath it as though seeking its protection from some dreaded foe.

All on board were more or less excited, but my attention was particularly directed to two passengers who stood on the deck straining their eyes in the direction of the dock, which we could plainly see was crowded with people.

One was a bride; in a little while she hoped to meet the one who on the day to follow was to make her his wife. The other was a criminal in charge of a detective, and on the morrow he had to face a serious charge and meet a judge. I watched the faces of the two, the one lighted up with hope and joy, the other downcast and despondent. A greater contrast could not be found.

But my thoughts wandered from my fellow passengers on board the great liner to my fellow passengers the wide world over who are voyaging with me to eternity. I divided them into two classes, and in doing this I did but do what God Himself has done. How different will be the end of the voyage for these two classes! One class will meet the Bridegroom, the other will meet the Judge. The one company as the Bride of the Lamb will be led forth amid the joy and song of heaven; the other, alas! amid darkness and woe, must face the Judge. I ask my reader, To which of these two companies do you belong today? You know that you cannot stand still; upon the waters of time your bark is sailing onward, and no dead calm impedes its way.

Have you thought of the end of the voyage? The prisoner on board, though taking part in sport and song and joke, often thought of what lay ahead, but then, naught that he could do could change his unhappy lot; but with you it is different. You deserve to meet the Lord as Judge; yea, so do we, "for all have sinned, and come short of the glory of God" (Rom. 3:23), but if now you will but come to Christ and trust Him as your Saviour; if you seek the cleansing that His precious blood affords, then you shall never know His condemnation; instead, the joy of meeting Him as the Bridegroom—the One who "loved the church, and gave himself for it" (Eph. 5:25)—will be before you.

Oh, how shall the voyage of life end? Shall it find you unforgiven? Laden with sin, guilty and vile, or spotless and pure, made clean forever by the cleansing blood of the Lamb once slain? Think well on this matter, and decide for Christ today.

Then your destiny will be the Lamb's glory. This is the destiny of every truly saved soul, and nothing can change it. Oh, can you say that this prospect is yours?—J. T. M., in Glad Tidings.

"An ounce of encouragement is worth a pound of pity."

CHRISTIAN MONITOR PULPIT

The Divine Magnetism

By JOHN L. PERHAM

I, if I be lifted up from the earth, will draw all men unto me.—John 12:32.

Magnetism is the power of attraction. We are all more or less magnetic. Some seem to possess a wonderful magnetism over others from their first acquaintance with them. The hearty handclasp, the cheery smile, the kindly greeting, the sympathetic tear, are some of the avenues through which magnetism expresses itself.

An indefinable something draws you to some one who you feel is a person of strong and noble character, and you call it magnetism. But it is only borrowed magnetism. They possess it because their magnet of influence has been charged by the divine magnet of the personality of the Christ.

We should not look to our own thoughts or the mere words of man, but rather let us turn our attention to the Man of Galilee, the Christ of God, and hear His words, "I, if I be lifted up from the earth, will draw all men unto me."

Have you felt this drawing power, the power of the divine magnetism of the matchless love of the Son of God? Then you have proved the truth of Christ's claim that He has divine magnetism. Christ says He will draw all men unto Him. Is this universal salvation? Let us see.

If I have a powerful magnet capable of attracting objects to it, will it therefore draw them from afar, to its immediate presence? Oh, no, they must be brought in touch with it, nothing must come between them and the magnet. Just so with the soul. If it allows something to come between it and the great Magnet of God's love and mercy, it is not the fault of the divine Magnet if the soul does not feel His great power.

It may be drawn toward the magnet, but if something prevents contact, it is not magnetized, it is not lifted out of its sin on to the firm Foundation. Or it may be that some soul, who has been touched by the divine Magnet, has known the joy of sins forgiven, has experienced the delights of Christian service; but pleasure, ambition, love of ease, cowardice, neglect of duty, have come in between them and the Magnet. They have lost power with God, and consequently with their fellows.

Were a diagnosis made of the case of many a professing Christian, I believe it would be found that something had come in between their life and the great Magnet; the union is severed, and they have lost power.

They need to be recharged with the spirit of love for humanity and the element of self-sacrifice which made the life of the Christ pre-eminent among all others.

It may be a little personal habit with some, which society has branded as offensive; it may be the flying into a passion upon each little provocation; it may be a fascination for the pleasure that in the deepest consciousness it is admitted is unprofitable for the Christian.

Whatever hinders Christ's drawing power over you will hinder your having a magnetism over others to lead them to higher and nobler living. Only recently I read of a man who declared to a friend, "I have sold my automobile. I found I could not live the Christian life I ought, as my wife and daughters wanted to go pleasure riding on Sunday, and getting the auto ready and taking them out occupied so much of my time that I had no time to attend church."

Life is strenuous today. Some things will have to be let go of, if things of infinitely greater value are to be retained.

When the end of life draws near, I wonder if some of the things we have clung to with such tenacity, will appear to us as worthy of the consideration we have given them?

Business, how it crowds into the time that should be given to spiritual things, the needs of one's own soul, and the souls of others! Yes, how it crowds into the sacredness of the Lord's Day, until we wonder sometimes if one of the Ten Commandments has been abolished!

Another thing that unfits the Christian for activity in the Master's service, are the late hours of Saturday night spent in a manner unfitting one for worship and service on the morrow. You have no time to prepare the Sunday-school lesson or to bring a helpful message to that class, who perhaps, worship the very ground you walk on, hardly time to attend the morning service.

We would only hold up the past with its mistakes, that we may make a straight course in the future. I care not what the past has been; you only have to draw near to the great Magnet, and He will draw you. "Draw nigh to God, and he will draw nigh to you." The trouble is that we do not think enough in this hustling age. We are content to let others do our thinking for us. We need to be stirred. Agitation is not always considered a

good thing, but it brings good results. To use a homely illustration: you would not say to me when I begin to turn the crank of an ice-cream freezer, "Don't do that, agitation is a bad thing," not if you had tasted of the product, and shared the general opinion of others. Rather you would say, "The agitation is what produces the commodity in another and a better state."

Paul was an agitator; he would stir up the minds of those to whom he wrote, by way of remembrance.

So the Christian needs to be stirred by the remembrance of what Christ has done for him, and by thoughts of his God-appointed task of bringing souls to receive the touch of the divine magnetism, and find forgiveness and hope. If we have indeed been touched by the great magnetism of Christ it will be apparent to those around us.

There is an incident told of a young lady whose beauty and sweetness of character were a marvel to those who knew her. At length she was called to her great reward, and in one of her precious possessions, were found these words: "Whom having not seen [I] love." The power of the divine magnetism had touched her life and transformed it.

I once heard a preacher say, "If I had nothing better to preach I would preach reformation. Thank God the touch of Christ reforms, because it regenerates." "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be [my] witnesses."

We cannot serve efficiently until the work we do is performed by the magnetic love of the great Master, working in His consecrated children. The word of Christ is a positive word: "I will draw."

Christ has not changed, His love has not changed, the plan of salvation through faith has never been altered. The human heart has been slow in responding to the great plan of God, and to His claims upon it.

The expert gardener knows that an hour with the hoe, at a certain season, will accomplish more than many hours' work at a later period. It may be true of the present time, that an effort made to influence a soul, and bring him in touch with the divine Magnet, may accomplish more than a score of sermons when the special season of religious endeavor is past.

The call is to you and me; the work is yours and mine; the reward of service will be stars in our crowns of rejoicing up yonder. The great question for each of us to answer is, Has my life felt the saving magnetism of forgiving love, and am I so charged with a magnetic love for the souls of others that I may be used of God to lead them to the One who was lifted up on Calvary that He might draw sinful souls to Himself?—Cleveland Gospel Herald.

Editorials

The Lord Will Provide

The trials and testings come to the life of every person, and often the Lord sends them or allows them to come into our lives to test or prove our Christian character and stability. Such trials are sent with the purpose of proving us and thus making us stronger and better people, and should not be confused with temptations from Satan to seduce us to evil. The contrast between these two types of testings is thus pointed out by Alexander Maclaren: "Temptation says: 'Do this pleasant thing; do not be hindered by the fact that it is wrong.' Trial or proving says: 'Do this right and noble thing; do not be hindered by the fact that it is painful.' The one is 'a sweet, beguiling melody,' breathing soft indulgence and relaxation over the soul; the other is a pealing trumpet call to high achievements."

A notable trial came into the life of Abraham in his old age. After the Lord miraculously gave him a son of Sarah when she was ninety years old, and when the son showed great promise as a lad, God gave him the strange command: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Genesis 22:2). Naturally speaking, this must have been a severe blow to the faith of this aged man whose hopes for his posterity were built upon this son, for the command seemed to cut squarely across the promise which God had made concerning Isaac: "I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Genesis 17:1).

How Abraham met this test in triumphant faith is a familiar story. God's command seemed to contradict His promise, but he took the path of unquestioning obedience. He was sure that God had a way to fulfill His promise concerning Isaac and that He "was able to raise him up, even from the dead." Abraham is a wonderful example to us also "to go straight on the path of clear duty wherever it leads."

As we study this experience of testing in the life of Abraham we find that from it he received great blessings. He too could testify like the Apostle James that great joy can come through the trials of life. James 1:2-4. He was rewarded by getting a deeper insight into the ways and purposes of God. He could now understand and appreciate the dealings of God in a way that He had not before experienced. Consecration is always followed by new blessings, because the person is now ready to receive them and to use them to the honor and glory of God.

After this unreserved committal to the will of God Abraham received the definite approval of God when He called to him out of heaven, commended him for the consecration of his son, and renewed the promise that through Isaac his seed should be "as the stars of the heaven, and as the sand that is upon the sea shore."

Two miracles had now been wrought in the life of Abraham's promised son—one in his birth, the other in this deliverance. Abraham's gratitude must indeed have been great and

he expressed his praise to God by the way he named the mount on which the miracle occurred—"Jehovah-jireh"—which means, "The Lord will provide," or as the Authorized Version states it, "In the mount of the Lord it shall be seen."

The Lord had provided for Abraham in a temporal way by giving him a land and other great material blessings. He was no doubt quite conscious of and deeply grateful for these, but his praise right now was for the way in which the Lord provided for him in this great trial of faith. For those who exercise faith the Lord will provide a way in every difficult situation and trial. How precious that truth should be to all of us as Christians! We can well apply it in the difficult and uncertain times in which we live, for no matter what may come we can rest assured that God knows and cares and provides.

There is another and greater sense in which the Lord provides and of which this story of Abraham and Isaac is a type. God provided a substitute for Isaac in the ram that was caught by his horns in the thicket. God has provided a Lamb as our Substitute in the person of His only begotten Son. Through His death we are freed from the penalty for our sins as we accept Him by faith.

Like Abraham we can see and learn much in the mount of the Lord. But if we choose to go our own way and remain apart and away from the sphere of God's blessing we will never understand nor realize His divine providences. We need to ascend to His holy hill, to fellowship with Him in prayer and the reading of His Word, to be filled with His Spirit, and to revel in His love. Then we will see things from His viewpoint, will understand His providential dealings, and will experience His rich provisions for His faithful people. On the mount of the Lord we will realize as never before what Paul expressed in the famous words of Philippians 4:19: "My God shall supply all your need according to his riches in glory by Christ Jesus."

The Home, the Bulwark of the Nation and the Church

It was not an accident when God established the home as the first great institution for the benefit of mankind. It was the means which He ordained for bringing children into the world and training them in the right ways of living. The purpose of the home was not only the perpetuation of the race but the continuation of a people who worship and serve God. In patriarchal times, especially, the home was the center of worship, with the father serving as the priest who offered sacrifices and prayers for the family and who served as the teacher of spiritual truths. How the Lord expected the father to serve in this capacity is brought out in His statement concerning Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Genesis 18:19). How the family was to serve as the great teaching agency of the Word of God after the law was given is stated by Moses in Deuteronomy 6:6, 7: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

That the home often failed to rise up to its high responsibilities is evident many times in the history of the race as given

in the Bible. Before the Flood this neglect became so great that God had to send judgment upon the earth and make a new beginning of the race through Noah.

In the history of Israel it becomes very evident that the welfare of the nation was largely contingent upon conditions in the homes of the people. When spiritual and moral conditions in the home were good the nation prospered and enjoyed the blessings of God. When sin was rampant and homes deteriorated through adultery, idolatry, disobedience, and breaking down in discipline, the nation lapsed into a state of decay and at times into bondage to heathen nations. The same was true of the services of God in the Temple. When people became idolatrous and immoral in their private lives in the home, the public worship deteriorated so much that the Temple was either given over to idolatrous worship or was so neglected that it became filled with rubbish and even the book of the law was lost in the debris.

These same principles hold good today. The home is still the bulwark of the nation and the church. In a recent article in one of our exchanges the writer set forth the idea that the greatest danger that threatens our nation is not the outward threat of enemy nations but the inward decadence of our homes. Statistics continue to show that there are about thirty-three divorces to every one hundred marriages. These broken homes are one of the greatest causes for the growing up of a generation of moral delinquents. In fact, it is often stated that our problem is not that of juvenile delinquency but of the degeneration of our homes.

The divorce question is not the only one that threatens our homes. The American love for pleasure and sports is rapidly bringing our people to the place where they no longer know how to spend an evening together as a family. A recent invention is used as an argument against this, in this that we are told that television helps to keep the family together. If this be true it is indeed a remedy of doubtful value. School authorities have blamed television for robbing children of their rest so that they cannot do good work in school. Add to this the fact that what they see is shot through with evil rather than good. A writer in a secular magazine is quoted as having complained that within one week "TV presented ninety-one murders, seven holdups, three kidnappings, ten thefts, four burglaries, two cases of arson, two jail breaks, one murder by explosion, two suicides, one case of blackmail. Cases of assault and battery and attempted murder were too numerous to mention. So were drunken brawls, crooked judges, crooked sheriffs, and crooked juries." There were no doubt also some better things on the programs, but this list points out the dangers of having television in our homes.

As our homes are invaded by inventions like the radio and television and flooded with the literature of our times, including the daily papers and the popular magazines, we find less and less time for reading the Bible and having family worship. As our interest in spiritual things wanes in the home it will also show in our interest and activity in the church. That there is a falling off in attendance in the church services and prayer meetings in our country is generally conceded. We only need to do a little observing to see that America is on the decline spiritually.

There is a growing awakening and concern on the part of spiritually minded people that if our country and our churches are to be saved from ruin and judgment a revival will need to sweep over our land. We are glad for the emphasis that is

put upon this by some of the great preachers and evangelists of our times. We are glad for the reports of revivals in our churches and missions in various places. But if the spirit of revival is to be really effective it must grip our homes and our individual lives. Let us not try to shift our responsibilities for godly living and spiritual exercise in our homes upon the Sunday schools and other teaching agencies and upon the ministers and churches, although all of these are very important and must do their part. Let us remember that the home is the great fundamental institution of society and the nation and the church, and that upon its integrity depends the welfare of our whole social structure.

Military Training and Service

Our nation is watching with great interest the discussions in the new Congress concerning changes in the present Selective Service law and the adoption of universal military training and service. Opinion as to changing the age limits of the present draft law and of providing a term of compulsory military service for young men within certain ages seems to be sharply divided.

All of us who are lovers of peace will sincerely deplore the increasing movements toward the total militarization of our land. We will regret very much to see the young boys of our nation being placed into military camps for a period of approximately two years. We can not but think that for young men to be away from home and normal life for such a length of time would be deteriorating to their character and morals. And so we hope and pray that continuing efforts for peace will prevail to such an extent that even in the thinking of military minded men such mobilizations of manpower may not be necessary.

Of special interest to nonresistant Christians will be the provisions for conscientious objectors which will be made if the draft laws are changed. Some recent newspaper and radio reports seemed to give the impression that drastic changes will be made in this respect. These were evidently comments of individuals who stated only their own opinions. It is important to remember that the draft law has not yet been changed and that there will no doubt be much discussion and debate in Congress before any revisions are made or new laws passed. Of interest here will be recent releases from the Mennonite Central Committee:

"Information received very recently indicates that bills are to be introduced to Congress, calling for various amendments to the present Selective Service Act It appears that the administration would prefer to continue the present arrangement for CO's unless or until popular demand requires that some sort of alternative service be given by them. Some Congressmen are now being urged by persons in their constituencies to introduce amendments requiring some form of alternative service. . . . A recent newspaper report stated that a change has been made in the 'lower classification rule' so that conscientious objectors no longer need to press for Class IV-E but may accept any of various other deferment classes. Information secured from Selective Service Headquarters in Washington states that there has been no such change in Selective Service Regulations. Conscientious objectors should therefore continue to seek Class IV-E as heretofore."

Let us continue to pray for peace and for the rulers of the nations as part of our task in these troublous times.

CHRISTIAN LIFE

A Declaration of Christian Faith and Commitment

This document was drawn up as an official statement of a Study on Nonresistance, sponsored by the Peace Section of the Mennonite Central Committee and held at Winona Lake, Indiana, November 9 to 12, 1950. Exponents of the doctrine of nonresistance will at once recognize its importance as it applies this teaching of the Scriptures to our present time.

I

At this mid-point of the twentieth century, at a critical time in a generation marked by widespread and disastrous wars and shadowed by the threat of still more ruinous warfare, this conference of delegated representatives from the Mennonite and Brethren in Christ churches of the United States and Canada unites in a renewed declaration of faith in Jesus Christ, the Prince of Peace, in His Gospel, and in His power to redeem and transform in life and in human society all those who receive Him as Saviour and Lord and are thus born anew by the Spirit of God. It also unites in a deeper commitment to follow Christ in full discipleship in the way of peace and love, the way of non-resistance and peacemaking. In this conference we have seen anew the high calling of the sons of God, having been confronted with the absolute claims which Christ makes upon us. We acknowledge these claims in full, and have sought to trace the meaning of His Lordship and the consequences of our commitment in earnest and informed conversation together and in urgent prayer to God for grace and light, seeking to know His will for us in this day.

In our common consideration we have come to certain united convictions expressed in the following declarations which we now humbly send as our message to all our churches both in America and throughout the world as well as to all others who own Christ as Lord. To our brethren we say, this is the day for us to take a clear and unwavering stand on the great essentials of the Gospel and Christian discipleship. It is a day in which to demonstrate and proclaim courageously and unflinchingly this redemptive Gospel and this life of love and service in its fullness and its glory. Let us do so in united purpose with one heart and voice, trusting in the power of our God and the companionship of our Lord who has promised to be with us always.

II

1. It is our faith that one is our Master, even Christ, to whom alone supreme loyalty and obedience is due, who is our only Saviour and Lord.

2. It is our faith that by the renewing grace of God which makes us new creatures in Christ, and alone thereby, we can through

the power of the indwelling Spirit live the life of holy obedience and discipleship to which all the sons of God are called, for His grace does forgive and heal the penitent sinner and brings us to a new life of fellowship with Him and with one another.

3. It is our faith that redeeming love is at the heart of the Gospel, coming from God and into us to constrain us to love Him and our neighbor, and that such love must henceforth be at the center of every thought and act.

4. It is our faith that Christ has established in His church a universal community and brotherhood within which the fullness of Christ's reign must be practiced, into which the redeemed must be brought, and from which must go out into all human society the saving and healing ministry of the Gospel.

5. It is our faith that the life of love and peace is God's plan for the individual and the race, and that therefore discipleship means the abandonment of hatred, strife, and vio-

DEDICATION TO THE LORD

Selected by Jonathan Fisher

I want to live a life, dear Lord,
That those around may see
The glory of Thy righteousness
Exemplified in me.
Oh, demonstrate Thy mighty power,
To make a sinner whole;
Control my mind, possess my heart,
And fill my empty soul.

Forms and ceremonies, Lord,
May serve an outward part,
But nothing but Thy saving grace
Can change the sinner's heart.
Oh, may I feel the blood applied
And new life surge within;
Cleanse body, soul, and spirit, Lord,
And save from inbred sin.

Then shall this mortal frame of mine
Be subject to Thy will,
To think, to speak, and then to act
Or, by Thy grace be still.
The power of an endless life
Shall thrill me through and through,
And nothing else shall be my aim
But Thy sweet will to do.

Bareville, Pa.

lence in all human relations, both individual and social.

III

These declarations of faith give no blueprint for peace nor do they assume that human endeavor alone can bring about a warless world within history, for only when men come under the Lordship of Christ can they make peace and fulfill the prayer of our Lord, "Thy kingdom come. Thy will be done in earth, as it is in heaven." They do, however, require certain attitudes, duties and ministries of us, to which we do here by God's grace declare our adherence and our determination to undertake in His name.

1. Our love and ministry must go out to all men, regardless of race or condition, within or without the brotherhood, whether friend or foe, and must seek to bring the Gospel and all its benefits to every one. Race or class prejudice must never be found among us.

2. We do recognize fully that God has set the state in its place of power and ministry. But, recognizing the relative and conditional validity of any particular form of government and of concrete legislative, executive, and judicial acts, we hold that we must judge all things in the light of God's Word and see that our responses to the relativities of the state and its workings are always conformed to the absolutes of Christian discipleship and love. We acknowledge our obligation to witness to the powers that be of the righteousness which God requires of all men, even in government, and beyond this to continue in earnest intercession to God on their behalf.

3. We do have the responsibility to bring to the total social order of which we are a part, and from which we receive so much, the utmost of which we are capable in Christian love and service. Seeking for all men first the kingdom of God and His righteousness, we must hold together in one united ministry the evangelism which brings men to Christ and the creative application of the Gospel to cultural, social, and material needs; for we find that the true and ultimate goal of evangelism is the Christianization of the whole of life and the creation of the fully Christian community within the fellowship of faith. For this reason the social order, including our own segment of it, must be constantly brought under the judgment of Christ.

4. We cannot be satisfied to retain for ourselves and our communities alone, in any kind of self-centered and isolated enjoyment, the great spiritual and material goods which God has bestowed upon us, but are bound in loving outreach to all to bear witness and to serve, summoning men everywhere to the life of full discipleship and to the pursuit of peace and love without limit. Separately and together we must use every feasible way and facility for this ministry: the spoken and written word; the demonstration of holiness and love in family, church, and community; relief work and social service; and all other ways. We must enlist many more of our people in such witness and service, both as a major purpose of their life and for specific projects and terms. Especially now must

Christian love and redemptive action find expression in our ministry of service, when men are turning more and more to the use of force and war in futile attempts to solve the urgent problems of our world. In this service our youth can play a great part. They should give themselves to it in large numbers, both for shorter terms and in lifetime dedication.

5. Parallel with this we must practice an increasingly sharper Christian control of our economic, social, and cultural practices among ourselves and toward others, to make certain that love truly operates to work no ill to our neighbor, either short-range or long-range. Knowing how much the selfishness, pride, and greed of individuals, groups, and nations, which economic systems often encourage, help to cause carnal strife and warfare, we must see to it that we do not contribute thereto, whether for the goals of direct military operations or to anything which destroys property or causes hurt or loss of human life.

6. While rejecting any social system or ideology such as atheistic communism, which opposes the Gospel and would destroy the true Christian faith and way of life, we cannot take any attitude or commit any act contrary to Christian love against those who hold or promote such views or practices, but must seek to overcome their evil and win them through the Gospel.

7. We cannot compromise with war in any form. In case of renewed compulsion by the state in any form of conscription of service or labor, money or goods, including industrial plants, we must find ways to serve our countries and the needs of men elsewhere, in ways which will give significant and necessary benefits, which will keep our Christian testimony uncompromised, particularly with respect to war, and which will make possible a faithful representation of Christ and His love. We cannot therefore participate in military service in any form. We cannot have any part in financing war operations or preparations through war bonds. We cannot knowingly participate in the manufacture of munitions, weapons, and instruments of war or destruction. We cannot take part in scientific, educational, or cultural programs designed to contribute to war, or in any propaganda or activity that tends to promote ill will or hatred among men or nations. We must rather foster good will, understanding, and mutual regard and help among all nations, races, and classes. And we cannot as churches lend ourselves to the direct administration of conscription or state compulsion, seeking rather to find voluntary patterns of service through which the demands of the state may be both satisfied and transcended, and going with our men in whatever civilian service they give.

8. If war does come with its possible serious devastation from bombings or other forms of destruction, such as atomic blasts, germ warfare, poison gas, etc., we will willingly render every help which conscience permits, sacrificially and without thought of personal safety, so long as we thereby help to preserve and restore life and not to destroy it.

IV

While we are deeply grateful to God for the precious heritage of faith including the principle of love and nonresistance* which our Swiss, Dutch, and German Anabaptist-Mennonite forefathers purchased for us by their faith, obedience, and sacrifice, and which we believe is again expressed in the above declarations and commitments, we are convinced that this faith must be repossessed personally by each one out of his own reading and obeying of God's Word, and must ever be spelled out in life practice anew. Hence, we summon our brotherhood to a deeper mastery of the Scriptures as the infallible revelation of God's will for us, and to a finding afresh under Holy Spirit guidance

of its total message regarding Christ's way and its application in our present world.

We humbly confess our inadequacies and failures both in understanding and in following this way, knowing well that we have come short both in demonstration and proclamation of Christian love. As we renew our commitment of discipleship and ambassadorship for Christ, we know how much we need God's grace and each other's help in the fellowship of His body in learning and obeying. Let us therefore stand together and go on together in His name and for His cause.

* A faith universally held by the Mennonites of all lands for the first three centuries of our history and continuously confessed by all groups in North America until this day.

Dwight L. Moody and War

The nineteenth century witnessed the greatest advance the Christian Church had ever known. Missions, education, and evangelism flourished and prospered. Great names emerged: Livingstone, Spurgeon, Booth, Finney, and Brooks. No name, however, loomed more mightily than that of Dwight L. Moody. From the depths of his great faith flowed a torrent of saving and cleansing triumphs. When he died in 1899, the greatest monuments to his divine labors were thousands of human beings in Europe and America who had experienced spiritual rebirth as a result of his God-inspired power.

Yet, it is a curious fact that with all this ongoing publicity, the story of Dwight L. Moody as a nonresistant Christian is almost unknown. A careful reading of the official, authorized biography of the great evangelist written by his son, William R. Moody, reveals the full story.

Dwight L. Moody was a young man of 24, living in Chicago when the firing on Fort Sumter launched the tragic Civil War. Like all large cities, Chicago felt the excitement of this struggle; near the southern limits of the city Camp Douglas was started for the massing and instruction of recruits. Some of his own converts were among those who enlisted. Moreover, "a company was also raised among his friends and former associates in business, and on all sides he was urged to enter the service of his country."

His son points out that the cause of the Union appealed to the youthful Moody very strongly, for he had been an ardent abolitionist, having listened to the powerful oratory of men like William Lloyd Garrison, Wendell Phillips, and Elijah P. Lovejoy. More amazing, his biographer-son records, were the public demonstrations against slavery in which he had joined.

But, in spite of all these heavy pressures toward the war, Dwight L. Moody could not enlist. Read his own words on the matter: "There has never been a time in my life when I felt I could take a gun and shoot down a fellow being. In this respect I am a Quaker." Precisely! This was the identical attitude of the Quakers, Mennonites, and Dunkards in the Civil War: Anti-slavery, pro-Union but

faithful to the commandment of Jesus Christ to "... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

This conviction was maintained in his personal life. Once Moody was the silent spectator to a rather violent argument. To a friend he commented, "Mac, the world is in great need of peacemakers."

This conviction was also manifested in his preaching. One of his most famous sermons was called, "Good News." This tremendous message contains a famous passage which plumbs the very depths of forgiveness as taught by our Lord. Moody quotes Christ's famous farewell charge to His disciples: "Go ye into all the world, and preach the gospel to every creature."

Then the imagination of the preacher is brought to the sermon. He imagines Peter saying, "Lord, do you really mean that we shall 'preach the gospel to every creature'?" The answer is "Yes."

Then Peter asks, "Shall we go back to those Jerusalem sinners who murdered you?"

"Yes, Peter, go back there and tarry until you have been endued with power from on high. Offer the Gospel to them first. Go search the man who spat on My face; tell him I forgive him; there is nothing in My heart but love for him. Go search out the man who put that cruel crown of thorns on My brow; tell him that I will have a crown ready for him in My kingdom, if he will accept salvation; there shall not be a thorn in it, and he shall wear it forever and ever in the kingdom of the Redeemer."

"Find out that man who took the reed from My hand and smote My head, driving the thorns deeper into My brow. If he will accept salvation as a gift, I will give him a scepter, and he shall have sway over the nations of the earth. Yes, I will give him to sit with Me on My throne."

"Go seek that man who struck Me with the palm of his hand; find him, and preach the Gospel to him; tell him that the blood of Jesus Christ cleanseth from all sin and My blood was shed for him freely."

"Go seek that soldier who drove the spear into My side; tell him there is a nearer way to My heart than that. Tell him that I forgive him freely; and tell him I will make him a soldier of the cross and my banner over him shall be love."

Here Dwight L. Moody has created a

stirring picture of the Prince of Peace and His utter willingness to forgive seventy times seven, His compassionate love for those who do Him evil. This is the source of all true nonresistant testimony. Let us pray that God will raise up more true apostles of God's redeeming love like Dwight L. Moody—Se-

Vandalism

By G. H. CLEMENT

Day after day one reads in his newspaper cases of vandalism. Beautiful things are willfully destroyed for no apparent reason. Sometimes a lovely park has had its flower beds uprooted by people who delight to destroy that which others enjoy. Up in our Northland this past winter vandals entered the unoccupied summer homes of many of the vacationists. They ripped up expensive furniture, broke whatever was breakable, and caused thousands of dollars worth of damage. Why did they do it? Nobody knows. Such willful and senseless destruction can only be called one thing—vandalism.

God has made a beautiful world. Forests, fields, meadows, lakes, and streams all speak of God's love of beauty. But man has entered forest regions, has ignored all warnings, and has left a charred wilderness behind him. Settlers' homes and animals' lives have met a fiery destruction in the flames of man-instigated forest fires. This is the vandalism of carelessness.

Farm lands have become sandy deserts in many regions because landowners failed to heed the advice of conservation experts and stripped their land of all trees. Lakes and bays have become poisonous bodies of water, killing all life within and driving away all folk who formerly bathed there. Instructions were given and laws were made to eliminate this nuisance, but both were circumvented. This is the vandalism of greed.

God made man for Himself. From His hands man was perfect. The chief end of man was to glorify God. All of man's physical faculties were to be dedicated to the service of God. But what do we find all about us? We find men and women destroying the temple of their bodies in many different ways. A large chemical store in a near-by city recently had a graphic window display showing the destructive power of nicotine upon the human organs. A recent issue of a popular digest magazine featured an article telling the same story. Physicians and others are continually warning people against the use of alcoholic beverages also. Despite these warnings, men and women are increasingly indulging in both drugs to their physical and moral detriment. There are many other forms of destructive indulgences that self-pleasing, God-ignoring people have become victims of. This is the vandalism of sin.

Are we as Christians guilty of any form of vandalism? Paul tells us that our body is to be the temple of the Holy Ghost which is in us. He tells us that we are not our own, we are bought with a price. Therefore whatever we do or say or think is to be to the

glory of God. Our lips are to speak words of encouragement and inspiration to others. Our words should express praise toward God, and witness toward our fellow men. But if our lips are scornful, or sarcastic, if they express words of unjustifiable criticism and fault-finding, if they are given to lightness and superficiality, are we not abusing a faculty that was meant to glorify God? If we allow our feet to drag upon the pathway of duty, but lightly step down the road of selfish pleasure, are we not misusing the temple of the body of the Holy Spirit again? If our minds recoil from the plain facts of Christian living as found in the Bible and in devotional articles, but relish light and frivolous reading, are we not desecrating our thought life? Words and actions that go willfully contrary to the will of God are acts of vandalism just as condemning as any we have thus far considered in the other paragraphs. This is the spiritual vandalism of rebellion.

Vandalism of every kind is contrary to the Spirit of Christ. Christ came to bring loveliness into lives and into homes and into communities. A life controlled by His Spirit respects the property of others. His Spirit creates a self-respect that shuns all that is mean and tawdry. The Christian would not think of destroying himself by sinful indulgences of any kind, if he allows Christ within to take control. His affections are centered upon those things which are above, where Christ is. And by the power of his words and the influence of his example, in the community, at school, or at work, he may shame the destroyers and reveal to them what an ugly thing vandalism really is. Hamilton, Ont.

A Library in One Volume

By H. J. GARLAND

The Lord Chief Justice of England once told a witness, in his court, who said he had never been much to school but knew his Bible well, "Consider yourself to be a well-educated man, in the best sense of the term. No man is well-educated if he does not know his Bible." The Bible is a library in itself; it tells a man all he needs to know in this world, and of the life to come. It is not a science textbook, it is a practical Book, on the subject of life, and how to live it well. It is a library in one volume. George Muller of Bristol when saying good-bye to his orphan boys, as they started out in life, always spoke to every one thus—after putting a Bible in the right hand, and half a crown in the left—

A FORGIVING HEART

**A forgiving heart is a joyful heart,
Grateful for pardon and peace.
A forgiving heart is a faithful heart;
Its patience shall never cease.**

**A forgiving heart is a humble heart—
Feels ever its own great need.
A forgiving heart is a gracious heart
And kindly in thought and deed.**

**A forgiving heart is a loving heart
That eternally shall live.
A forgiving heart is our Saviour's heart.
It is Christlike to forgive.**

—By Dessa A. Kreps.

"You can hold tighter with your right hand than with your left. Hold to the teaching of the Bible and you will always have something for your left hand to hold. Remember the divine promise in God's Word: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

On one occasion a minister wanted a Bible at a marriage he was about to solemnize in Australia. After much searching the bridegroom found a copy in a traveling chest marked, "Not wanted on the voyage." What would be the thought of a captain who embarked on his ship and set sail with his chart and compass put away in a box labeled, "Not wanted on the voyage"? Yet this is what men do when they voyage through life without reading the Bible. Who would think of taking a tour in a foreign country without the help of a map? Yet this is what men do when they pass through life's unknown paths, without the guidance of God's Word. No builder would erect a house, without first having plans made. Yet men attempt to build their lives without a plan which only God's Word supplies.

Some people say they do not read the Bible because it is so hard to understand. But that applies to a study of music or other arts. The textbooks are difficult unless you have a teacher to explain their meaning. To read the Bible we must ask the Author of the Word, the Holy Spirit, to open up our minds, and then we shall find the poet's words true, "The Spirit breathes upon the Word, and brings the truth to sight." General William Booth, founder of the Salvation Army said, "When I eat a herring, I separate the flesh from the bones. And in the study of the Bible, if you find a bone, place it on one side, and read what is clear to the mind." The Psalmist said, "Thy word have I hid in my heart, that I might not sin against thee." To read God's Word is to hear His voice speaking to us. It is like having a letter from God. Jesus Himself was a careful student of the Old Testament, and it was the main source of His spiritual power. In the New Testament, Paul says that all Scripture is given of God through His Holy Spirit for our instruction, to make known unto us the way of salvation. It is an excellent rule, to commit to memory, one passage of Scripture every day. Unless we read the Bible regularly, we shall have no desire to study it. Begin and end every day, by reading part of your Heavenly Father's Letter.—Selected.

OUR HOME CIRCLE

Happiness, How

BY HARRY A. DIENER

A leader in the church, a father in the home, a student of the Word and of human nature, Bro. Diener gives us a helpful message on a subject in which all people are interested.

Happiness is a condition that many people are looking and striving for in our world today. Yes, every one desires to be happy. Too many people feel that they must measure to a certain standard of health, attain a certain social standing, secure a degree of financial security, or hold some political or ecclesiastical position before they can be happy.

Most of the truly happy people today are not those who have been able to secure all things of this life that one might wish to have, for no amount of such things can in themselves make the possessor happy. Solomon, the wise, rich, and great king of Israel, who tried all that he could think of in the way of riches, position, education, and pleasure, said in the end, "All is vanity and vexation of spirit" (Eccl. 1:14). There is little point for any one to feel that he can have any bigger chance to give such earthly things a better test than Solomon did. Contrast his life with the life of the Apostle Paul, who lived a life of constant hardship and self-denial, but who in these conditions could say from his innermost self, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). He gloried in tribulation. He rejoiced in what his prison life did for others. He triumphed in suffering. From the experiences of these two lives we can well conclude that happiness is not dependent on one's situation in life, but rather upon how one adapts himself to the situation in which he lives. No amount of externals can make one happy, nor can the lack of them keep one from being happy.

I want to notice three quotations from the New Testament which I feel are very much to the point on this subject. It is interesting to note that the one is from the writings of the great Apostle Paul, one from the sayings of Jesus, and another from the writings of the Apostle Peter. These are among the greatest spirits of the New Testament.

I. "Happy is he that condemneth not himself in that thing which he alloweth" (Rom 14:22). These words reach to the inner life of human behavior. Ministers, doctors, and counselors have so often found in their experience persons who are suffering from—many do not know what their difficulty is—constant inward self-accusation for some behavior either past or present.

It is in keeping with our human nature for us to attempt to justify ourselves for the way we treat others. Yet with all the reasons and excuses we can give to ourselves, there is always present that inner consciousness that we have not behaved correctly. Concerning people who have little regard for things that are called Christian we are told in the Book of Romans that even the Gentiles who have not the law have a law written in their hearts. "Their conscience bearing witness, and their thoughts the mean while accusing or else excusing one another" (Rom. 2:15). Psychologists often call this the subconscious mind and tell us how individuals endeavor to suppress the memory of misdeeds of the past. Human experience abounds with the different ways people respond while living under such pressure. David gives his experience in Ps. 32:3, 4, "When I kept silence, my bones waxed old, through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer." He found his release from this miserable con-

A LITTLE WALK AROUND

When you are criticizing others
And are finding here and there
A fault or two to speak of,
Or a weakness you can tear;
When you're blaming someone's meanness
Or accusing one of self—
It's time that you went out
To take a walk around yourself.

There's lots of human failures
In the average of us all,
And lots of grave shortcomings
In the short ones and the tall.
But when we think of evils
Men should lay upon the shelves.
It's time we all went out
To take a walk around ourselves.

We need so often in this life
This balancing of scales,
This seeing how much in us wins
And how much in him fails.
Before we judge another,
Just to lay him on the shelf,
It would be a splendid plan
To take a walk around ourself.

—Publisher Unknown.

dition by confessing his sin and asking the Lord for forgiveness. It is also interesting to note that he needed help outside of himself to bring him to this place, for the Lord sent to him the prophet who wisely pointed out to him his sin.

In contrast let us notice the experience of King Ahab who became angry when his neighbor refused to sell or exchange his vineyard. I Kings 21. To help him out of his trouble his wife Jezebel worked out a plot to have his neighbor Naboth falsely accused and put to death and then told her husband to go and possess the vineyard he coveted. While Ahab was walking about in the vineyard Elijah met him there. The king's first words were, "Hast thou found me, O mine enemy?" Elijah had neither raised his hand nor voice against the king, but just the presence of this man of God thrust the arrow of condemnation into the heart of the guilty king. The king, instead of hating the sin he had committed which gave him inward conflicts, turned in hatred against the faithful prophet. Peale and Blanton in their book, **The Art of Real Happiness**, discuss "Transference" (pp. 40-48). They give a number of incidents of persons who had difficulty in their childhood days at home, and later in life these same attitudes were repeated toward their social or business associates. Disturbing as such a condition may be, it can also work for much good in the individual's life when he naturally by the same method associates confidence and companionship, which he has enjoyed in childhood, to his later contacts.

David honestly faced his sin, repented of it, and his good will and confidence grew in Nathan as a friend and counselor. In contrast, Ahab continued in his wicked way and hated the prophet whose just life was a rebuke to him.

The context of the words of Paul in Rom. 14:22 takes us further into the details of life than conduct that is universally accepted as evil. He points to such actions and relations that are approved by some classes of society but disapproved by others. Such standards of living usually have to do with our moral or religious life. In our day the picture show would offer an example. To some people, the picture show is accepted as an innocent means of entertainment and even useful in education. To others the picture show is immoral in its entertainment and unchristian in its influence. This presents several vital questions. May I well do what I, myself, feel is not wrong, even though others believe I am doing wrong? Is it right for me to exercise my own liberties and thus bring sorrows to others? Should I encourage them to violate their consciences by boldly exercising my liberties? Or should I set aside my conscience which troubles me and follow the example of another who says he has no trouble with his conscience? Note again the words, "Happy is he that condemneth not himself in that thing which he alloweth," as well as, "It is our destiny, as human beings, to pass judgment on ourselves. A sense of right and wrong, of good and evil, is as basic to our nature as are the forces of love and hate" (Art of Real Happiness, p. 50).

It is the Christian who enjoys this basic principle of true happiness. He has received release from a troubled heart by confessing his sin and by his faith in God through Jesus Christ, whose atonement provides forgiveness. His daily life as yielded to the Lord is a life of victory over the sinful practices of the society in which he lives. He gladly denies himself of any personal liberty that would do harm or cause sorrow to any one. Such a life of devotion and service gives peace of mind and rest of soul.

II. "If ye know these things, happy are ye if ye do them" (John 13:17). Jesus spoke these words to His disciples under the shadows of the cross. John 13:1-17. The one present in the group who records these words, says, "Jesus knowing that the Father had committed all into his hands, and that he was come from God, and went to God" (John 13:3). Under such circumstances we all believe that Jesus was interested in giving what He felt was of most value to this group whom He had chosen to follow Him and to whom He was looking to be His teachers. Note the means Jesus uses to teach this truth. While at meal Jesus rises, girds Himself with a towel, pours water into a basin, and one by one washes the feet of His disciples and proceeds to wipe them with a towel. It seems that He had only one interruption and that came from Peter who declared that He would not permit Jesus to wash his feet. A few words from Jesus secured Peter's permission not only to wash his feet but also his hands and his head. After Jesus had finished His service He taught them that as He, their Lord and Master, had washed their feet so they should wash each other's feet. Jesus also makes clear that this ordinance is given to teach the principles of humility and service. He closes with the words, "If ye know these things, happy are ye if ye do them."

Occasionally, you hear someone say in a boastful way, "There is no one telling me what I am to do." The person who thinks or speaks in such a manner may think he is independent and is exercising his own power of choice to his own advantage and good. He has tried to make himself believe that the way to be happy is to do as he pleases and live as he selfishly wishes. Such a person has never learned true values nor real happiness. Human experience abounds with examples of the sad end of such a life. We need only to think of all our law-enforcing agencies and our institutions of correction and discipline, to get a small idea of the many people who are unhappy because they chose to have their own way.

Another statement one hears is, "I know I should, but like so many others, I do not do as well as I know." We find an excuse for ourselves in the fact that we do as well as most of the people among whom we live, even though the way we do is not as good as we know. We comfort ourselves with the thought that our conduct is not very bad.

Peale and Blanton (p. 36, 37) tell of a mother who was threatened to be cut up and thrown into the fire by a five-year-old son who was provoked when his mother took the poker from him which he was using in punching the logs on the fire place. This boy was

enraged to make such a desperate threat because he felt that his liberties were being restrained. Somehow, he had developed a rebellious rather than a submissive attitude to restraint. One must conclude that, either because of the spirit or the manner in which restraint was previously administered, he developed such an attitude.

A wise old father who was a minister, even though he knew little psychology as written in books, knew enough about child training to teach his children to restrain their children when they were young, so young that before they were old enough to remember they were taught to do willingly what their parents asked.

Let us apply these words of Jesus to husband-wife relations. There are far too many men who take the position of boss as head of the home. There are also far too many wives who by their way of doing show that they expect to run affairs about the home. The Bible makes it clear that when God inaugurated this sacred union He ordained that the husband and wife are no longer two but one. The attitude of "this

WE THANK THEE

We thank Thee, God, for forest green,
For sky so blue and air that's clean,
For sun that of Thy goodness speaks,
For hills and snow-capped mountain peaks.

For birds that sing their morning song,
For days of rain that seemed too long;
For golden harvest from seed that was sown,
For flowers that bloomed, but now are gone.

For friends who give kind word and thought,
For mercies which we have not sought;
For liberty and freedom here,
Give us a thankful heart this year.

—By Gottfried Stone.

is mine" and "that is yours" should give place to "this is ours." It should apply to our successes, our joys, our hopes, our burdens, and our sorrows. The wife who practices the above principles seeks to conduct her life and home as she has learned will please her husband. She fries the eggs "up," for she knows he likes them best that way. She takes delight in repairing his clothes, for she knows it pleases him. She need not be repeatedly told by her husband what he wishes; she knows these things and wants to do them. The same spirit moves the faithful husband. He is not bored by his wife's constantly coming to him for money to provide the family food and clothes, for he provides it for her in advance. He need not be repeatedly told to remove his clothes from the table, chair, bed, or floor, for he is glad to put them in their place because she wants it so. In the same manner we could continue to think of many other details of life, such as neighbor relations and traffic rules. These should not be trying nor irritating, for we only need to know what they are for to gladly obey them, for we are interested in the safety and good of others. That person is indeed fortunate who has learned early in life to do willingly

what others wish him to do. To him it is a privilege to serve others. For him it is an opportunity to help another. To him, the road signs and stop lights are a protection, and the police and traffic officers are his friends.

These words of Jesus, "If ye know these things, happy are ye if ye do them," carry with them much more meaning than we often receive from them. Jesus Christ was the greatest psychologist the world has ever known. The principles of life which He lived and taught reach deepest into the secrets of happiness and blessing.

III. "But and if ye suffer for righteousness' sake, happy are ye" (I Peter 3:14). These are the words of Peter, that disciple of our Lord who was noted for his readiness to speak. He lived near enough to Jesus to know more than the externals of His life. He was with Jesus when He was popular and men were seeking Him to hear His words, to see His miracles, and to receive His healing. Peter also saw the crowds turn against his warmest friend, take Him into custody as a public enemy, and put Him to death as a criminal. In short, we would say that Jesus suffered everything that the envious hearts of man can think of to heap upon another. Peter knew too well that the spirit that promoted all this abuse was not that Jesus did anything to harm others but rather that His life of purity and service was a stinging rebuke to the selfish life of Jewish leaders which caused them to hate Him.

Peter also suffered much unjust treatment from the enemies of the Christian cause. He knew what it was to be beaten for preaching in the name of Jesus. He knew how it felt to be placed in prison and to be awaiting execution just to please the Jews. He was with the group as they were accused of being "full of wine," when they were praising the Lord for His wonderful works. Peter could speak both from observation and experience when he says, "But and if ye suffer for righteousness' sake, happy are ye" (I Peter 3:14).

Suffering is one of the common experiences of us all. Our bodies, in which we live, are subject to pain. Our minds, with which the Lord has blessed us, are subject to distress. We may suffer the sting and remorse of a conscience that continually haunts us because of our evil deeds.

We usually think of suffering as a misfortune and something to be carefully avoided. Many of us see in it no blessing at all. We bow our heads, bend our backs, and set ourselves to endure it until it passes over. We fail to realize that suffering has a blessing to bring us if we will only be willing to use it as a means of enriching our lives.

It is true, however, that much of what we suffer is the fruit of our own neglect or sin. We cannot neglect or abuse our bodies without suffering as a result. We cannot abuse the common good of the society in which we move without being punished. The words, "And be sure your sin will find you out" (Num. 32:23), were not spoken in vain by the Lord. They will surely find us out in guilt and remorse. In every way we may well expect the words of Scripture to be true in our own lives—"Whatsoever a man soweth,

that shall he also reap" (Gal. 6:7). If we drive our auto too fast we may well expect a wreck. If we break a leg we may well expect it to hurt. If we sow a large quantity of wild oats we can expect an abundant harvest of the same quality. If we sow sorrow we can expect to reap grief. "For they have sown the wind, and they shall reap the whirlwind" (Hos. 8:7). There is no virtue nor blessing in enduring patiently the suffering we have brought upon ourselves.

To suffer innocently is quite another matter. It is natural for us to resent the idea of suffering because of another's mistake. It is much more repulsive to suffer when we feel the other person has intentionally heaped it upon us. But to know that our intentions and purposes were good and right and then to be despised and abused we feel is the limit. I learned my first lesson in such circumstances as a schoolboy. A serious trouble arose in the school. Finally, the blame for the trouble was placed on one of the older girls in the school. She was much troubled because of their blame and said among her tears and sobs, "If I were guilty of this misbehavior then it would not be so hard to suffer this blame, but to be innocent and then to be blamed is almost beyond endurance." But such is the common experience of life. So often the innocent suffer with and for the guilty. In this life the righteous are often made to suffer with the wicked. Many times acts of kindness and love are repaid by acts of hatred. Even beyond all this, occasionally, you will see some one, who could withdraw and allow the guilty to suffer the penalty for his evil deed, step in and out of pity and love take the place of the guilty in suffering, and we say, "How noble!"

But Peter speaks of "suffering for righteousness' sake" and of being interested and active in a cause that is right and good and yet having to suffer. Again, Jesus Christ is the greatest example that history can produce of such a life of devotion and love. He lived a perfect life among men, for men; yet He suffered the most cruel treatment at the hands of men. Yes, He suffered for the sake of righteousness. He suffered wrong that He might "overcome evil with good" (Roman 12:21).

Do you ask, "But how can that make anyone happy?" In the first place, there is that sense of inward satisfaction in knowing that even though we suffer we are not guilty of doing wrong. The young lady referred to above was mistaken. It is much better to be innocent and be blamed than to be guilty and be blamed. In the second place, one is sure he is in a cause that is right and good, which gives comfort. We wish to do others good and help them to the right, but the guilt of their own conscience gives them pain and, instead of repenting from their evil way, they turn with revenge upon the innocent. Such a person cannot be helped by retaliation but rather by submissive suffering. In the third place, "suffering for righteousness' sake" brings rewards. It enriches the personal life of the sufferer. As heat purifies the silver and fire refines the gold, so patient suffering reveals the beauty of character and shows the richness of the personality.

The second reward is that it wins. The idea that we win most by force is a wrong one. The greatest victories that were ever won were won by suffering—"suffering for righteousness' sake." Suffering does more than overcome and suppress the enemy, it conquers. No doubt the glorious death of deacon Stephen prepared the heart of Saul of Tarsus for the experience on the way to Damascus. The mad persecutor was conquered and became a devoted preacher.

Note these words found in Hebrews 12:2, "Who for the joy that was set before him endured the cross, despising the shame." We often speak of the shame of the cross, of the suffering of the cross, and of the death of the cross, but we seldom even think of the joy of the cross.

We have only briefly considered these three conditions for happiness as given by these three great New Testament leaders, **A conscience that is free, willingly doing what we know, and suffering for righteousness' sake.** These three principles involve the whole of life. To have a conscience that gives assurance and peace gives personal happiness. To want to do what one knows he should promotes good relations with others. To know that one suffers for a good cause, a cause that blesses others and honors God, brings happiness that can only be known to those who experience it.

Although there are many persons who would mock at, and turn away from, these tried and proved rules, yet he who would enjoy real happiness will find that they will yield abundantly in proportion as he accepts and uses them.

Hutchinson, Kans.

Sure on the Line After All

It was late in the afternoon, at the hour when business men and belated shoppers, as well as the crowd of toilers seek their homes and the suburban car was filled to its utmost capacity. Sitting side by side in one corner were a robust, matronly woman and a very little boy. The woman had so often endeavored to obey the harassed conductor's adjuration to "sit close," that her voluminous skirt quite overspread the child's little legs and feet, leaving visible but a small patient face set around by a fringe of cropped yellow curls, and lighted by a pair of large serious, blue eyes. One could not but wonder that the woman seemed to give him no attention. He must have been tired with the long, noisy ride. Why could she not take him on her lap and cushion his head upon her ample shoulder?

Singly or in groups the passengers began to leave the car at the various street crossings, until there was left, besides the woman and child, only a young lady in black, with a beautiful sad face. At length, the portly woman pressed the signal button, and the car came to a stop. Half way to the door, she heard the conductor calling after her:

"Lady, you've forgotten your boy."

"My boy! What do you mean? I have no boy!"

The man stared.

"Whose is he, then? He's been on along with you ever since we left the car barn.

Looks to me as if you meant to shake him."

"Me! Shake him!" The woman choked with indignation. "I never saw the boy before in my life."

Still incredulous, the conductor addressed the child.

"Ain't she your mother?"

"Oh, no, sir!" and the clear, little voice added sweetly, "Mamma's gone to heaven. That's where I'm going—to find her. Here's my penny. I tried to give it to you, but you didn't see. Will you please tell me when we get there?"

The man gazed about him helplessly.

"What d'ye know about that?" he muttered. Then, with a queer catch in his throat:

"I'm sorry, kiddie, but heaven is not on our line."

There was a rustle of garments, a soft breathless rush, and the lady in black had the child in her arms.

"Tell me all about it, darling. What is your name, and where do you live?"

"My name used to be Dickie, but it's Fifty-seven now, and I live at the 'sylum. A man took me there after my mamma went away. There are lots of little boys and girls but no mammas there. Nobody kisses me good night, or hears me say my prayers. Have you ever been to heaven, and is it very far away?"

"I have never been there myself, dear, but I had a little boy who went. And it is very far off. I know you could never find it alone."

"But your little boy—did he get lost?"

"No, for Jesus led him all the way."

"Won't Jesus take me, too?"

"Some time, darling, but not now. One must wait patiently."

"That's what my mamma said—to wait. But I'm so tired, too, waiting."

"Dear, will you come and live with me, so that we can wait together?"

The blue eyes gazed for a long, silent moment into the other eyes of tender brown. A look of utter trustfulness stole over the childish features, a pair of little arms twined about the neck of the lovely lady, and the curly head sank upon her breast.

The conductor drew his sleeve across his eyes.

"I mistook," he muttered under his breath. "Heaven ain't named on our books, but it's sure on the line, after all!"—Selected.

HIS UNSHAKABLE THRONE

The task of Christians today is not the restoration of Christ to His place of pre-eminence, for that is His place, and no one can expel Him from it or restore Him to it; but the fact of His pre-eminence can be ignored or denied. This is just what has happened in our secular life—in politics, in business, in education, in philosophy—even in some circles of Christianity; but some day His majestic kingship will be recognized and at the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. Almighty God has promised to Jesus Christ a world dominion which the dictators of earth cannot usurp, and when it is ushered in, the forces of hell shall not prevail against it.—Union Signal.

MISSIONS

A Trip to Italian Somaliland

BY MERLE W. ESHLEMAN

A medical missionary in Tanganyika gives us an interesting account and considered evaluation of a country in which little Gospel work has been done and which presents a challenge to prayer and further consideration as a possible mission field.

Italian Somaliland is a long, narrow country northeast of Kenya, along the Indian Ocean. It extends north of the Gulf of Aden and thus includes the most eastern point of Africa. This country is the home of about one million Somali people. Another half million live in British and French Somalilands. These people, while black in color, are different from the natives of Africa farther south. They are tall and slender, have small noses and thin lips, have straighter hair, and wear more clothes than many Africans. They are almost entirely Mohammedans. Many of them are nomadic, because of the necessity of moving from place to place to find pasture and water for their camels, goats, sheep, and a few cattle.

The Eastern Mennonite Board of Missions and Charities became interested in this country early in 1950, when it became evident that under a United Nations agreement the government was to be turned over to Italy for a period of ten years as a trusteeship. Italy had ruled here before World War II, but when she came into the war she soon began to lose her African possessions as a result of the British War effort in Africa. Italian Somaliland was thus under British administration from about 1941 until April, 1950.

Bro. Mahlon Hess and I were asked to make the trip of investigation, and to report on the possibility for mission work. The arranging of the necessary travel permits, obtaining permission to use East African money outside of the sterling area and reservations, required some time. We were able to get some information about the country from a few people who had served there during the British occupation and who are now in British East Africa.

Our trip actually began on October 25, 1950, when we left Shirati mission station by car. We drove through to Nairobi, Kenya, a distance of about 360 miles and arrived there the next afternoon. Several days were then spent in Nairobi making final arrangements for the trip and caring for other business matters. Although the distance we were to travel from Nairobi by air was only about 700 miles, we got the impression that we were going into some entirely different kind of world. Even the American consul's office was able to give us no advice and told us that when we return from the trip we were to report and let them know how we were treated.

On October 29 we went early to the Nairobi airport, were weighed in promptly, then had breakfast in the airport restaurant and were ready to board the plane before 7:30. Promptly at that hour the Dakota 20 passenger plane took off into the low clouds which were overhanging the city. This was my first trip in the air and it proved interesting. As soon as we were well off the ground our seat belts were unfastened, and as there were only ten passengers we were at liberty to move about as we desired. We soon pulled out of the clouds into the bright sunshine and could then look down on a whole sea of beautiful cloud formations, brilliantly white in the morning sun. To the left we were able to see snow-capped Mount Kenya fifty miles away, lifting its lofty head above the clouds. Hopes of seeing Kilimanjaro, the largest snow-capped mountain in Africa, to the right did not materialize because it remained enveloped in clouds. Our course lay northeast from Nairobi first across farming areas, and later over the barren sparsely inhabited northeastern frontier regions. The pilot kept us informed of our progress, and we knew about when we left Kenya and entered Somaliland. The Juba River was the first landmark we could recognize in this foreign country. Later on we could see the Indian Ocean on the right and for the last half hour we flew along the coast line. At 11:30 a.m., just four hours after leaving the cool morning atmosphere of Nairobi which is about 6000 feet above sea level, we put down in the hot seacoast town of Mogadiscio. The traveler's ever-present problem of immigration and customs was here cared for by Italian officials. Our visas were in order and we were soon cleared, but one of our fellow passengers did not have a proper visa and there was considerable discussion in languages we did not understand. His problem was not yet settled when we left the airport by taxi, and we did not learn if he was required to proceed to some other place or not.

We were taken to the only good hotel in the town and at once realized that we were in a strange country. Fortunately, as we tried Swahili on the servants about the hotel, we found that a number of them knew sufficient Swahili that we could get along. In the dining room we were handed a big menu which had only one or two words that we could understand. With Swahili and a little English we were able to get along, and in a

few days we picked up enough Italian words to help us some in understanding the menus.

We were soon impressed that water is a valuable commodity in this part of Africa. In the hotel bathing and laundry were done in salt water from the ocean. Fresh water in abundance was served at mealtime, but at other hours if ice water was desired it was necessary to buy it at a cost of about two cents a glass. The only really pure water which is available is by distillation. There is very little rainfall for many months of the year. Wells which are dug usually yield a mineral water which may be disturbing to the intestinal tract of strangers. This mineral water is bottled and sold so commonly that when asking for water at a hotel or restaurant it is necessary to emphatically state fresh water if mineral water is not wanted. A common scene on the streets is donkeys carrying water. Empty kerosene and gasoline tins with a five gallon (American) capacity are used. Two such tins are placed in a box and one such box placed on each side of the donkey. At the edge of the city we observed the Somali people obtaining water from a well possibly forty feet deep. The bucket consisted of parts of old inner tubes sewed together. The rope from this bucket went across a crude pulley and was attached to a camel. The camel was driven back and forth by a small boy and each time the animal walked away from the well a bucketful of water was brought to the surface and dumped into the concrete trough. People and cows were using the water as fast as it was being poured into the trough.

We found the Somali people likable. We had one young man as guide and interpreter. He spoke English, Italian, and Swahili, aside from his native Somali language, and knew some Arabic from his study of the Koran. Although he was Mohammedan he was ready to listen to our Christian testimony. In discussing with some of these people their problems of life and their aspirations we could sense that they are still somewhat perplexed by the changes which have come to their country. For a number of years they were under British control and the better educated people learned English. Now they are under the Italians and the decisions which led to this change were made by the other nations without consulting them. We were impressed that there seems to be good order in the country, and that the people will become adjusted to the new rulers and will be able to move forward in their national aspirations. The agreement suggests that after ten years the country will become independent, and we were informed that already the Italian administration is taking steps toward preparing educated Somalis for the task of government.

The first few days we were in the country were spent in making contacts with government officials. These are all Italian men who came out from their home country about six months ago. They received us cordially and were ready to listen to our story. We told them that our church was interested in doing mission work in their country and that we would want to begin with medical work first and possibly some school work. The interviews often took considerable time because

of the necessity of using an interpreter. A few of the officials spoke English. Outstanding among these was one who had spent a number of years in the United States in diplomatic service. He spoke English well, and gave us some valuable advice. In the Department of Education we met an official who asked us numerous questions about our mission work in Tanganyika. We were somewhat at a loss to understand this unusual interest in us and our work until at a later interview we learned that he was a Waldensian, and not Catholic as most of the officials. We later had the privilege to visit in his home along with another man who was also a member of the Waldensian Church.

We had some interesting contacts with the United Nations mission which is located in Mogadiscio. They are there by appointment of the U.N. to act in an advisory capacity to the new government. Aside from the three main representatives (one each from Egypt, Colombia, and the Philippines), there is a large clerical staff. Sixteen nationalities are represented in this U.N. setup. We became acquainted with several Americans, a

lems of Somaliland and to know what we might expect if the way opens for us to do mission work there.

We arranged several trips out into the country in order to become acquainted with the land and the people as they are away from the main city. One of these trips was by oiled road north to the town of Bulu Burti. This was halfway to the Ethiopian border and on the road which leads to the Dire Dawa section. We estimated that it would still have been another 800 miles or so to our Ethiopian field. On this trip we were impressed by the barren condition of the country. Large areas have thorns and scrubby trees, but no grass. We saw many camels, as well as goats. In the town of Bulu Burti we visited the local Italian official and accepted his invitation to lunch. We then visited the school and dispensary and saw the native section of the town. The countryside was dry, hot, and barren, and yet the air was much drier than at the coast and therefore it was not so uncomfortable.

Another day we went south from Mogadiscio to the town of Merca. Here we visited

felt the picture looked almost hopeless. The population is almost entirely Mohammedan, and they are definitely opposed to Christianity. And yet as we made further contacts with government officials; saw more of the country, and met and became acquainted with a few of the Somali people, the conviction developed that this country presents a great challenge to the Christian Church. It is a strategic time for an evangelical mission to endeavor to move into this country. It will be a very difficult field and the response in number of converts will likely be small. Medical work will possibly be the best and easiest way to begin to work with the people. The climate will be trying. The work will require a great deal of patience and perseverance. We are not sure what the response of government will be, but under the trusteeship arrangement there is more hope of getting in than would have been possible earlier. We invite all of those who read this to pray that our church might be led to the proper decision as this challenge of a new and difficult field is considered.

We spent twelve days in Italian Somaliland. The Lord led us step by step, and we had precious experiences in seeing doors open before us. The Lord was good to us in every way. We were kept in good health, had satisfactory living quarters, made friends with a number of people, and had satisfactory government contacts. We left Mogadiscio by air at noon on November 10, and after a flight of three hours and twenty minutes landed at Nairobi. The flight home was at 12,000 feet elevation, again above the clouds and above a few storms. A few places we ran into huge cloud formations and for a time had a little rough riding but no airsickness. The pilot invited me to the control room as we neared Nairobi. I spent an interesting twenty minutes there, had a never-to-be-forgotten view of a wide expanse of country, and got a little of the feel of flying. We sped along at 210 miles an hour and from the time he pointed out the glare of a roof in Nairobi until we were there was only a short time. We had time for necessary contacts in Nairobi that afternoon and the next morning early left for home by car, arriving at Shirati at 9:00 p.m. the same day.

Tarime, Tanganyika.



A Typical Scene in Italian Somaliland. Camels Are Used for Work, Milk, Meat, and Hides

French couple, an English legal adviser and his wife, and a Swiss man. The European group in Mogadiscio, aside from the Italians, is so small that when they learn that someone who talks English and is from the outside is around they are eager to make acquaintance. This interest resulted in our getting a number of invitations to meals. We were with the one American for an evening meal, and with the French couple and the English people for lunches. The British consul also invited us to his home for lunch. He had spent about twenty years in British Somaliland and knows the people and their language. His advice and counsel on how to approach these people we felt was most helpful. The U.N. people were able to give us a clear insight into how the present government is operating and what the governmental plans are for the future. All of this information helps us have a complete picture of the prob-

schools and a small hospital and visited with an Italian family living on a plantation. Along the river there are irrigated areas where bananas, fruit, corn, peanuts, and cotton are grown. These trips, as well as some travel around the city, were made by hired car. There are no railroads in the country and the only public type of transportation is a rather poor bus service which operates on only a few roads.

In the city we also had the opportunity to visit schools and hospitals. We were well impressed by the large amount of medical work that is being done in the city for the native population. The largest hospital has about 650 beds, about a dozen doctors and specialists, and a large number of nurses. Hospitals are maintained in a number of towns throughout the country.

We were looking for the possibility of openings for mission work, and at first we

I MUST GO SHOPPING

"I am completely out of self-respect. I want to exchange some self-righteousness I picked up the other day for some humility which they say is less expensive and wears better. I want to look at some tolerance which is being used for wraps this season. Some one showed me some pretty samples of peace; we are a little low on that and one can never have too much of it. And by the way, I must try to match some patience that my neighbor wears. It is very becoming to her and I think it might look well on me. I might try on that little garment of long suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it. Also I must have my sense of appreciation mended. And look around for some everyday goodness. It is surprising how quickly one's stock of goodness is depleted!"

BIBLE STUDY

Christian Doctrine XCIX. Old Testament Faith in the Resurrection

BY THE BIBLE STUDY EDITOR

That there was a faith concerning the resurrection in the time of the Lord and the Apostles was evident by the number of times the subject was given consideration when Jesus was on the earth and teaching the people concerning the things of God. The people in the Lord's time had no other Scriptures than those of Moses and the Prophets and the Psalms. Yet they knew of such a thing as the resurrection of the dead. There were those who disbelieved in such a doctrine and offered their proofs against it. But those same people also disbelieved in angels and spirits. Acts 23:8. It is said that they based their beliefs on the teachings of Moses and were careful to quote him. Matt. 22:24. In their discussions with Jesus they presented the subject of the resurrection, not that of angels and spirits.

Martha witnessed to the faith of the resurrection. The Pharisees believed in the resurrection and Paul made his appeal to the multitude, composed in part of Pharisees and Sadducees, that he was brought before their council because of the hope of the resurrection. This subject was at once the cause of contention in the council and Paul was led away without their making a charge against him. Acts 23:1-10. There are many Christians today who do not believe in the doctrine of the resurrection of the body, and cite as their authority the same Scripture, the Gospel of Christ, as do those who believe in the doctrine. Disbelief in the resurrection on the part of some Jews in apostolic days may not be laid to a lack of teaching in the Old Testament which was also used to sustain such a doctrine.

When Paul spoke of the resurrection at Athens, he touched on the subject of the resurrection of the dead, referring to Christ's resurrection, and was ridiculed and mocked by some of the multitude. They said, "We will hear thee again of this matter" (Acts 17:32). There is no doubt but that some nations or cults among the nations had a knowledge of the resurrection of the dead. But that fact does not signify that the Hebrews derived their knowledge of such a belief from the heathen nations. The Hebrews received their knowledge of the things of God and the power of God through the revelation of

God, through the law and the prophets. Only the line of faith, extending down through Abraham, had preserved the knowledge of the things of God. Other nations have preserved a tradition of the flood, but the true record is found in the history of the descendants of Noah. An authentic account of the hope of the resurrection is found in the Book of Job, an ancient witness of the faith of God.

Witness of Abraham and Job

Abraham's faith did not rest solely in what God had revealed to him of the promises of the land and the blessing of his own family. It is said of him that he went "into a place which he should after receive for an inheritance, . . . not knowing whither he went" (Heb. 11:8). He also looked for a city "whose builder and maker is God" (v. 10). In this same spirit Abraham offered up his son Isaac. Of this act Paul says, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised he was able to perform" (Rom. 4:26). The blessing of Abraham consisted of more than the land or the city which he sought. The promise to Abraham included the "Seed" through whom the world would be blessed. "(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were" (Rom. 4:17). This faith extended to the "Seed," whom God should raise from the dead. Rom. 4:18-25. The faith of Abraham was blessed with the quickening of his own body and that of Sarah, that the promise of the son might be fulfilled. This faith in the providence of God was climaxed in the resurrection of the Son from the dead. Jesus said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." See John 8:56 and context.

It may seem to be a presumption to claim that Abraham saw and understood the resurrection of Christ. Yet Jesus said that Abraham saw His day. It is said of the prophets concerning the salvation that should be revealed, even the sufferings of Christ and the glory that should follow, that their prophecies were not for themselves, but for those who

were yet afar off in the matter of time. I Pet. 1:10-12. Thus Abraham saw what was beyond his own time.

To some people Job is a traditional character. The Prophet Ezekiel names him as a man of faith and righteousness, along with Noah and Daniel. Ezek. 14:14, 20. James attributes to him the quality of patience. Jas. 5:11. Ezekiel lived in the time of Daniel in the land of captivity. He would not compare a fictitious character with a man of his own time, such as was Daniel. It would be a violation of the Scriptures to classify the Book of Job as a legend or fiction. "All Scripture is given by inspiration of God." The testimony of Job is outstanding against the statements made by his friends.

In Job's testimony he refers frequently to death and the grave. But his faith goes farther than the grave, and beyond the destruction of his body. Jesus told the Sadducees that they neither knew the Scriptures nor the power of God. Job knew the power of God; The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Job 1:21. Job recognized the frailty of life and understood the grave and death to be the end of the flesh. But his trust in the righteousness of God still clung to him. In the seventh chapter of Job, the dissertation was that of longing for death in order that the suffering should end. The chapter ends with a remarkable expression of God's concern for man Job 7:17-21. Cf. Ps. 8:4; Heb. 2:6. The psalm expresses the glory that God has placed upon man. Job tells of God's interest in man, even when he has sinned and is judged by death; but Hebrews tells of the helplessness of man and the redemption that is provided by Christ who was made flesh to suffer death for man. Hebrews also expresses the glory of the redeemed man. So also Job looks beyond the destruction of the flesh by death. It is rather remarkable that Job had hope of life after death, using the illustration of the tree that springs up after it is cut down. Job 14:7-10. Later on in his discussion of his suffering, Job seems even to give up the hope which he had. Job 17:11-16. Again his faith in God is revived, when he thinks of God being his judge and that God has set about him bounds and powers that no one can overcome. Job 19:6-22. When he prays for the pity of his friends instead of their judgments, he turns again to his hope in God. The remarkable utterance and the undying words of his inspiration then burst forth from the lips of the despairing servant of God, the righteous man whom God permitted the adversary to try to the limit.

"Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!" And God has caused those words to live forever: "For I know that my redeemer liveth, and that he shall stand at

the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another: though my reins be consumed within me" (Job 19:23-27).

The hope of Job could have been nothing less than the hope of a resurrection from the dead. The Redeemer of Job was to stand on the earth in the latter day. Yet Job says, "Whom I shall see for myself, and mine eyes shall behold." It was not in Job's renewed life on the earth that he saw the Redeemer. It was after the destruction of his body. When the Redeemer should stand on the earth, Job would also stand on the earth to behold Him, for also in his flesh he would see God. And it was God in Christ who would be the Redeemer and the power of Job's resurrected body.

There is no other Scripture that speaks more definitely of the resurrection hope of man than the words of Job. In the midst of his greatest suffering and at the end of his hope, God put into his lips the remarkable testimony of the eternal hope of the saints.

The Witness of David and Solomon

It is quite evident that the Preacher, the son of David, sought to find out the knowledge of human life through his own experience. Eccl. 1:1-13. This proving of things that happen to men could go no farther than life goes. The theme of these writings is found in the often used expression, "Under the sun." Example, 1:9, 14. This expression is found no less than twenty-two times in this book. The wise man does not attempt to follow men to the realm beyond the days of the sun. Some things were "far off and exceeding deep," of which he says, "who can find it out" (7:24)?

Solomon did not know the way of the spirit, and the mysteries of life. Eccl. 11:5. What he sought to know was the ways of man under the sun. In that observation he could follow the course of life up to the time of death, and he concluded rightly that both the wicked and the righteous came to the same end, and both were alike at death and in death. It was vanity to attempt to gain any advantage in life when death made all men common dust. But the Wise Man knew that there was more in life than the seeking of personal experiences. He acknowledges God in the affairs of life. He knew that no one was capable of knowing "the works of God who maketh all" (11:5). One must follow the author of Ecclesiastes to the end of his discourses. When man does return to dust, there is a spirit of man that does not return with him to the dust. For "the spirit shall return unto God who gave it" (12:7).

What the Wise Man has said concerning man under the sun is true, even as to his condition in death, for the body returns to dust, but the spirit returns to God. The injunction to men, as given to all men that they may profit while living under the sun, is, "Remember now thy Creator in the days of thy youth." "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of

man" (Eccl. 12:13). And yet a further injunction is added, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (v. 14). This conclusion is an admission on the part of the Preacher that there will be a time of judgment. He reasons well, that all men good and bad come to a common end, and often the wicked are better off in life than are the righteous. Eccl. 8:14. If it then be well with the righteous who fear God, it must be after the time of death. Here is the admission of a time of judgment, and that can come only at a time when all men shall stand before God.

The witness of David is more definite. It is not a matter of argument and coming to conclusions, or deducing the fact of a life after death from the writings of David. The Psalms are a commentary on the life of the righteous man. Such a man is blessed when his fellowship continues with the Lord. Ps. 1:1-6. "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish." David writes constantly of the suffering of the saints at the hands of their enemies and persecutors. The righteous suffer much from those who oppose them or seek to entrap them with their mischievous designs. It is on one of those occasions that David made a statement much in the vein of Solomon's writing, "Return, O Lord, deliver my soul: oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks" (Ps. 6:4, 5)? It is true that a man in his grave cannot praise God. In death his testimony of God ceases as far as this life goes. But while there is one or more such testimony concerning the dead, there are many others which show that death is not the end of the experience of the righteous.

The forty-ninth Psalm is one of instruction, more than of worship. The Psalmist enters upon a discussion of the interests of life and of its ending. He considers the end of life. Verses 5-14. Redemption is not possible on the part of man, "that he should live for ever and not see corruption." But the Psalmist holds forth power and providence of God, who "will redeem the soul from the power of the grave: for he shall receive me" (v. 15). Again in Psalm 52, the wicked who boast are destroyed, "But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever" (v. 8).

David's faith in the providence of God goes beyond this life. In his old age, when overcome with sorrows and he has passed through great troubles, he is comforted with a hope beyond and over the grave. "Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth" (Ps. 71:20). He was jealous of the wicked who seemed to flourish in this life and even oppressed the righteous; but he saw the judgment of sinners as he went into the sanctuary, and "understood . . . their end" (Ps. 73:17). He saw the judgment of sin in the death of every sacrifice, and was content. There was something better for the righteous. "Nevertheless I am continually with thee: thou hast holden me by thy right hand. Thou shalt guide me

by thy counsel, and afterward receive me to glory" (verses 23, 24).

David remembered the covenant which God had made with him and his seed after him. This covenant included the Son whom God would establish upon His throne forever. Ps. 89:3, 4. This passage may be taken in connection with Ps. 16:8-11, "I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." This passage is quoted by Peter in Acts 2, when he proves that Christ is risen from the dead. The continuation of the Lord of Zion, as expressed in Ps. 102:12-28 and as quoted in Heb. 1, refers to the Lord who is the Son and the eternal King, and is seen by David as one who continues even after the passing away of the earth and the heavens. "The children of thy servants shall continue, and their seed shall be established before thee" (verse 28). This suggests that after the passing of the earth and the heavens, the Lord and His people shall continue—a condition which would require a resurrection from the dead. The Son of David, the Lord, is seen as both King and Priest, in a reign of glory. This is after His resurrection. Ps. 110.

Psalm 116:3, 15, are presentations of the experience of death, the first describing the affliction and sorrow of the experience. "The sorrows of death compassed me, and the pains of hell gat hold upon me." In this instance, as in others cited from the Psalms, "hell" is translated from the Hebrew "sheol," which signifies the unseen state, and corresponds with the Greek "hades," the place of the departed spirits. It is not impossible to understand a later expression of the Psalms, 139:8, in which David declares the presence of God with him in many experiences. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" The presence of God was his defense, the hand of the Lord was upon him, and the presence of the Lord encompassed him. "If I ascend into heaven, thou art there: and if I make my bed in hell [sheol], behold, thou art there."

In the conclusion of the theme of death and the hope of the resurrection, as found in the testimony of David, there is hope for those who have died in the faith of the Lord. The righteous are not without hope. Death is not the end of their experience. If the Lord is with His saints when they make their bed in hell (sheol), it is the place the Lord has provided for them and the place in which the Lord is with them, and the place from which the Lord shall again bring them forth. "Precious in the sight of the Lord is the death of his saints" (Ps. 115:8).

"For thou wilt not leave my soul in hell [sheol]; neither wilt thou suffer thine Holy One to see corruption."

(To be continued)

Sloth makes all things difficult, but industry all things easy.—Selected.

EDUCATIONAL

Before Sundown

By J. MARK STAUFFER

A partial presentation of a midterm address delivered to the college students of Eastern Menonite College by one of the faculty.

Sundown! what a beautiful word; how full of suggestion and meaning it is! Sometimes I long for sundown as a student contemplates the close of school; other times I resent the mere suggestion of the close of day.

What does sundown recall to you? You may see a modest flock of sheep with their lambs informally winding the hill to shelter for the night, as tiny tinkling bells send a little melancholy song out on the cool air of night. Possibly you have observed the birds and their instinctive behavior at sundown; their joyous outbursts of song change to a plaintive chirp, subdued and soothing in some cases, and at others, an excited note of concern and warning to a young one who has just newly tried the wing.

Have you ever been impressed with the quietness of sundown as it approaches a small, rural hamlet? Daytime noises give way to the silent carpeting of night; slow, spiraling columns of smoke from the warmth of a friendly fire rise pointedly toward the sky; the sun goes down and night illusively pulls together the velvet drapery of her spell. Yes, sundown comes regularly and surely; it clarifies the end of man's busy day; it alleviates his ills and suggests the blessedness of sleep to tired bodies and minds.

Great souls have always reckoned with the reality of sundown; they believed in it and fashioned their labor accordingly. Sundown limited the length of their working hours; it rigidly terminated their toil. To these great souls, sundown appeared like the Red Sea to the Children of Israel; it had to be dealt with; there was no other alternative. The anticipation of sundown quickened their step, strengthened their heart and ennobled their courage. It added vision and incentive to the task. In the lines that follow, let us note how the divine Son and one of the greatest saints labored to do their work before sundown. Let us also consider our work and day.

I. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

These immortal words from the lips of our Master speak clearly of His regard for sundown. With Christ, time was priceless; it gave Him space to do His Father's commission. The daily sunsets closed in on His days, and the end of the third short year

closed His active ministry on earth. But note such tireless zeal, such exemplary love, and such vehement desire to complete His task before sundown; no one ever worked with more purpose.

1. Christ in the Temple. A mixed multitude walked wearily down the dusty road; they were out of Jerusalem a day's journey. A red-faced sun sank slowly to the edge of a western sky. There was an uneasy stir in the group; a name was called to which no one responded; there was a young boy missing.

Back in the Jerusalem temple, a young boy stood in a circle of learned scholars; the men were hoary with age and tradition; the boy was innocent and as pure as a newborn lily. Their discussions were weighty and involved. Frequently the aged men, with withered face and hand, wondered at the twelve-year-old's insight into divine revelation.

Toward evening, a godly pair, worn by three days of searching, entered the theological atmosphere of the temple chamber. In response to a reprimanding query, the boy spoke, "How is it that ye sought me? wist ye not that I must be about my Father's business" (Luke 2:49)? The setting sun gave soft light to a trio who slowly wended its way on the long trek to Nazareth.

2. Christ on the road. "And he must needs go through Samaria" (John 4:4). The men talked in undertones; their faces depicted misunderstanding. "Why does He have to go through Samaria? It is out of the way and the people are so suspicious and unfriendly." But He had a divinely arranged appointment in

LONGING

Longing to find out what's beyond
The sunset's golden hue,
Wondering what's in the other world,
Haven't you wondered too?

Longing to be where truth and right
Will ever anon prevail.
Wondering when the time will come
When God shall lift the veil.

Longing to be where tears and pain
Banished forever shall be,
Where truth and love, sincere good will,
Shall reign eternally.

—Wilmer Culver.

Samaria and nothing could deter Him. Presently, they came to Jacob's well, a historic landmark, to be sure. Here He rested while the men went to the city to purchase the evening meal provisions.

In the distance, a woman could be seen trudging the worn path from the city to the well. As the woman came to the well, two weary persons met: the one weary in body; the other, weary in body, soul, and spirit. They had met at a place of refreshment; they spoke of water. She spoke of physical water and the deep well; He spoke of living water and everlasting life. She declared she had no husband; He declared she had five. "The woman saith unto him, Sir, I perceive that thou art a prophet" (John 4:19). They talked of worship. She spoke of place worship; He spoke of true worship, spirit and truth worship. They referred to the Messias. She voiced her belief in His coming; He voiced His identity, "I that speak unto thee am he" (John 4:26). The woman's eyes were opened; she left her waterpot and returned to the city, saying, "Come, see a man, which told me all things that ever I did: is not this the Christ" (John 4:29)?

In the meantime, the men returned from the city. They offered the Master meat, but He refused. He spoke of other meat unknown to them, "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest" (John 4:34, 35).

In Christ's dealing with the Samaritan woman and His timely exhortation to His faithful followers, He suggests His "before sundown" philosophy. His crowded schedule and His long agenda of work drove Him into unprecedented activity. He saw the sun moving toward the western horizon; He was determined to finish His work; He was determined to have others see the "white fields" which He viewed with such exemplary concern.

3. Christ in the Garden. Twelve men left an upper room; they filed reverently down the stairs and out into the street. A cool night air enveloped their quiet association. They walked slowly up the street; soon they came to the entrance of a beautiful mountain garden. Night hovered more closely; sleeping birds, roused from their nest, fluttered helplessly from their native tree to another perch. Eight men wearily sank to the ground for rest on a bed of forest covering; the remaining four proceeded farther into the garden. They came to an opening; at its edge, the three disciples were invited to pause. The Master was alone; He moved bravely into the clearing. As He knelt in prayer, the moon broke through the clouds and sent golden shafts of light down on the bent figure. The three disciples, weary from fatigue and sorrow, went to sleep. The Master struggled in prayer alone. "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). Such agony, such struggle and such a prayer! There has never been an equal before or since.

So vehement and devastating was the struggle to the physical and moral powers of the Master that the Father sent an angel from heaven to strengthen Him. So agonizing and extracting was His prayer that He sweat, as it were, great drops of blood which fell to the forest floor beneath. Here was a sight too sacred for mortal eyes—the Master struggling in prayer while His disciples slept. Here the divine Son petitioned the divine Father that His cup might pass; it was a battle of the will, the most excruciating form of battle.

Here in the garden the Master made a permanent decision; He won a lasting victory. From here on, He would not turn back, regardless of the desertion of His friends or the inhumane tortures of His enemies. Here in the garden, we may say, the Master was tried before Pilate, bore His cross up the hill of Calvary, and finally acquiesced to the cruel, public death by crucifixion.

Christ's prayer in the garden came just before sundown in His earthly life; everything prior to the garden led up to it; everything after the garden was a simple fulfillment of the divine treaty so courageously accepted there. Let us turn briefly to the life of one of Christianity's greatest advocates and promoters, Saint Paul.

II. "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14).

Saint Paul was a spiritual athlete, a godly contestant and a great Christian soldier. Few lives have been more packed with physical and spiritual labor for God and His children. The zeal and rapidity with which he worked would seem to indicate that he considered each day as his last. From the first, he had a proper regard for sundown; that explains why he placed before him certain marks and goals for his life. Note for example: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings" (Phil. 3:10).

These ennobling goals made his life purposeful; they gave direction to his enlightened zeal.

1. Paul on the road. A small, scholarly-looking figure, maybe dressed in military uniform, led an armed band toward Damascus. They pressed on in formation and with dispatch; they carried papers which licensed them to seize the followers of Christ. Suddenly a light from heaven, brighter than a noonday sun, bore down upon them; their leader reeled and fell to the earth like a dead man. A voice from heaven spoke; the prostrate leader asked the Lord to identify Himself; the Lord did. The trembling leader again spoke, "Lord, what wilt thou have me to do" (Acts 9:6)? This question was right and proper. The Lord had His man where He wanted him; he was down and without sight. From here on he could be led. Sinner Saul became Saint Paul as a result of a light treatment from heaven. The rays of the light from heaven burned out the hate and murder of his former life; he was vitaminized for the strenuous labor which was soon to follow.

2. Paul in prison. The prison cell was dark, very dark and damp; it was the inner cell of the Philippi prison. Two men were seated on crude, wooden benches; their feet were bare and firmly held by stocks. These prisoners had every reason to be miserable and melancholy. Their backs were sore, swollen, and bleeding; crimson stains checked their scant garments.

At midnight, as unexpected as a Christmas carol in June, the men began to sing and pray; their godly voices resounded through the dark, low corridors. God and the other prisoners heard their songs. Suddenly God spoke; it was through a violent earthquake which rocked the foundations of the great prison, opened every door, and loosed every confining band.

The keeper of the prison drew his sword, but a little man shouted, "Do thyself no harm; for we are all here" (Acts 16:28). The keeper called for a light and sprang into the inner cell. He fell at the feet of the two men and demanded, "Sirs, what must I do to be saved" (Acts 16:30)? They joined in saying, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). The man was saved and his house with him. God had wrought a miracle, not only to save souls, but also in the lives of His faithful witnesses.

Saint Paul took every opportunity to witness for his Master; in season and out of season, he was determined to know nothing but Jesus Christ and Him crucified. Sundown kept crowding him on. He couldn't vacation; there were too many congregations to organize, too many letters to write, too many souls to save.

I see him toward the end of his life; he is a veteran, soon to leave his earthly battle station. Confined at Rome, with hardly a human companion, he writes his last letter to his spiritual son, Timothy. Kindly note a few scattered revelations: "Preach the word; be instant in season, out of season; . . ." (II Tim. 4:2). "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:6, 7). "Only Luke is with me" (4:11). "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (4:18).

Believe me, these are great farewell words from a saint so soon to suffer death at the hands of one of Christianity's fiercest foes, Nero. When I think of all that I should do before sundown, Saint Paul becomes one of my greatest ideals: he fought a good fight, he finished his course, he kept the faith. O God, may I follow in his train.

III. My Sundown. "For I bear in my body the marks of the Lord Jesus" (Galatians 6:17).

Saint Paul closes his Galatian letter with this inspired text; I love it and desire to call it mine. I hope that I shall not be considered presumptuous or self-righteous; I am determined to glory in the cross of Christ—that cross which towers o'er the wrecks of time.

As a follower of Christ, I am branded for

life. Nothing can deface, mar, nor remove that brand-mark as long as I walk with my Shepherd. This crafty, evil world is calling for me to disown, to deny, my Lord; this I dare never do.

"In the hour of trial,
Jesus, plead for me;
Lest by base denial
I depart from Thee"

(Montgomery).

As a follower of Christ, my heart is autographed. It bears the name of Jesus; He wrote it there when I was yielded and eager to do His will; it dare never be otherwise. With Charles Wesley, I pray,

"Write Thy new name upon my heart,
Thy new, best name of Love."

As a follower of Christ, I have been apprehended by God. To borrow a Negro Christian's expression, "Oh, I know the Lord laid His hands on me." He has asked me to hand over to Him my heart, my mind, my talents, and all my physical powers, with no reserve. I dare never refuse His gracious designs for my life.

The marks of the Lord Jesus brand me as His child, His witness, and His ambassador. As such, I have a work assignment; it is to be done before sundown. But sundown is not a static phenomenon; it comes to the rich and the poor, the educated and the unlearned, the old and the young.

Here I am, a young man of one score and twelve; I know not when my sundown shall gently extend her velvet twilight into my heart's throbbing chamber and usher me into eternal bliss. I have only one alternative—I must do my work today. My work order is labeled "Rush," for immediate dispatch. This being true, here is a brief working outline for my task before sundown.

First, I want to be the head of a Christian home and family. I pray that my children may have a Christian father; as such, I hope, by God's grace, to lead their innocent feet into the kingdom path.

Second, I shall endeavor to live so that all who know and observe me will conclude, "He has been with Jesus." This type of life will engage me in an active witness for my Lord; it will also keep me nonconformed to the world in every ethical area, including my attire; it will aid me in my service in the Mennonite Church.

Third, I desire to pray more fervently; to find, at the mercy seat, divine aid for my human needs. I propose to devote myself more diligently to the study of God's Holy Word; this will fortify me in the hour of trial and prepare me for the judgment day; it will materially assist me in personal soul winning.

Fourth, I must write some more letters and a few more articles. I need to smile and sing my songs. I want to be a loyal friend to both faculty and student as I continue to labor at this good college to which I feel a call.

Fifth, I shall determine to live in constant preparedness for the return of my Master. I must watch and pray that I enter not into temptation. The trumpet blast shall not affright me—its clarion call should find its harmonic counterpart in my soul.

Dear comrades! my tale is ended. An ancient sundial bears the time-honored inscription, "It is later than you think." This must be the realistic incentive behind the drive that sends us into the world's great harvest field. Sundown will come, all too soon, and terminate our toil. The cool, sweet balm of night shall bathe our weary eyes. The

lovely dawn shall usher in perennial spring and the eternal kingdom of our Lord. "The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace" (Numbers 6:24-26).

Harrisonburg, Va.

Nicotine and Alcohol, Enemies of Youth

BY DR. LOUIS PATMONT

Two of youth's great enemies are given needed exposure by one who speaks convincingly.

"Even apart from religious arguments advanced to warn against these evils, scientific evidence supporting my contention is overwhelming."

Nicotine and alcohol are enemies of American youth. These poisons have become a scourge to mankind.

Young people must be warned and alerted because the very blood stream of America is being polluted. Hundreds of thousands of mothers of our oncoming generation are now victims of these vices.

Medical scientists have proved that nicotine and alcohol are deadly enemies of cell structure and principal contributors to race degeneracy.

Insurance companies, knowing these facts, refuse to assume risk with persons given to excessive drinking and smoking . . . but distillers and tobacco companies spend millions of dollars a year for deceptive propaganda, slogans and advertising, to promote the sale of these death-dealing products. They fashion their lies to capture young people who have not yet learned about the tragedies and dangers of life by experience. A four-year old boy was even publicized a while back smoking a cigar.

Nicotine is one of the most lethal poisons known to man. Some conception of its extreme toxicity, may be gained by comparing it with hydrocyanic acid, which is of approximately equal potency.

Tobacco crops have during recent decades become infected with a deadly virus called the "tobacco mosaic" which lives both on and in the plant.

Tobacco growers are obliged to spray their fields with arsenic germicide. This saturates the leaves, stalks and roots with a poison substance. The soaking process continues, from the time the green shoot appears in the soil, until it is finally harvested. Poison and plant become inseparable.

When flame and heat are applied in the pipe, cigar, or cigarette, the poison is changed into something more deadly called "arsine." Taken into the nostrils, absorbed into the blood and lungs, it produces infection and breeds incurable diseases including cancer. Other people, particularly infants, may acquire the same ills by being exposed to arsine poisoning through tobacco smoke in a room or public place.

Arsine is a habit-forming poison. This explains why it is so difficult for persons to quit smoking who form the habit.

The Food and Drug Administration at Washington, refuses to deal with the matter on the assumption that "tobacco is neither a food nor a drug." In reality, government officials are believed to be afraid to challenge the tobacco trust because of the great power it possesses.

The "Weekly Roster and Medical Digest" of April 15, 1939, stated: "All tobacco in the American market contains arsenic, many brands in quantities fifty times greater than allowed in foods by the Pure Food and Drug Laws."

* * *

Beware of the "no harm" label placed on popular habit-forming drugs!

Young people can contribute much to lifelong happiness by guarding their health against tobacco and liquor poison. Sensible persons, growing to maturity, will avoid these narcotic substances, even if it means sacrificing popularity with certain social crowds.

When Dr. Will Mayo was a small boy, and considered smoking with some of his pals, his father gave him this advice. "Don't ever do things because other people do them. Do them because they are right."

Dr. William Brady says in his famous "Health Column": "Smoking before development and growth are completed is pretty certain to cause deficiencies."

Only men of criminal motives would teach youth that such inhaled poisons as pyridine, nicotine, prussic acid, and carbon monoxide are beneficial. These poisons are deadly even when administered in small doses.

Why do you begin to feel drowsy in a room full of tobacco smoke? Why does your head start to ache? Because all tobacco smoke contains carbon monoxide.

The aviator who smokes needs more oxygen at a lower altitude than a nonsmoker. This is caused by inhaled carbon monoxide in the blood, using up oxygen faster than the normal rate.

The "Indiana State Medical Journal" published a report in 1942 which said: "Women cannot withstand tobacco intoxication so well as men; children have poor tolerance to this narcotic."

A promising field of corn suffers greatest damage during a severe spell of heat and

drought, in the early part of the season. But when such a condition develops in September, after the stalks have reached maturity, the damage is negligible. So also, the human body suffers to a greater degree of injury through the use of tobacco and alcoholic narcotics in youth.

A farmer with good sense will not subject his three-year-old horse to the same strenuous labor of an older animal. The human body demands equally intelligent consideration. Laws affecting health and growth operate with inerring precision.

Authorities on this subject agree that young habitual users of nicotine and alcohol pay dearly for their folly. There is an appalling effect upon the physical development of these unfortunate victims of bad habits. To the degree that the system is blunted, the moral nature becomes degraded.

Even apart from religious arguments advanced to warn against these evils, scientific evidence supporting my contention is overwhelming.

* * *

An eminent statesman says: "There is no agency in the world so seriously affecting the health, education, efficiency, and character of boys and girls as the cigarette. Cigarettes are a source of crime. Nearly every delinquent boy is a cigarette smoker."

A noted juvenile judge said: "The nicotine and the poison in the cigarette create an appetite for alcoholic drink; it invites all the other demons of habit to come in and add to the degradation the cigarette began."

If a young woman desires to keep that "schoolgirl complexion," she should not indulge in the use of cigarettes and liquor. Coarseness and a haggard premature age expression come on much earlier to those who indulge in their use. Neither can such habits be covered up by any amount of drugstore investment.

The American people are too tolerant of fallacious newspaper, magazine, and radio advertising for the different brands of cigarettes and liquors. A false and damning concept has taken shape in the public mind.

Tobacco concerns vie with one another, claiming that certain brands "irritate" less than others. The mentality of a moron is sufficient to know that they are libeling the truth. Their sensitiveness regarding "irritation" is a confession that all cigarettes do "irritate."

It is a shame that otherwise high-grade publications should open their columns to such literary rot.

Dr. John D. Quackenbos of Columbia University tied smoking and drinking together with these words: "Tobacco creates an instinctive demand for alcohol. The intemperate use of tobacco explains about 75 per cent of all drink cases."

People die daily from alcoholism who have seldom been seen drunk. Such drinkers slowly poison themselves without knowing it. Records compiled by institutions for the cure of the drink habit, show that a larger percentage of chronic alcoholics using liquor from youth are incurable, than those yielding to the appetite in maturity.

Coronary artery heart disease (the sudden death type of heart ailment) was formerly considered as occurring only in the sixth, seventh, and later decades of life. But recent statistics show that such deaths are now taking place more frequently in the fourth and fifth decades. Histories obtained by research prove that the cigarette is a worse menace even than liquor in this particular type of disease.

Young men and women should remember that they have but one heart. They cannot buy a new one. The heart is the least amenable to repair of any organ in the body when once damaged. It should be protected from the evils of nicotine and alcohol.

A young person fortunate enough to be in an environment that guides him right, should thankfully count his blessings. Those less favored should exercise the full force of their wills to create a climate of sanity and sobriety in which to live. They will thereby profit in health and longevity, comfort and happiness . . . and by the law of averages, greater material prosperity will be enjoyed than otherwise.

The following letter, written by the great American inventor, Thomas A. Edison, was framed by Henry Ford and hangs on the walls of the Edison Florida Laboratory now transplanted at Ford's Greenfield village near Dearborn, Michigan.

Orange, N.Y.
April 26, 1914.

Friend Ford:

The injurious agent in cigarettes comes primarily from the burning paper wrapper. The substance thereby formed is called "acrolein."

It has a violent action on the nerve centers, producing degeneration of the cells of the brain which is quite rapid among boys.

Unlike most narcotics, this degeneration is permanent and uncontrollable. I employ no person who smokes cigarettes.

Yours truly,

Thomas A. Edison.

—Gospel Banner.

ONE IN A MILLION

How often we hear Christians say, "I have no influence, no opportunity to do much for God, no talents. I'm only one of a million."

To any who are tempted to give such an excuse for doing no service to God I would say:

The star in the sky is only one in a million—but it is none the less a thing of glory.

The dewdrop in the morning is only one in a million—yet it leaves a tiny spot fresher than it was before.

The blade of grass is only one of a million, but it helps in carpeting the earth for man's enjoyment.

The tree of the forest is only one of a million, but it helps to provide comfort for the uses of man.

So, let your light, be it ever so small, so shine before men that others, seeing your good works, may glorify your Father which is in Heaven.—War Cry.

Are You Through Learning?

By D. J. Pohl

I heard a very funny incident related the other day. A father said that his son had reached the mature age of sixteen years, when he came to the father one day, and said, "Dad, I have learned all that there is to know, and I'm at a loss to know what to do with it." Oh, the irony of this statement. I wonder how many times this boy will recall this "know-it-all" attitude as he grows older. Do you know that many of us older people have this same attitude toward life? We think that we have learned all that there is to know, so we just stop learning and settle down into a routine of living, and our life is bounded on all sides by what we believe to be a deadline for our capacities. The boy mentioned above thought that he had hit the deadline for his capacity in learning. We could tell him that he had only just started to learn about life. He made the statement that he did not know what to do with what he had already learned. We could tell him that with what little he had learned about life so far, he could not do a great deal.

A very helpful attitude for us to have is an open mind; a mind which is open to every criticism and to each new idea imparted by another person. A person who has a "know-it-all" attitude usually has a closed mind, and a closed mind is just like a closed mouth: it has to be opened before anything good can get in. If we only could realize how many good things would come to us, just by the one practice of taking criticism and making it work for good in our lives. Three times in my life that I have taken harsh criticism stand out in my mind today as markers on the way to a better life. I would not be truthful if I did not confess that this criticism was almost unbearably resented, at the time given, but I faced myself honestly, and decided that some changes would have to be made. After several years I still have not been able to change myself one hundred per cent, but now when I can see how I have profited by taking criticism and using it for good, my ears are wide open for more criticism.

The attitude of having your mind open to new ideas by which you can improve your life is one that a person with a "know-it-all" attitude will not use to his advantage. The ideas that he has are the only ideas in the world that will work for him, or at least so he thinks. But we should just try to forget our personal ego and keep our minds open, just like a child is eager to learn new ideas from the other person, and eager to try them out, to see if they will work for more good in our lives. There will be very few if any people with whom we come in contact who cannot impart some new idea to us, which can be useful and add more good to our lives.

"Give instruction to a wise man, and he will yet be wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Prov. 9:9, 10).—Selected.

Just This Once

"I'll do it just this once." Here is a remark people often make to themselves. They wish to do some particular thing, but they are a little uncertain about it. Is it wise to do it, or would it be better not to do it? Unable to reach a definite decision, they compromise by saying, "Oh, well, it doesn't matter much. I'll do it just this once."

Is this a sound way of settling personal problems? Is the "just this once" decision a happy medium, or does it contain a very real danger?

Suppose the problem concerns the doing of something which runs contrary to your standards. Can you do the thing once without making a permanent impression on your character, without rendering it easier to do the questionable thing again? In an old play Rip Van Winkle excused himself for each fresh indulgence, saying, "It won't count this time," whereupon William James, the psychologist observed, "Well, he may not count . . . but it is being counted none the less." The fact is that every wrong deed—no matter how little, and even if done only once—leaves a scar on character.

Suppose the problem is about the forming of a friendship. You have received an invitation and wonder whether you should accept it. Is it well to decide, "I'll go just this once?" The difficulty is that, in going out just this once with this fellow or this girl whom you feel is not a good companion, you may make it very hard not to go out the second, third, and fourth times, until you are involved in a relationship which may cause you much unhappiness. Experience teaches that it is easier not to take the first step toward the forming of an undesirable relationship than it is to break that relationship after it is strengthened by hours of association.

Fortunately, "just this once" decisions have a good side as well as a bad side. Every wise choice leaves character a little finer and stronger and renders the next choice of the good and true easier to make. Excellent habits are the result of many single choices of the higher in the presence of the lower, and excellent habits are the building blocks of noble character.—Selected.

Someone wrote: "Do small things like big ones because of the majesty of Jesus Christ in us, who lives our life, and the big things like small and easy ones, because of His omnipotence." We believe D. L. Moody realized the value of humility for he wrote these words in his Bible: "Faith gets the most, love works the most, but humility keeps the most." Since lowliness of mind is essential before honor is bestowed, it will pay to "humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10).

It should be a genuine comfort to know that God has His hands on the steering wheel of the universe.—Ex.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y. P. B. M. EDITOR

Unit II—LIVING VICTORIOUSLY—is continued during February under the titles that follow:

1. **Conquering Bad Habits.**—Habits may be both good and bad. The habit as it fixes itself in our constitution is brought about in the nature of our creation. Repeated good fixes a custom of doing good. Repeated evil fixes a custom of doing evil. The strength of the habit is stronger than the power of the will to break when the individual has stilled convictions against the practice and has allowed the thing to form bonds in the life. When these are once seen to be enslaving, beyond the power of the will, it takes a higher power to bring deliverance.

2. **Turning Failure Into Victory.**—We turn failure into victory when we let God have His way in our life.

3. **Overcoming Doubt by Faith.**—Doubt and faith are opposites. God has given to those who diligently seek Him the power to believe. All who sincerely seek the truth of God have the door open for God's operation in their hearts so that doubt cannot prevail against them.

Unit III—LOOK ON THE FIELD.—We begin this unit in this issue with the topic: **See the Need of Lost Souls.** Knowing our own undone condition without a Saviour, and knowing the fate of sinners yet unsaved, and recognizing that Jesus is the only way for life, we see the need of souls and of our obligation to do all in our power to point them to the Lord Jesus Christ.

For God so loved the world, not just a few,
The wise and great, the noble and true,
Or those of favored class or race or hue,
God loved the world. Do you?—Grace E. Ulher.

Tell it again! Tell it again!
Salvation's story repeat o'er and o'er
Till none can say of the children of men,
Nobody ever has told me before.—Mrs. M. B. C. Slade.

CONQUERING BAD HABITS Matt. 12:43-45; I Cor. 9:19-27; 10:31-33

Topic for February 11

* * *

MOTTO

"Overcome evil with good."

MEDITATIONS ON THE TOPIC

I. **Conquering Bad Habits.**—The paths of virtue bring an asset to those who follow them and give blessings in the way to all who are under the influence of upright living. On the other hand, those who walk in the paths of sin are brought into bondage to sin while their life influence works evil wherever they go. "Whosoever committeth sin is the servant of sin" (Jno. 8:34). When a bad practice is begun, the way is opened for the letting in of the wicked one. As he enters into the life, the restraints against evil are released, while the bonds of the devil through the formation of habits of evil are strengthened. This bondage will continue until a greater power enters the life and enables the individual to recover himself or herself from the devil's snare. II Tim. 2:25, 26. Habits of appetite, like drunkenness, tobacco, snuff, and various habit-forming drugs, may or may not be overcome, according as the power of the will is strong or weak and the motive of urgency may or may not move the individual. Persons who have not known the grace of God may conquer individual habits by sheer will power, and yet be enslaved to Satan as a master who seeks to deceive them in his snare of self-righteousness. Lk. 18:10-14. By motives of pure selfishness and honor-seek-

ing, men remain in the bonds of iniquity while they shape their lives into an outward form of respectability or self-control, for the time being, until these motives are no longer effectual. Then they will either enter, or lapse, into any form of sin which suits their lust, while Satan continues to be their master. Cf. Matt. 12:43-45.

Blessed is that individual who recognizes the habits formed in sinful practices as evil, and is ready to renounce them, and, in humble repentance, draws nigh to God while God draws nigh to him or her. As the devil finds such individuals resisting him, he is compelled to flee while the individual holds his ground, victorious in the Lord. Cf. Jas. 4:5-10.

With the Lord on our side, all the power of will, with the motives of love and devotion to God, become effectual in carrying out a purpose of heart to "cast off the works of darkness," and "put on the armour of light" (Rom. 13:12).

II. **The Text.**—Matt. 12:43-45.—This passage was spoken by Jesus against the rejecting Jewish leaders, revealing the real condition spiritually of one, who knowing and attaining a certain good, refuses to allow the Lord to have the right of rule over his life, and finds himself in sevenfold bondage to the power of darkness.

I Cor. 9:19-27.—Illustrating the tactics of the man who trains for victory in the race, Paul keeps under his body and brings it into subjection to the will of God.

I Cor. 10:31-33.—The great motive of Christian action is here set forth as to be seeking the glory of God in all that we do, and having men's welfare in view as it is related to their salvation.

I

OUTLINE STUDY

I. Habits that Harm.

1. Idle speaking (Matt. 12:36).
2. Gossip (Lev. 19:16).
3. Low jesting (Eph. 5:4).
4. Making alibis (I Sam. 15:20, 21).
5. Laziness (II Thess. 3:10-12).
6. Wastefulness (Luke 15:13).
7. Extravagance (Prov. 21:17).
8. Procrastination (Ex. 22:29; Acts 24:25).

II. Developing Christian Habits.

1. Wholesome speech (Col. 4:6).
2. Constructive thinking (Phil. 4:8).
3. Diligence in work (Prov. 27:23; 31:27; Rom. 12:11).
4. Thrift (John 6:12).
5. Keeping the goal in view (Phil. 3:13, 14).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Do."
2. What Are Habits?
3. Some Habits that Harm.
 - a. Thoughtless speech.
 - b. Trashy reading.
 - c. Putting things off.
 - d. Making excuses.
4. How to Conquer Bad Habits.
 - a. Recognize their evil.
 - b. Seek God's help.
 - c. Fill their place with good habits.

For Seniors.

1. The Place of Habits in Our Lives.
2. Taking a Look at Myself.
3. Overcoming Bad Habits.
4. Christian Habits to Cultivate.

PERSONAL THOUGHT

Am I on the Lord's side? Victory which is real must have the motivating and the power that comes from Christ.

SEED THOUGHTS

We sow our thoughts, and reap our actions; we sow our actions, and reap our habits; we sow our habits, and we reap our characters; we sow our characters, and reap our destiny.—C. A. Hall.

Infinite toil would not enable you to sweep away a mist, but by ascending a little you may often overlook it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended to a higher atmosphere.—Sir Arthur Helps.

TURNING FAILURE INTO VICTORY

Matt. 26:58, 69-75; Acts 4:5-20

Topic for February 18

* * *

MOTTO

"I can do all things through Christ which strengtheneth me."

MEDITATIONS ON THE TOPIC

I. **From Failure to Victory.**—The natural man is a failure. I Cor. 2:14; Rom. 8:7, 8. "To be carnally minded is death" (Rom. 8:6). "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 7:18). The failure of the fleshly man to do good brings him into captivity and wretchedness. In despair (of himself) he cries out for a deliverer. It is

this despair of self-effort and the look for a deliverer that leads to the One who alone is able to give deliverance—"I thank God through Jesus Christ our Lord" (Rom. 7:25).

This was the great lesson which Peter had to learn. He boasted that he would be loyal to Jesus if all men failed Him. But he was not reckoning what the siftings of Satan would prove until he had seen the truth of the Saviour's prophecy of his failure. The loving look of the blessed Lord awakened all the consciousness of his weakness and led him to a place of sorrow for sin and ultimate triumph in the forgiving One whom he had so shamefully denied.

The secret of turning failure into victory begins in the consciousness of the truth about our own weakness and inability to accomplish even what we ought. Though we know what we ought to be, we need to know that "without me [Jesus] ye can do nothing" (John 15:5). Though we desire to be saved and set that as our goal, we need to know the great truth "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The sooner we find out that we are a failure in our own strength, the sooner will we be able to secure victory. "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:9).

When we have the wrong goal in view, or when we have the wrong estimate of what it takes to win the right goal, the sooner we come to see the failure the sooner shall we be able to turn our failures into victory. "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint" (Isa. 40:30, 31).

II. The Texts.—Matt. 26:58, 69-75; Acts 4:5-20.—These passages show Peter in two different aspects of his experience. The passage in Matthew shows him in his failure to stand loyally. The passage in Acts shows him in the power of the Holy Spirit standing victoriously loyal to Christ in the face of threatenings.

OUTLINE STUDY

I. Goals that Mean Failure.

1. Material prosperity (Luke 12:16-21).
2. Learning (Eccl. 2:12-17).
3. Pleasure (Eccl. 2:1; I Tim. 5:6).
4. Public works (Eccl. 2:4-6, 11).

II. Men Who Triumphed Over Failure.

1. Jacob (Gen. 27-33).
2. Joseph (Gen. 37, 39-50).
3. David (I Sam. 18-31; II Sam.).
4. Peter (Matt. 26:58, 69-75; Acts 4:5-20).

III. Some Qualities Needed for Victory.

1. Dauntless courage (Neh. 6:11).
2. Unshakable trust (Job 13:15).
3. Unreserved yieldedness (Rom. 6:13, 14, 22).
4. Untiring perseverance (Prov. 24:16).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Fall" "Victory."
2. Men Who Rose Above Failure.
 - a. Joseph.
 - b. David.
 - c. Peter.
3. Things We Need for Victory.
 - a. Determination.
 - b. Courage.
 - c. Trust in God.
 - d. The Power of the Spirit.

For Seniors.

1. Failure and Its Causes.
2. Using God's Provisions for Victory.
3. Qualities Needed for Victory.

PERSONAL THOUGHT

"When I am weak, then am I strong."—Paul.

SEED THOUGHTS

Oh, to be nothing, nothing,
Painful the humbling may be,
Yet low in the dust I'd lay me
That the world might my Saviour see.
Rather be nothing, nothing,
To Him let our voices be raised,
He is the Fountain of blessing,
He only is meet to be praised.—Sel.

Failure is, in a sense, the highway to success, inasmuch as every discovery of what is false leads us to seek earnestly after what is true, and every fresh experience points some form of error which we shall afterward carefully avoid.—Keats.

They never fail who die in a great cause.—Sel.

By failure and defeat made wise,
We come to know at length,
What strength within our weakness lies,
What weakness in our strength;

What inward peace is born of strife
What power of being spent;
What wings unto our upward life
Is noble discontent.—Hosmer.

OVERCOMING DOUBT BY FAITH

John 20:24-29; Heb. 11:1-6

Topic for February 25

MOTTO

"Be not faithless but believing."

MEDITATIONS ON THE TOPIC

I. Faith Triumphs Over Doubt.—Faith exercised by Thomas as he reached out his hand to touch Jesus' side enabled him to believe what he saw. It is possible to be so determined in unbelief that we will not accept the plainest evidence. An honest exercise of the will in which we are willing to be led aright is a way of victory over doubt. Jno. 7:17. Those who are dishonestly setting their will against all evidence of the truth are in the hands of the devil and cannot believe because they will not give up their sinful service of Satan. Jno. 5:44. God has a way of opening the heart to believe when the person is willing to give attendance to the Word of God. Rom. 10:17. "It is the gift of God" (Eph. 2:8; Cf. Matt. 16:17). This drawing of the Father comes to all (Jno. 12:32) through the crucified and risen Son. Jno. 6:43, 44, 45. But when men insincerely oppose the truth they are cutting themselves off from that faith which would be for them if they were willing to forsake their sin and receive the truth at any cost. "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3, 4). God shines in the hearts of those who walk in sincerity with a willingness to accept the truth. II Cor. 4:6. But to those who reject the evidence, they are also exposed to all the deceivableness of unrighteousness from Satan. II Thess. 2:9-12.

Satan would deceive, if possible, the very elect. But when they "keep themselves" by using the means of faith which God has provided by His Word and the operation of His Spirit in those who acknowledge the truth, God enlightens their hearts and enables them to overcome the doubts which Satan is suggesting. This makes it plain that the mystery of the faith is held in a pure conscience. I Tim. 3:9; 1:19. The reasonings of those who

reject the revelation of the Word and illumination of the Spirit becomes foolish, so that what seems to them wisdom is folly. Rom. 1:20-25. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. 1:21-24).

II. The Texts.—Jno. 20:24-29.—This passage tells the experience of Thomas who refused the testimony of the disciples concerning the resurrection of Jesus, but who was rebuked for his doubting and exhorted not to be faithless as he exercised the privilege of seeing and believing while his doubts vanished.

Heb. 11:1-6.—This passage describes how faith operates to give the assurance of the unseen and how it enabled the men of old to obtain a good report. God cannot be pleased with those who are so perverse in their ways as to refuse the way of faith which believes that God is and that He is a rewarder of them that diligently seek Him.

OUTLINE STUDY

I. Causes of Doubt.

1. Satan (Gen. 3:1).
2. Environment (Num. 13:31; 14:2).
3. Human reasonings (Matt. 16:8).
4. Discouragement (Ps. 77:7-9).
5. An impure conscience (I Tim. 3:9).
6. Seeking honor of men (John 5:44).

II. How to Strengthen Our Faith.

1. Prayer (Luke 17:5).
2. The Word of God (Rom. 10:17).
3. Look to Jesus (Heb. 12:2).
4. The example of others (Heb. 13:7).
5. Increase in knowledge (Col. 1:10).
6. Enlargement of experience (Jas. 1:3).
7. Service and activity (Jas. 2:17).
8. Make faith definite (Mark 10:51, 52).
9. Thanksgiving and praise (Ps. 50:23).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Faith."
2. What Faith Is.
 - a. Believing what God says.
 - b. Trusting God.
3. How We Can Grow in Faith.
 - a. By reading and meditating on the Word.
 - b. By prayer.
 - c. By praise and thanksgiving.

For Seniors.

1. Causes of Doubt.
2. Conquering Our Doubts.
3. Men Who Ventured in Faith.

PERSONAL THOUGHT

Are we willing to earnestly seek the truth and let God open our hearts to such a faith that is able to overthrow the place of doubt in our hearts?

SEED THOUGHTS

Doubt comes in at the window when inquiry is denied at the door.—Jowett.

Doubt indulged soon becomes doubt realized.—F. R. Havergal.

You ask bitterly, like Pontius Pilate, "What is truth?" In such an hour what remains? I reply, "Obedience." Leave those thoughts for the present. Act—be merciful and gentle—honest; force yourself to abound in small services; try to do good to others; be true in the duty you now know. That must be right, whatever else is uncertain. And by all the laws of human heart, by the Word of God, you shall not be left to doubt.

Do that much of the will of God which is plain to you, and "you shall know of the doctrine, whether it be of God."—F. W. Robertson.

To get rid of your doubts, part with your sin. Put away your intemperance, your dishonesty, your unlawful ways of making money, your sensuality, your falsehood, acted or spoken, and see if a holy life be not the disperser of unwelcome doubts, and new obedience the most certain guide to fresh assurance.—James Hamilton.

SEE THE NEED OF LOST SOULS

Psalm 14

Topic for March 4

* * *

MOTTO

"Look on the fields"

MEDITATIONS ON THE TOPIC

I. Seeing Lost Souls in Their Need.—Sometimes even Christian people get accustomed to a moral standard which is recognized by the society about us without thinking seriously as to what the real condition of the people is with whom we mingle and deal. We need to have eyes that see like the Master if we would truly see the need of souls about us and throughout the world. Every one, according to God's Word, is either saved or lost. And, while there are many whose lives have been shaped by the influence of the life of Christianity, they still hold to the way of death spiritually unless they have received the salvation which is purchased for us in Christ.

Do we truly understand that all have sinned and are all lost in that condition unless they have been rescued through Christ and forgiven and regenerated and provided for in spiritual nourishment till God calls them higher. We must then see that not only the lower levels of society, which public estimation has divided from so-called higher levels, are lost; but that those who have some degree of culture and economic standing are still outside of the hopes and promises of the Gospel and are doomed to eternal woe unless they turn to God and accept His plan.

With this kind of vision in looking on the fields, we must feel our obligation toward the lost in whatever station of life. With Paul we should feel, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1:14, 15). We need make no apology for the Gospel, because it has power to meet the needs of lost souls of every condition and nationality, civilized or uncivilized. And if we are truly aware of how we are saved only by the grace of God, we will feel more keenly the sad condition of the lost of every place, near and far. And with this we shall feel our indebtedness to them as a loving and compassionate God has felt and acted toward us.

II. The Text.—Psalm 14.—This psalm reveals the heart condition of the man who is such a fool as to say (not with his reason) but, in his heart, "There is no God." As God sees all mankind, "there is none that doeth good." Heart conditions make soul-fools say what they say against all reason and providential evidences.

OUTLINE STUDY

I. The Condition of the Lost.

1. All are sinners (Rom. 3:23).
2. Every imagination evil (Gen. 6:5).
3. Understanding darkened (Eph. 4:18).
4. Ruled by the desires of the flesh and mind (Eph. 2:3).
5. Alienated from the life of God (Eph. 4:18).

6. Cannot know the things of God (I Cor. 2:14).
7. Dead in trespasses and sins (Eph. 2:1).
8. Without God and without hope (Eph. 2:12).
9. Children of the devil (I John 3:8).

II. The Christian's Obligation to the Lost.

1. To pray for laborers (Matt. 9:38).
2. To preach the Gospel (Mark 16:15).
3. To warn the wicked (Ezek. 3:17-21).
4. To tell the Good Tidings (II Kings 7:9).
5. To give freely (Matt. 10:8).

III. Our Response.

1. A response of love (II Cor. 5:14).
2. Obedience to the vision (Acts 26:19).
3. Willing volunteers (Isa. 6:8).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Judgment."
2. The Condition of the Lost.
 - a. Separated from God.
 - b. Living in sin and darkness.
 - c. Unable to save themselves.
3. What We Must Do.
 - a. Pray for God to send missionaries.
 - b. Testify of Christ.
 - c. Warn the wicked.

For Seniors.

1. The Condition of the Lost.

2. The Christian's Obligation to the Lost.
3. Our Response to the Need.

PERSONAL THOUGHT

What is my measure for the condition of souls? What is my measure of personal obligation toward the lost?

SEED THOUGHTS

Grant that the Bible, the whole Bible, and nothing but the Bible is God's truth, and I know not in what way you can escape the doctrine that there is salvation **only in Christ**. From the liberality which says everybody is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of truth, may the good Lord deliver you.—J. C. Ryle.

It is the greatness of salvation that proves the utter ruin that must follow its neglect. And is not this a great salvation—great in simplicity, great in comprehensiveness, which thus meets every necessity of the guilty and helpless; and which, arranged for creatures whom it finds in the lowest degradation, leaves them not till elevated to the very summit of dignity?—Melvill.

If a man is not a child of God—he is the child of the devil.—Beiderwolf.

Book Reviews

The Early Methodist People, Leslie F. Church; 268 pp. \$4.75; Philosophical Library; 1949.

To understand the religious movements that shake nations we need snapshots of the inner feelings of the common people in their homes and churches, in their defeats and victories, their actions and reactions. Here is an excellent objective, introspective approach to the movement of Methodism in its cradle and native land. Such a work on early Mennonitism would be priceless to us. So is this to the Methodist.

It has value to certain of us who would profit from the successes of others. They faced governmental persecution at inception (cp. especially p. 43). Their church buildings were very simple and unostentatious at first. They had no distinctions in the pews. They overcame Sunday desecration, drunkenness, smuggling, and other sins through demanding the new birth and a perfection that tells in everyday life. Wesley believed in discipline and this tells the story of how it was executed and why the movement was blessed of God.

"To the first Methodists, to be converted meant to become at once an evangelist" (p. 105).

"The Methodist minister preached without a book" (p. 107).

"Into the Gospel, liberty by faith, out by unbelief" (p. 137).

"Rules needed enforcement rather than interpretation" (p. 193).

"Jesus is a greater Saviour than Adam a sinner" (p. 137).

"Believe, love, and obey is God's order to salvation, not the inverse" (p. 142).

"To abstain is the more excellent way" (p. 197).

"What you could not be happy without is your God" (cp. p. 213).

"Reject all invitations to balls and accept the Lord's invitation to heaven" (p. 217).

"How will we appear to the critic one hundred-fifty years after?"

"Not Wesley but the Saviour is the final object of faith and admiration."

Here is a chest of wealth on how Wesley capitalized on the Sunday-school movement, his early recognition of the attire question, his tact in handling and organizing peoples, his rules and how they were enforced.

Whereas it is adapted best to the Methodist, it will repay reading among a ministry and teaching force who would see the Methodist Church when it was pure and take warning as we see their drift.—Ira D. Landis.

A B C Stories of Jesus, Mildred Speakes Edwards; The Warner Press; 1949; 64 pp.; \$1.75.

This book by Edwards is very similar in format to "A B C Bible Stories" by Egermeier. The stories, however, concern only the life of Jesus, giving some of the high lights in proper sequential order.

The paper is of good quality and heavy enough to withstand hard usage by children. The print is black and of same size as corresponding readers. The margins are wide, giving pleasing balance to each page. Opposite each alphabet letter story is a lovely illustrative picture produced by Providence Lithograph Co. Several illustrated prayers and a song conclude the book.

Of the pictures, only two are questionable in their effectiveness for Mennonite children. One of these pictures a group of children and their teacher praying, the teacher with her head uncovered. The other is a group of adults in a simple, "popular" church. While these women have their heads covered, they are not the devotional coverings. The reviewer does not consider either of these points objectionable enough to bar the book from Mennonite homes. In fact, they could profitably be used for teaching about the covering in our denomination, and the conception of "covered heads" of other denominations.

The stories are very short, well and simply told. Ideas which are new or foreign to children, such as frankincense, are clearly explained, thus adding to the value of the stories.

Jesus is clearly declared as our Friend and Saviour, and we are commanded to love Him with our "whole heart," and also those about us. Love is the driving force in each story. The size of the book prevents its being exhaustive in dealing with the life of Jesus, but it is well done in giving a general view of interest to children.

Children from seven to nine years old will enjoy reading it for themselves, while children from five to seven will need to have it read to

(Continued on page 61)

SUNDAY SCHOOL

Lesson Nuggets of Truth

BY MERLE SHANTZ

JESUS MEETS HUMAN NEED

Mark 6:34-44

Lesson for February 11, 1951

Mark 6:34-44. It has often been said, usually in jest, that there is no rest for the wicked. But it could also be said that there is little rest for the righteous. Rest from sin and its burdensome load, yes, but not rest from the continuous demands of service. In the verses preceding our lesson we find Jesus invited the apostles into a desert place to rest awhile. But little rest was theirs; the multitudes soon found Him, whereupon He became immediately aware of their needs. How then could the Master rest? Even today what is more anomalous than Christian workers taking prolonged vacations beyond the point of their minimum need. Our Lord could not rest long in the face of unmet needs.

This is a revelation of the great compassion of Christ. Unlike sophisticated moderns, He did not allow Himself to become calloused by the frequent sight of humanity in need. Yet He realized their basic need was not material or physical but spiritual, so He taught them—gave them the living Word, the Bread which is from heaven.

How He must have taught them, for His audience remained with Him until the day was far spent! But even the spellbound hearers of Jesus were still in the flesh and needed physical food. Though the disciples had their proposed solution, Christ had a better plan. Christ's plan is always better, and it does not involve sending people away. Too often the present-day followers of our Lord have sent away the needy multitudes rather than ministering to them. In this we have shown our faithlessness and doubt concerning God's resources. Sometimes even when men have craved pardon and power, rather than proclaiming to them the sufficiency of Christ we have sent them too hastily to the psychiatrists and psychologists. Unlike Jesus, we have not utilized our present spiritual resources, else we might have found them multiplied under the creative power of God's Holy Spirit.

Twelve baskets of fragments! God's bounty is never exhausted when we share with those in want. Of course, the lesson portrays a mighty miracle, but it also reveals a compassionate heart. Sometimes we yearn secretly

for the power to do the miraculous. The wonder touch this world needs today is a ministry of compassion exercised in the name of Christ.

JESUS THE MESSIAH

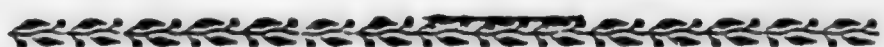
Mark 8:27-37

Lesson for February 18, 1951

Mark 8:27-30. "By the way he asked them" the great question concerning His person. Much of our Lord's teaching was done by the way. He was not a slave of classroom or pulpit. The roadside scene was a suitable background for His message. He was no pedantic professor married to a method. Much of His teaching was given in the least of academic backgrounds.

"Whom say ye that I am?" This too is an ultimate question for us. We aren't saved by what the world thinks of Christ. But our salvation is associated with an intelligent appreciation of His person.

Mark 8:31-33. Their acknowledgment of Christ's person was rewarded by a further revelation of His work—a revelation which though needful was not altogether welcome. As Jesus spoke of coming suffering and death they recoiled from the thought. The reassurance of His Messiahship had been welcome, the prediction of His coming passion was doubtless depressing. Peter's reaction was human enough. The natural man recoils from the cross. Though Peter's rebuke was well-intentioned Jesus recognized in it a



A TEACHER'S PRAYER

Direct my teaching, Lord, today
The things I do, the words I say!
So much strength I need from Thee
To guide these children lent to me.

I tremble as I view their faces
Coming from their several places,
To this common melting pot—
Our Sunday school on the corner lot.

Lord, help me now to understand
Young lives I hold within my hand.
And like a potter with his clay
I help to mold each separate way.

Give me wisdom, crowned with grace,
Refresh my mind, quicken my pace,
Help me to teach, help me to lead,
With kindly words, with Christian deed.

—Bernice Arnold.

Satanic spirit. Everything must be put behind which has any affinity with the evil one.

Mark 8:34-37. This is Christ's call to full discipleship. Others beside His disciples heard it. Potential Christians, as well as actual followers, need to know the implications of being a Christian. Loyalty to Christ means death to lesser loyalties, even to that so-called basic loyalty which is to one's self. Too often the abundant life is considered the consequence of self-improvement, but not so the acceptance of Christ; it involves the denial of self.

Christian discipleship is not thrust upon us, but if we assume it self-denial is a basic necessity. Yet self-denial by itself would lead to a negative experience. Inextricably bound with it is suffering for Christ's sake and following Him.

To many people the acceptance of Christ's demands seems like throwing life away. Indeed becoming a Christian does result in certain losses. One loses a certain measure of worldly approval and all that goes with this, but there are eternal and infinite compensations. Identifying our lives with Christ, we become partakers of salvation, and our souls become eternally precious in God's sight. The world's compensations at best are material and temporal. God's compensations are spiritual and eternal. When we give ourselves to the world, our lives are ultimately lost. When we give ourselves to Christ our souls are enriched forever.

WORSHIP AND WORK

Mark 9:2-4, 14-17, 25-29

Lesson for February 25, 1951

Mark 9:2-4. "And after" what? After Peter's confession of Christ's Deity and Messiahship. Again we see the group within the group, all of whom were to take a notable part in the first beginnings of the church after Pentecost. This was more than an Alpine climb to view the lovely Syrian scenery. Rather it seemed to have been planned to give the three disciples somewhat of a preview of the glorified Saviour as well as to prepare them spiritually for the coming crisis at Calvary. Furthermore, Jesus Himself doubtless craved the fellowship with the Father which the occasion afforded Him.

The appearance of Moses and Elias with them was also significant. It should have removed from the three disciples all doubts concerning Christ's claims. It was as if Peter's confession received confirmation audibly from the Old Testament dispensation.

Mark 9:14-17, 25-29. Worship and work might not be the most aptly chosen title for this lesson. Perhaps worship and service might be a more accurate designation. The word "work" has connotations of human

merit, whereas "service" is more expressive of the life that fellowships with God.

The descent from the place of fellowship brought Christ and His three companions into immediate contact with human need, a need which the disciples who had remained in the valley were unable to meet. Yet our Lord met it. Even His three companions on the mount seemed to have been helpless to heal the possessed lad. They had been spectators of His glory but not yet partakers of His power. A spectator religion is inadequate to meet human need.

But the touch of Christ brought deliverance. It always does. It brought deliverance because back of it was a transforming fellowship, a vital communion with the Creator.

The Lord's demonstration of power brought questionings within His followers. Why couldn't they do that? Theirs was a typical reaction. Everyone wants to do great things. Most Christian workers want to be used mightily in the kingdom. But few are willing to pay the price. "This kind can come forth by nothing, but by prayer and fasting." Prayer and fasting involve inner questionings and a spiritual discipline which do not commend themselves to the modern mind, even though that mind be professedly Christian.

Too often worship has only esthetic and formal implications for us. It should, however, in this twilight hour of the age spur us on to disciplined faith and practice, integrally related to prayer and fasting.

WAYSIDE MINISTRIES OF JESUS

Mark 10:35-45

Lesson for March 4, 1951

Perea was once highly honored, though it was little realized at the time and probably few in Transjordan are aware of it today. Nearly two thousand years ago that Judean outpost once witnessed superlative ministries and heard superlative teachings.

Many of Christ's teachings had their settings in human situations which arose from His contact with people. In today's lesson we get a glimpse of the kind of hopes raised by the Master within those who were intimately influenced by His life. Mark 10:35-40. The Matthew account depicts the mother of James and John as the one who voiced the request made in verse 37. Certainly if she was not the one who spoke these words she might well have been the instigator of them. Mothers are often notoriously ambitious in behalf of their children. It could be that the mother and her two sons voiced the request simultaneously.

But was it not a praiseworthy petition? Yes, from the human standpoint, and yet the very asking of it revealed a certain spiritual depletion. Frequently man's ambitions overreach his spiritual resources.

The two brethren desired the acclaim of the pedestal. Did they realize this would involve the highest of spiritual qualifications? When He asked about the cup, they were confident they could drink of it. Possibly they thought of the honor of sharing His chalice

and not of the humiliation of drinking of the cup of shame and suffering.

Christ agreed that they should drink of His cup, but clearly disavowed the responsibility of granting them the desired favors.

Mark 10:41-45. Did the displeasure of the other disciples arise out of a superior spirit? More likely it arose from envy. Envy is a gnawing cancer and a corrosive thing. Our Lord did not single out the two brothers as targets for reproof. Even those who did not voice similar requests might have possessed similar selfish desires.

Wrong Motives in Doing Good

By C. W. RUTH

To try to bring about good by wrong thinking or doing is to fail to accomplish the desired end.

Motive determines the morality of the act. This is a basic law in jurisprudence, acknowledged in every court of justice. Not the act alone, but the motive that prompted the act, must be taken into consideration in order to rightfully determine the innocence or the guilt of the person. Even in so grave an act as taking the life of a fellow man, if it can be shown that it was wholly unintentional, accidental, unpremeditated, and unavoidable, the innocence of the person is acknowledged; but if it can be shown that the act was premeditated, and accomplished with malice, forethought, and intent, the guilt of the person who did the act is unquestioned and dealt with accordingly. This is why "the Lord looketh on the heart," rather than the outward appearance. I Sam. 16:7. And because we can look only "on the outward appearance" and therefore cannot know the motive of the heart that prompted the act, we are commanded by our Lord not to pronounce judgment upon others. Matt 7:1.

The Scriptural injunction is, "Whatsoever ye do, do all to the glory of God" (I Cor. 10:31). It is only when the eye is single to the glory of God, that our activities reach this high level. Ulterior motives will vitiate and discredit our holiest service.

It is entirely right and Scriptural that men should pray; but Jesus said, "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward" (Matt. 6:5). Jesus does not intimate that there was anything wrong in their praying; but it was the motive, to "be seen of men," which He condemned. This was why He so constantly discounted and denounced the Pharisees, saying, "All their works they do for to be seen of men" (Matt. 23:5).

Yes, the sermon, the song, the prayer, the fasting, the giving of alms, etc., were all proper and good; but what was the underlying motive, and the real objective of it all? Was it only and all for the glory of God, or was there hope of personal gain and self-aggrandizement? God alone can see, and

Christ's reproof was implicit in His statement of God's criterion of greatness. "Who-soever of you will be the chiefest, shall be servant of all." The law of the kingdom of God is not identical with that of worldly kingdoms. Should they still be unconvinced, He refers to Himself, who came not to be ministered unto but to give His life a ransom for many. Shame upon all who are so slow in detecting God's standard of greatness! Even in our generation Christ's professed followers still crave to be great after the pattern of men. Hespeler, Ont.

know the real motive. May not this explain why many of our services, and much of our labor, is not more signally blest of God? He knew that our eye was not single to His glory, and that the motive back of the act was wrong. He knows when men draw nigh with their lips, while their hearts are far from Him. Matt. 15:8.

We have feared that some churches miss the "great revival" for which they are praying, simply because they are actuated by a wrong motive. Certainly, they need, and desire, a "great revival," but in the last analysis the dominating motive and the real objective is to "build up our work," an increase in the membership, and perchance, some financial gain. Indeed, we know of some instances where the revival effort was prompted largely by a spirit of rivalry; some adjacent church had a revival, and therefore they, too, must have a revival in order to maintain their standing in the community. Their eye was not single to the glory of God, in the salvation of the lost; and therefore, God could not answer their prayers, and give them a "great revival."

And in like manner the preacher and the evangelist may defeat themselves and make their ministry fruitless and well-nigh a failure. When the ministry becomes professional, and degenerates into being merely the medium of a livelihood, it is certain to lose its divine objective. While Christ said, "The labourer is worthy of his hire" (Luke 10:7), He certainly did not mean to say that anyone should engage in the work of the ministry in order to gain a livelihood. When Israel became idolatrous, one of the charges brought against them was, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us" (Micah 3:11)? Therefore, the judgments of God came upon them. The motives that prompted their services were carnal and selfish. Of such it is said, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

The minister is in grave danger at this

point. He may have the highest possible qualifications, and the best of training for the work of the ministry; he may earnestly contend for what he believes to be the fundamentals, and the evangelical tenets of the Gospel, and yet be actuated by wrong motives, and thus fail of the blessing of God, and lose his eternal reward. If he is filling his pulpit simply as a matter of duty, or as a medium by which he gains a livelihood, or prompted by other ulterior motives, all his eloquence, oratory, and human wisdom will be abortive and vain. Having a wrong motive, we fear, explains the failure of many pulpits. To preach for money as a dominating motive is to displease God. The minister and the evangelist who are truly called of God must preach, money or no money. And he who has not sufficient faith to trust God to supply his needs—according to His promises—had better find some other employment.

This same principle applies to every phase of Christian service, be it in the layman, the church official, the Sunday-school superintendent, the Sunday-school teacher, the singer, the minister, or the missionary. It is only when the motive is pure, and the eye single to the glory of God, that we may expect the blessing of God and the success which He alone can give; but alas! how many of our so-called religious activities, when carefully and prayerfully analyzed, are prompted by ulterior and selfish motives, such as "building up our work"; "increasing our membership"; "keeping up appearances"; keeping pace with the crowd; financial gain; making a good showing; or perchance, some secret satisfaction and personal advantage. Yes, we are zealously trying to do good, but actually by wrong motives, and consequently do not receive the blessing of God, and so are destined to ultimately fail. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"—Church Herald and Holiness Banner.

Undiscovered Opportunity

A speaker at a Sunday-school convention was the guest of an old schoolmate whom she had not seen for years. As she entered the home her hostess said: "I have been hoping and praying that you might show me how to reach my boy's heart. He ought to be a Christian, and he is not. When he was younger I could talk to him of these things, but he will not listen to me now."

A little later the boy came home from school. For a few moments after he was introduced to the guest there was an embarrassed silence. Presently he blurted out, "Say, Mrs. R., do you know anything about pigeons?"

"No, Joe," she said, "I don't know much about them, but I should like to know."

"Well," said the boy, "I'm just the fellow that can tell you. But," he added, "I could

do better if you would go out to the barn where they are."

As they passed through the dining room the mother said: "Is that boy dragging you out to see those pigeons? Don't go into that dirty place!"

"But I want to see them," said Mrs. R., "and Joe is going to tell me about them."

As the pigeons were discussed it presently developed that there was only one pair of the choicest kind. Joe and a boy friend were joint owners of the flock, and they were about to dissolve partnership. As neither wished to separate this pair, and neither was willing to relinquish them to the other, the matter of an equitable division offered some difficulties.

"I tell you," said Joe. "I don't see what we are going to do about the pair of tumblers."

"Joe," said Mrs. R., "what do you think a Christian boy would do?"

"I don't suppose I am a Christian," he said.

A very few words finished the conversation and left the boy thinking.

Each day that Mrs. R. spent in the home she had a talk with Joe about being a Christian, but every time the subject was introduced by the pigeons. When the visit ended the mother said, as she wept with her head on her friend's shoulder, "You have taught me the lesson that I needed to learn. My boy was more interested in pigeons than in anything else in the world. Because they bored me I lost every opportunity that I had been looking and longing for."

A strong interest is an open doorway to a child's mind and heart. Can a parent afford to be bored by that which interests the child?—Methodist Times.

BOOK REVIEWS

(Continued from page 58)

them. The second graders in my schoolroom enjoyed its use in our Story Hour, and since then, read it themselves.

Parents and teachers will find that "A B C Stories of Jesus" is excellent in stimulating interest in God, Jesus, the Bible, and its other stories.—Ruby Hostetler.

Mel Trotter, Fred C. Zarfes; Zondervan Publishing House; Grand Rapids, Mich.; 133 pp.; 1950; \$1.50.

Mel Trotter, by Fred C. Zarfes, is listed as an official biography of Melvin E. Trotter, drunken sot of the streets of Chicago, who was converted under the ministry of the Pacific Garden Mission, and who later opened the first rescue mission in Grand Rapids, Michigan, as well as assisting in the opening of dozens of other similar missions.

Zarfes, for the past six years superintendent of the Mel Trotter Rescue Mission in Grand Rapids, in his opening sentence says, "The life story of Melvin E. Trotter is a story of the redeeming grace of God." In the next paragraph he says, "Mel Trotter was like the Apostle Paul, whose spectacular experience on the Damascus road led to his unconditional surrender to Christ so that straightway he went out and preached that Jesus was the Christ."

The father of Mel Trotter was an alcoholic, and despite Mother Trotter's prayers, Mel also became a drinker, and his brothers with him. The story of liquor is a familiar one and Mel continued the parade. "After a while they called him the 'drunken barber.' He braced up many times, but each time he ended up by going lower than before. About this time Mel met and

married a fine girl . . . he lost his job . . . all he could think about was drink, gambling and more drink. . . . the drunken spells became more frequent. . . . I tried everything in the book; the gold cure, hypodermic syringes, medicine. I sold the whole outfit in a few minutes for three whiskies."

"A few hours before Mel had dropped off a boxcar as it rolled into the yards at Chicago. It was January 19, 1897, and a bitter cold wind was sweeping in from Lake Michigan. Warily he dragged himself along the streets. . . . There! It flashed into his drink-sodden mind again. End it all tonight—jump in the lake—jump—in—the-lake. . . . The slouching form came to an abrupt stop. . . . In came [through the door of the Pacific Garden Mission] Tom Mackey pushing the most dejected-looking human wretch he ever saw toward a vacant chair by the wall. . . . Harry Monroe got down on his knees beside that human derelict, and putting his arm around his shoulders, told him the story of God's redeeming love. When Harry finished telling him the way of hope and salvation, Mel cried out for mercy and forgiveness, and God for Christ's sake saved his soul."

On that eventful day of conversion began a long career of rescue mission work for Mel Trotter. Many were the derelicts and drunken bums which Mel was instrumental in saving. The pages of the book continue with the interesting story of Mel's life as he opened rescue mission after rescue mission and held evangelistic meetings. Some called him the "Rescue Mission King of America."

Here is a stimulating book. It should be of interest to all to know that God can pick up a drunk and make him a soul-saving co-worker. It should also prove of interest to those who do not understand the miraculous power of conversion. Skid Row, where thousands of pathetic men live in rubbish, filth, and out of garbage cans, is an ever-present concern for us. We should be interested in this area of work just as much as in foreign or other work.

The book is written in an interesting style and does not dote unduly on the person of Mel Trotter. Most of the pages are spent telling the story of his life's work, and the excerpts given above are taken from a few of the beginning pages only. Reading this book makes one want to give to rescue mission work. It makes one want to pray for the heroic work which these missions do night after night.

It is regrettable that Zarfes, the author, included a few instances in which nonresistance is violated. There is no indication that Zarfes believes or that Trotter believed that the Semon on the Mount is meant for present-day Christians. And yet, in a way, the work which these rescue mission workers have done and are doing, expresses in an understandable way their profound love for men. If only this love were carried over to the complete area of the Christian life!

This biography is not only a story of the matchless grace of God; it is also the story of rescue missions. In the words of the author, "This story is written in order that the life of Mel Trotter may be a beacon light to storm-tossed souls. It is also a story to give incentive to personal work and to Christian workers the world over. Let the reader know without a shadow of doubt that God can do for him what he did for this man who came perilously near to a watery grave and to a Christless eternity!"—Ford Berg.

God promises to give us strength only for today's needs. Not for yesterday, for it is impossible for us to live the past over again. Not for tomorrow, for we cannot live in the future. But for today the divine resources are available to those who will call upon Him. Whatever today's burdens and difficulties, if we will place our trust in Him and be obedient to His will, He will supply our needs "according to his riches in glory by Christ Jesus."—Christian Observer.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Did We Deserve to Lose China?

They that take the sword shall perish with the sword.—Matthew 26:52.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.—Matt. 10:16.

"China can be written off as lost." This is the statement penned by many thinkers and writers. Others equally as wise say: "There will be a better day, the masses of China have always been able to throw off their yokes." Whatever position the reader may take, this is true: the final destiny of all nations is in the hands of the One whose hands are nail-scarred, who now sits on the throne at "the right hand of the Majesty on high."

However, for our own good let us do some rethinking, and seek to properly evaluate what we can do about China today.

We Took the Sword

Altogether, too largely, our dependence as a nation was upon the sword—military might and prowess. The outcome—millions of dollars are being spent in the reaction caused by this attitude. Thousands are perishing on both sides of the conflict. Tens of thousands are being wounded and maimed for life. Buildings for all kinds of manufacturing, homes for dwelling places, schools for educational purposes, and many other institutions are being bombed, burned, or razed to the ground to carry out this method of approach to the Korean problem. With this nation China is closely involved. The hordes of millions of China are being stirred, many of these are now crossing the border, and the United Nations are facing a bloody future.

Celestin John Weiler, student at Waterloo, Ont., Lutheran College and Seminary, wrote this same indictment, in the pages of the "Cord."

To those of us brought up in the plenty of our economic system we find it easy to be stirred by cries of "we are fighting for Democracy." To us this term is more than freedom of action, it is freedom from hunger, want, and pestilence.

But think for a minute of what "American supported Democracy" offered to the people of China. It offered the heavy hand of Chiang Kai-shek, it offered a police state, constant hunger, civil war, profiteering capitalists, usurers, greedy landlords, starvation and inflation.

To defend this democracy in China the U.S. sent billions of dollars in military aid. It sent military technicians, food for the armies, assistant generals, training officers, planes, guns, and tanks. In food and clothing it sent a few million dollars as aid to a suffering people. Was our interest in China personal or humanitarian? If it had been humanitarian we would have sent ploughs, tractors, machine tools, doctors, nurses, teachers, food, railway equipment, technicians, economic experts. We would have eliminated crushing taxation, oppression of the peasants and workers by landlords and usurers. We would have built hospitals, dams, hydroelectric plants—all for the three billion dollars which we sent to equip the Chinese Nationalists and which is now equipping the Chinese Communists in Korea.

By CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Our interest in China was not humanitarian, it was personal. We wanted to see Communism defeated on someone else's ground and with someone else's blood—but we were willing to put up the cash.

It was an un-Christian, unthinking, unrealistic, attitude—to try to sell an empty ideal to a starving, war-torn, oppressed people, in place of sending them the materials with which to remove the political and economic slavery, which was imposed by our democratic countries, as well as by other nations.

As it is, we now have thrown into the enemy camp four hundred and fifty millions of people whose courage, fighting ability, and native intelligence is now being adequately demonstrated in Korea, Tibet, and Indo-China. We have deceived ourselves in the belief that the people of the world want freedom. People from the beginning of time have sacrificed freedom for security. So have the Chinese now, even if mistakenly.

Will the Chinese people revolt? Will they attempt to throw off their Communist leaders? The Chinese now have international peace, a form of government at least as representative if not more so than that of Chiang Kai-shek. They have an economic program not designed to make one group fabulously wealthy at the expense of millions of Chinese workers; it has divided the land among the peasants and thus removed a long-standing grievance, and the Communists have raised China to a position of world importance never before known in modern history.

Would the Chinese be willing to return to the capitalist oppression of Chiang Kai-shek's in-laws, to the undemocratic Kuomintang, to the civil war, to oppressive landlords, to American political and economic domination? They know American life not from any food, machinery, or hospitals poured into their country, but by the planes, guns, and tanks spilled out of American ships to arm the Nationalists. That is America to them. Not peace, not plenty, but war.

Our prestige in Asia has never been lower. It is because we were unwilling to recognize the real problem of China that we are in our present position. People want rice before freedom and life before war. We offered them neither.

It is a long road back. We have forced this burden on ourselves, and we must either carry it or be crushed by it. The choice is not ours to make if we do believe in the ideal of democracy and that it should be spread throughout the world. Before man searched for ideals he searched for food. Until this primary desire is satisfied the secondary one cannot follow.

We Were Not as "Wise as Serpents"

Our attitudes as a so-called Christian nation were not as "wise as serpents." Surely, we were not as "harmless as doves." Serpents may be dangerous, but they are experts as seeking to keep out of harm's way. In the yesteryears of my life I imagined that snakes were constantly on the rampage, seeking to get into a fight and to bite their victims. This is not true to the facts in the over-all picture.

When our Lord sent out His disciples He also commanded them to be "harmless as doves." On the surface it looks senseless to send forth His own into the world as "sheep among wolves." This statement does not

seem to make sense; it sounds revolutionary. But after ages of the bloody way of staining the pages of history, one comes to the conclusion that our Lord's suggestion is the only cure for war, that is, a positive program of the promotion of "good will." When the angels sang on the day of Jesus' birth, "good will toward men," they spoke the newborn Redeemer's slogan for a better world. Our Lord lived according to this principle. The disciples of our Lord understood Him clearly when He disarmed Peter with these words: "Put up thy sword."

The nature of the world is wolfish, that is, it resorts to violence, depends on force. The outcome of all this is the reaction of the same element. This is what has happened in Asia.

We Christians Have Failed

We Christians have failed in three ways, at least. First, we have not manifested the LOVE which we should have shown towards China. It is true, we have sent some missionaries, we have shipped some food. But all this is a long way from the service we could have, and should have, rendered to this nation. Too much we have placed self-interest to the forefront in our lives. We did not love our neighbors like ourselves. Many Christians did not protest when California passed the "Oriental Exclusion Act," and insulted both China and Japan.

Second, while millions in China died of starvation and other millions, at least the half of China, went to bed every night with hunger gnawing at their stomachs we were wondering what to do with our surplus food. Because of their lack of food millions died of malnutrition, the pussyfoot word for starvation. We were plowing down cotton. Farmers were paid to reduce their production so that the pockets could be lined with more cold cash. No wonder the reaction is Communism. No wonder the land is being drenched with blood—their own and ours.

Thirdly, had we responded as we ought to the missionary command of Christ, when He said, "Go ye into all the world, and preach the gospel," conditions would be different today. The nations would not be massed and ready to fly at each others' throats. It's true, we paid millions, we did noble and sacrificial work in sending thousands of volunteers in relief service. But, where we spent millions it should have been billions. Where we sent thousands of missionaries (if I am not mistaken around six thousand) we should have sent tens of thousands. We had the gold, we had the sons, we had the daughters. Together, all of us had the WORD of the GOSPEL. We were the divinely appointed CUSTODIANS. But, we failed. We missed the boat. Now we as nations are taking the sword and paying by the billions. Besides, the end is not in sight, in the "perishing" because of the sword. What a tragedy! May Almighty God have mercy on us. May we redouble our steps in the evangelization of the rest of the world. It may be that a merciful Providence will grant us some time to make sincere amends.

Recently Supreme Court Justice William O. Douglas returned from an Asiatic trip. He says, "Military power alone will never stop the Communist advance in Asia." He feels that we have trusted too much of our thinking to the military. How true! He thinks that we have failed to win people. He emphatically states that military leaders cannot fix Asia's grievances, which are "poverty and oppression."

Another suggestion, more in line with the real need of China, Korea, and Asia in general, was given by Dr. Donald Grey Barnhouse in the magazine, "Eternity." Allow us to quote:

When the Marshall Plan was first outlined, I wrote in Revelation that five billion dollars was too little. The United States should immediately put aside one hundred billion dollars for the rehabilitation of the torn places of the world.

Communism is not made because people like the idea, but because their stomachs are empty. If a man is well fed he will never be a communist unless he thinks he can gain personal power by seizing authority and ruling over someone else. He will not find followers, however, unless they are in misery. The idea is, "we are in misery now, we have nothing to lose, if we became communists perhaps things would be a little better." The fact that things will be worse is, of course, not known to them at that moment.

On two or three different occasions I set forth that we should spend a hundred billion dollars, and stated that if we did not, we would put it out later in fighting the effects of communism in far corners of the world. President Truman now makes the announcement that ten billion dollars must be spent this year on Korea, and that this is only the beginning. It is, of course, the policy of Russia to bleed us white by these border affairs, and then strike us when we are weak. It is still not too late, but we must act with much more vigor than in the past.

Is the Bible a Roman Catholic Book?

For ever, O Lord, thy word is settled in heaven.—Psalm 119:89.

"The Bible Is a Catholic Book." It is difficult to believe your own eyes, yet there it is—"The Bible Is a Catholic Book." The heavy caption introduces an advertisement published in many national magazines of our country. This has been going on for a long period of time. It is produced in many forms and under different circumstances. The propaganda grows out of the office of the Supreme Council of the Knights of Columbus. This magazine would not even recognize the ads if it were not for the brazen way in which they are set forth. Theirs is an arrogant and unfounded claim. What they say is historically ridiculous.

In the advertisement the following five claims are made:

(1) That the Bible consists of 73 inspired books; (2) That this list was given to the world by the Catholic Church nearly 300 years after the crucifixion of Christ; (3) That the Catholic Church was established by Christ, and was carrying on 60 years before the Apostle John finished his writings; (4) That for more than a thousand years after Christ, the Catholic Church did the preserving and circulating of the Scriptures; (5) That the writers of the New Testament were all members of the Catholic Church.

W. A. Criswell, in the "Baptist Messenger," makes some basic observations, which we quote:

What Basis of Ownership?

Our Bible is comprised of two Testaments, the Old and the New. The Old Testament was preserved for us by the Hebrew people. The He-

brew Bible is our Old Testament. To them in ancient days were committed "the oracles of God."

The canon of the Old Testament seems to have been largely closed soon after the time of Ezra the Scribe, who flourished about 450 B.C. The prophecy of Malachi was the last to be added and thereafter the Old Testament remained a sealed volume, "waiting for the Great Prophet who should come." In what sense the modern Roman Catholic Church can appropriate as peculiarly its own the Old Testament Scripture is a mystery indeed.

There remain the New Testament writings. Do they belong to the hierarchy of Rome? Were they produced by them? The proposition loses its seriousness and becomes almost silly when it is stated. The canon of the New Testament is the received and accepted books revealing the mind and the will of our Lord Jesus Christ, and they are accounted so not by one sect only but by all the Christian peoples of all time.

Upon reading the bold claims, one could say: "Interesting if True." But the claims are not true. The whole record of the Roman Catholic Church is that "Rome never changes." This system has never been interested in placing the Word of God, as it is, into the hands of the people. They prefer the "traditions of men." Here are a few excerpts from their own popes:

Pope Pius VII in 1816 issued a papal bull declaring that organizations for the distribution of the Scriptures are "a fiendish instrument for the undermining of the foundations of religion." His successor, Pope Leo XII, in an encyclical epistle dated May, 1824, mournfully complains about Bible Societies "which violate the traditions of the fathers and the Council of Trent by circulating the Scriptures in the vernacular tongues of all nations."

This particular pope continues: "In order to avert this pest, our predecessors have published several constitutions tending to show how pernicious for the faith and for morals this perfidious institution [the Bible Society] is." From another of the bulls of the bishops of Rome is this sentence: "It does not belong to the people to read the Bible."

The Number of Books is Wrong

Mr. Roy Mason, in NAE magazine, "Action," speaks clearly:

In the first place, it is not true that there are seventy-three inspired books in the Bible. They get this number by adding the Apocrypha, and the Apocrypha is not inspired, and wasn't considered inspired by either Christ or the apostles. Jesus spoke of the inspired Scriptures under three heads: "Moses, the prophets, and the psalms." (Luke 21:44). He did not recognize the Apocrypha as constituting a division of the Old Testament Scriptures, and neither He nor the apostles quoted from the Apocrypha. The Catholic Church attributes inspiration to the Apocrypha because from it they get some of their heresies for which no warrant can be found in the inspired Scriptures. A case in point is their doctrine of praying for the dead.

In second place, the claim that the Catholic Church settled the canon of Scripture and gave it to the world upwards of 300 years after the crucifixion, is false. It is false because the Catholic Church did not then exist. It is true that some of the errors that gave rise to the Catholic Church were then in existence, and were badly leavening the churches; but properly speaking, the Catholic Church had its real beginning with Gregory the Great (590 A.D.) for he was the first real pope. The hierarchy found its completion in him, and previous to this there was no Catholic Church in the true sense. The hierarchy is essential to the Catholic Church—we can almost say IS the Catholic Church. In addition to what we have just said, it is false to say that the Catholic Church settled the question as to the canon of Scripture; for others have never agreed that their Scripture list is correct.

In the third place, the claim that Christ established the Catholic Church, and that it was functioning sixty years before the death of John, is pure fiction. A simple reading of the New Testament concerning the churches of that time—their organization, doctrine, and polity, will reveal that there is not the slightest resemblance between those simple, democratic

bodies, and the hierarchal, priest-ridden, liturgical, tradition-burdened Catholic Church of today. It is a base slander to charge that Jesus ever started such a thing as the Catholic Church with its bloody history of persecution and martyrdom of millions of the true followers of Christ. Surely this blasphemous counterfeit can be traced back—not to Jesus, but to Satan the master counterfeiter.

In the fourth place, the claim that the Catholic Church was the preserver and circulator of the Scriptures for a thousand years after Christ, is likewise false. In the first place as we have said, and as history shows, there was no Catholic Church for nearly 500 of those years. Moreover the Catholic Church has never been noted for its zeal in circulating the Scriptures during any period. They do not want the Scriptures circulated—they did not want such centuries ago, and this has characterized them throughout their history. They thrive on the spiritual ignorance of people, and left alone, they keep whole populations in entire ignorance of the Bible. Central and South American countries are shining examples of this.

The True Record of the Catholic Church

1. The Catholic Church denies the ability of the common man to read and properly understand the Bible. They are opposed to "private interpretation of the Scriptures." The "church" must tell men what it says and what it means. If a Catholic insists on reading the Bible—and few do—then they insist that he confine his reading to their poorly translated "Douay Version," with its interpretative notes appended by the church.

2. England was a Catholic country in the days of John Wycliffe, and the clergy fought Wycliffe's effort to give the Bible to the common people. He was tried for this "sin" and was excommunicated in May 1378. Later, following his death, the Council of Constance issued the decree that resulted in Wycliffe's grave being torn open. His bones were dragged forth in wicked desecration, and burned. What had that saintly man done that merited this? He had merely sought to give the Bible to the common people of England.

Later on, William Tyndale was betrayed through the scheming of a Romanist spy, Henry Phillips, and was imprisoned and later strangled and burned at the stake. What for? For circulating the Scriptures! Yet, now at long last, the ecclesiastical organization that hunted, hounded, and burned men at the stake for translating, publishing, and circulating the Bible, seeks to pose before the modern world as the agency that has circulated the Scriptures through the centuries. The brazen faced affrontery of the thing!

The writer of these lines knows whereof he speaks as regards the Catholic attitude toward the Bible and its circulation, having served as a missionary in Brazil, a Catholic country. There one might search indefinitely among the Catholics and never find one Bible. Indeed under the dominance of Catholicism, with its deliberate policy of keeping people in ignorance in those countries where they hold sway, most of the poorer people of Brazil could not read a Bible if they had one. Moreover the clergy is fanatically opposed to the circulation of the Scriptures. A missionary friend distributed Bibles in a certain Brazilian town. The priest followed him—going into home after home, collecting the Bibles that had been distributed. When he had collected them, he took them into the public square and had a public Bible-burning. At the time the writer was serving in Brazil, this missionary friend had some of the charred leaves taken from one of those Bibles in his possession.

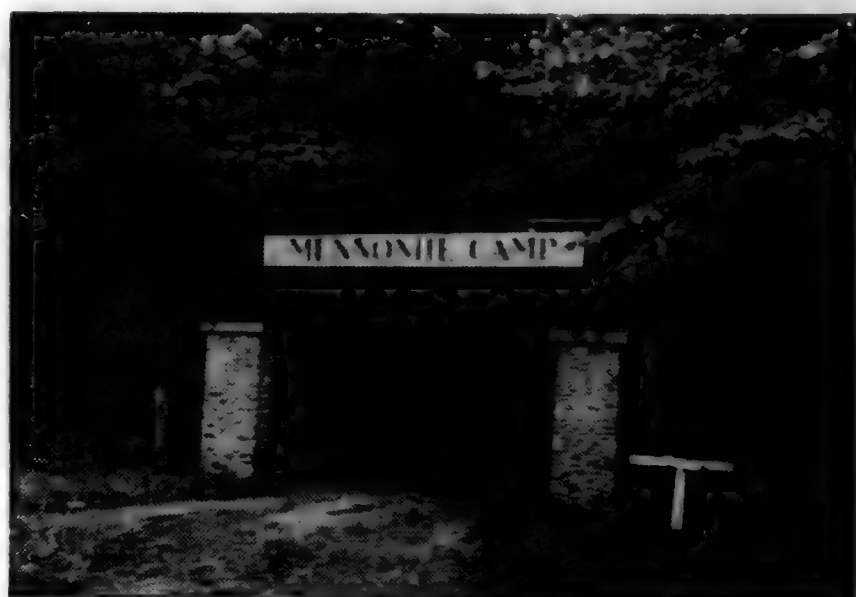
The plain truth is, the Catholic Church has grossly perverted the teachings of the Bible, and is afraid to allow their people to read it. Far from being a "Catholic Book," the Bible undermines the false teachings of Catholicism wherever it is read.

Last of all, as to their claim that all of the New Testament writers were members of the Catholic Church, wouldn't those writers be surprised to learn that? They would be as surprised as the Apostle Peter would be should he learn that he was the first pope!

Whose book is it? God's Book. Who gave it to us? God, through His prophets and apostles. Who preserved it? God. To whom does it belong? To God and to us. Let no man, no group, rob us of our heritage.

(Continued on next page, last column)

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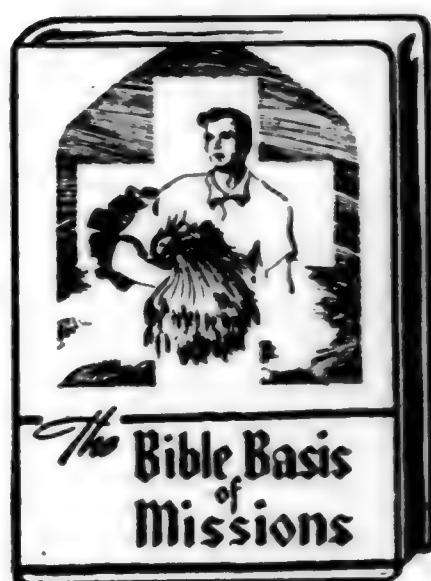
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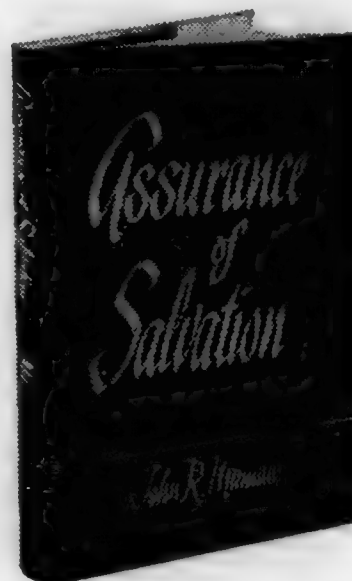
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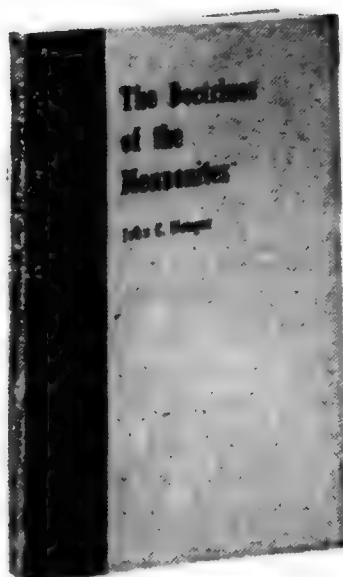


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By John C. Wenger

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\$1.00 ea.; \$10.80 per doz.



Mennonite Publishing House, Scottdale, Pa.

The Knights of Columbus campaign began in February, 1948, and the lodge announces that they have received 403,315 requests for information about Roman Catholicism as the result of their advertising campaign in papers and magazines in the United States and Canada. They also declare that 28,000 persons have enrolled for Catholic instruction by mail as a result of this campaign.

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A Monthly Magazine for the Home

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March 1951

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Drawing by Ivan Moon

"And when they looked, they saw that the stone was rolled away."

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"And Effectual"

By DOROTHEA MARTIN

We should not allow adversaries to keep us from entering the open doors which come to us from the Lord.



OMORROW is our wedding day—and we begin a wonderful new life together!" Mary sat musing over the tender words Jim had whispered as he left her, gazing out the window into the moonlighted world which was dazzling and lovely in the pre-Easter hours. Tomorrow! How grateful she felt to the Heavenly Father for bringing their lives—hers and Jim's—together. And she was absolutely sure He had! For years she had been praying that God would guide her in her choice in the matter and she knew Jim had, too; so now they felt complete happiness in each other's love, and peace and contentment as co-workers with the Lord. Oh, life was sweet tonight, and yet Mary dropped into the chair feeling pressed with the need of a good "think."

She sat a minute held by the beauty of the moonlight on the sleepy darkness. Everything seemed to take on a soft loveliness, a warm coziness, and a mysterious magnificence which seemed less noticeable in the daylight. Yes, it certainly added to the beauty of things! But, it did something else, too! That drainage ditch, across the lower clover field, resembled a thin crack across a mint-frosted chocolate cake as the bright sun smiled down at the tender little clover plants; but now it yawned and chasmed in the moonlight, showing up for just what it was—a deep, dark, gaping hole in the width of a field.

"Ah, you're really effectual, you man in the moon!" she thought, smiling at its twinkling ingenuity. "Effectual"—what did the Bible say about that? Ah, yes,—"For a great door and effectual is opened unto me."

"For a great door and effectual is opened unto me," she mused, "and tomorrow is my wedding day! Tomorrow we start our new home, a home where we will invite Christ to be a permanent Guest." She sighed happily as she thought of the plans they had made, of the home they had planned together. She remembered Jim's curly head bent studiously over the blueprint explaining this to her, making changes to suit her suggestions, rejuvenating the idea to be their very own. She recalled, too, the serious brown eyes that had met her own as he remarked earnestly, "Mary, I'm thinking of another home, a home in which there was an Upper Room for Jesus. Let's not forget that in our blueprint. You know, I think that's the secret to the difference between a house and a home!"

She was glad that they would be living on a farm, where they could work together—a real partnership. She loved this simple little central-west community, with its plain, sincere ways of Christian atmosphere. It wasn't as if they were being called to a mission field as was Paul—or—were—they? The thought

came a little heavily. Why, yes, all Christian living was a missionary endeavor, a really overwhelming one, when you stopped to think about it! She remembered a missionary meeting at the college the spring of graduation. The simple, sincere dedications of various students who were answering the call to Africa, China, India, South America, and a world around. She felt again the tug at her heart when Jim had suddenly arisen to his feet. Could God be calling him to a foreign field, too? She had only a minute to wait as Jim's quietly determined voice cut through the stillness with intense conviction. "I feel God has called me to be a Christian farmer. I beg an interest in your prayers that I may follow the leadings of the Holy Spirit in this great undertaking!"

Yes, they must remember to keep in "touch" with Christ in order that they might leave a Christlike "touch" on everything they did. Theirs must be the abundant way of life, going cheerfully the second mile, keeping check to see that there was enough "out-go" but not minding too much the "in-come." Ah, like Paul, Mary became suddenly and realistically aware of the remainder of that verse—"and there are many adversaries."

Her mind drifted to Bethany, to the little home where Jesus loved to go—to Lazarus, to Martha, and most of all to another Mary, she who had sat at Jesus' feet, listening and loving with unbounding belief and trust. "I must, of course, take up Martha's duties," she breathed softly, "but may I ever find myself at the feet of Jesus."

Her mind did a quick panorama of the events of this home, and came to a halt at the death of Lazarus, to a time when Mary still kept faith, even to the taking away of



SERVICE

By Ruth King Duerksen

My Lord worked not for cash nor pay
His aim was not to buy,
But He loved men and field and woods,
And birds of earth and sky.
He put no trust in home or men
Nor sought for self a treasure;
He spoke in truth, forgave men's sins
And worked His Father's pleasure.
Hesston, Kans.

the stone. Martha had objected for logical reasons, but Mary was completely silent. It was enough for her that Jesus asked it, and the stone was taken away.

With a quick catch of her breath Mary realized that death would inevitably enter their home some day, too. "But why am I thinking of death, tonight of all nights? And on Easter Eve when a whole universe rejoices over life? However, to a Christian, life and death go hand in hand. 'I am the resurrection, and the life,' Jesus had said, 'he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. BELIEVEST THOU THIS?' Isn't that the message of Easter? What about this Mary's faith? Can I roll away the stone of loss, need, and temporary separation, and beneath the sadness born of these three find peace and solace in the thought of a loved one gone home to be with Jesus, while I yet await my turn? Is it not true that we have devalued the real significance of Easter by our reactions to death? To others watching it must seem as if we have placed it in the same category with Esther bunnies and Easter eggs—lovely and nostalgic at Easter, but not practical to live by—thus making the Word of God of no effect. How strong is my faith? Will darkness tend to show it up to be wanting? Or will it inspire others by its quiet, trusting fortitude? . . . Father, grant me the faith to carry out this far-reaching mission for Thee."

She recalled a hymn story she had read once. She had forgotten the hymn, but the story had impressed itself upon her memory. It was the story of a Christian home somewhere in England years ago, a home in which the family altar was a daily part of life, and one in which one particular hymn of praise, glory, and thanksgiving to God was sung as the opening song. That morning a long, gray coffin stood in the parlor, and mother's chair was noticeably vacant when the family assembled to their accustomed places of worship. The father looked around the waiting circle for just a moment, and then said quietly, and with deep emotion: "Children, I see no reason why we shouldn't sing our opening hymn this morning just as usual."

"And that little sermon in action has reached across the hundreds of years to help me," thought the girl, "and no one knows how many others! Living faith is extremely effectual!"

Children—yes. It was a hope they both shared that children would come to bless their home. "Children are an heritage of the Lord." She thought of Hannah who had "gotten a man from the Lord." What a wonderful attitude toward the sacred trust of parenthood, she thought, as she remembered how that child had been dedicated back to the Lord even before he was born! She beheld again the faith of Jochebed in God's keeping power for her son. The reddened, sleepless eyes of Rizpah stared down at her across the centuries where she had been keeping a diligent vigil over the bodies of her sons; shooing away the birds of the air in the day, and frightening away the beasts of the fields

(Continued on page 69)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLIII

SCOTSDALE, PA., MARCH, 1951

No. 3

126 Salem

BY MARTHA BEACHY NAFZIGER

Love found a way at 126 Salem even to win Pete.



hy that smile?" coaxed Ted playfully in the brief moment it took the traffic light to flash green.

"Oh, was I smiling? I wasn't aware of it!" Mary cleared her throat to regain her poise. "Now why shouldn't I smile? A new hubby just home from camp, new furniture, and this pickup and us on our way to live in our own little house at last."

Ted squeezed her hand.

"But to be specific, I was thinking about the window box I want to have, with huge ruffly petunias and ivy spilling out of it. Flowers will do a lot for that plain little cottage."

"And each evening I'll be coming home to a flower-decked yard and house and welcomed by the queen of my heart—sweet bliss!"

"You're not waxing poetic by any chance?" she inquired facetiously.

"Salem. This is our street, Mary. Why Salem means 'peace'; I hadn't thought of that before."

"Why it does. How appropriate for newly-weds!" Mary sighed in pure ecstasy. How could there possibly be anything but peace for them in the years ahead? So true and strong and deep was their love. Why do people talk about storms, trials, and disappointments of married life?" she wondered. They must mean couples whose love is weaker, less secure, than ours. Some families' houses burn, some are childless or else they have a child that is not normal, sometimes there is grave illness, financial reverses, or even death of one of the marriage partners. But oh! it could not happen to us! We are too happy, too deeply in love! As far ahead as we can see the skies are fair and bright, the pathway smooth.

"Here we are, dear. 126 Salem."

"126 Salem. That will make a nice address to head our letters."

"I'll back the pickup up to the front door and we can unload easier since it is almost ground level."

"O Ted, this is such a happy time! Why, tonight I'll be able to cook our first meal here."

Ted had scarcely turned the key in the door when a small voice said,

"Are you the guys that's movin' in?"

"I think so. What's your name?"

"Pete."

"Where do you live, Pete?"

"A dirty thumb jerked in the direction of the house next door."

Ted came back and opened the car door for Mary. "Our first neighbor came to call," he whispered.

"So I notice."

"You got any kids?" Pete demanded rudely.

"No."

"Why haven't you?"

"Because we don't."

"That's no answer, ———! My teacher says so."

"Now listen, Pete. This lady here is Mrs. Mills. She and I do not use the kind of words that you just did; we would like to ask you not to use them either."

Pete made an ugly face and forthwith climbed on to the hood of the pickup. In a flash he drew a nail out of his pocket and maliciously put a scratch on the shiny finish.

Ted winced. This was a borrowed vehicle. "How about some gum, Pete?"

"Got some." And Pete extracted a whole pack of gum from his shirt pocket and flourished it.

"Wouldn't you like to see our nice little house, Pete?" Mary offered generously.

"I seen it lots of times."

"Have you? Did friends of yours live here?"

"Nope."

"Why have you seen it so often?"

"Nobody lives here long, and I see it when they move in and out."

Mary was mystified. Could the place be haunted? "Why do families move out so soon?"

Pete grinned smugly. "Cause they don't like me," he boasted.

"Now Pete, we're going to be friends from the start. And guess what? Next Sunday morning you get yourself dressed up and we'll take you with us to Sunday school."

"Sunday school! Ha! Ha! Only sissies go there." The nail in Pete's hand was all set for another scratch.

Ted and Mary felt so defeated they wanted to climb back into the pickup and move anywhere but to 126 Salem.

"Bet I'll put my 'nitals on here yet."

Ted seized the little culprit and transplanted him on the other side of the fence. At that moment there was nothing that would have given him greater pleasure than whipping Pete, but he restrained himself.

Mary fled into the house in tears. "O, Ted, how can we ever stand him?"

"He certainly is a hard-shelled little hickory; wouldn't soften up to anything we tried."

All day at intervals Ted would ask, "Where do you want this table?" or "Which room gets this rug?" or "Where shall I put this box of books?" or "Who gave us this gift?"

The water company had turned on the water during the forenoon and Mary heated it on an electric plate—her cookstove. She gave each of the three rooms a cleansing of soapsuds. Ted brushed the walls and washed the windows. Then they unpacked the cooking ware and everyday dishes.

"I believe we had better settle the bedroom next. I'm guessing we'll hit the hay early tonight." The bed was made and the dresser placed where Mary indicated. "We'll leave our clothes in the suitcases till tomorrow. And now before the store closes we had better get a few groceries. I have a grocery memorandum here in my pocket."

"Let's have it." Ted was reaching for his cap. "You think of everything, don't you?" he asked, admiration in his voice. "I had forgotten about groceries."

A sweet, clean fragrance pervaded the rooms when Ted came back with the groceries. And Mary in a soiled dress and loose hair was setting the table in the kitchen.

"Tired dear?" he greeted her.

"Not too bad. How about you?"

"I am weary, but it has been a pleasure working with you today, Mary."

"Has it? I'm glad you feel that way. I'm thankful you are the domestic type of husband."

When supper and dishes were over Mary said, "There are still a dozen things I'd like to do this evening, but I am getting too weary to tackle them."



"Yes, let's get some rest; we've been up since five this morning."

A bed had never felt so comfortable, Mary thought, as she laid her tired body down. Ted wound the alarm and raised the window.

"Happy?"

"Supremely," she murmured drowsily.

"Sweet dreams."

In no time at all they were sound asleep. Presently Mary stirred uneasily. She clutched at her neck. Then it was her foot. "What's the matter with me? Do we have mosquitoes?" She sat up and turned on the light. A small flat insect scurried under the sheet. Mary pursued after it and crushed it with her finger. She sniffed suspiciously.

"Oh-h!" she groaned.

"What is it?" Ted was becoming conscious.

"O Ted! we've got bedbugs! Bedbugs!"

"Hardly."

"Yes, we do."

"Why do you think so?"

"I've been bitten. Just look at these welts on my neck and feet."

"Must be mosquitoes."

"Mosquitoes nothing. They wouldn't get under the covers."

"I know they're bedbugs because they have the odor of red raspberries. Our belongings are all contaminated. I feel so humiliated."

"Why do you feel humiliated?"

"O Ted, don't you know that only dirty, unrefined people have bedbugs? No decent housekeeper can tolerate them. They are a terrible disgrace."

"Well, let's get some sleep now, and tomorrow we'll see the landlord about fumigating," Ted tried to comfort Mary.

The next afternoon a group of neighborhood boys played ball in the front yard and cracked a window. When Mary appeared at the door they shouted insults and fled. Pete was in the group. When Ted returned from work he found his bride in tears instead of the smiles he had anticipated.

"What did the landlord say?" she asked.

"He was not at home. But don't you worry, we'll get rid of those bugs; it's Pete I don't know what to do with."

"Ted, I feel as though we have gotten ourselves into a problem here we cannot solve. I cannot enjoy living here if today's difficulties continue. Yet, what can we do? Houses to rent are scarcer than the proverbial hen's teeth."

Ted was quiet for a bit. Then he spoke with conviction. "Mary, do you remember when I was in camp and you a thousand miles away? And over and over we comforted ourselves with the Scripture, 'The Lord is righteous in all his ways, and holy in all his works.' He still is, Mary. He led us together, and he led us here. He has a solution for our present problem too, if we take the pains to find out what it is."

"You are right, Ted," Mary said more cheerfully. "Let's do it."

They knelt to tell God all. They asked for clearing of their attitudes, for love, for understanding hearts, for tact in dealing with Pete, and most of all for Pete's soul.

In the morning when Mary took packing materials into the back yard to burn her neighbor to the right called to her,

"Gettin' settled? I'm Mrs. Salsby."

"I'm glad to know you, Mrs. Salsby. My name is Mills," Mary answered respectfully.

"I bet you don't know what kind of neighborhood you got into. This is the worst section in town. The kids are ter'ble. Haven't they bothered you yet?" Mrs. Salsby did not even wait for Mary to answer. She lunged ahead with the conversation like a fire engine in traffic. "They play ball on your lawn, run over your flowers and break them off, they steal and sell your milk bottles, ring doorbells and hide themselves, play leapfrog with trellises and bust them up, set fire to a wash. They throw stones at you when you go away, and if you say anything they make faces, or spit, or swear at you. One woman in your house had her baby parked outside the door in its carriage and when she came out it was gone. The little rascals had wheeled it off and left it parked in an alley three blocks from here. They hadn't hurt the baby, but it gave the mother an awful scare. They're just little fellows that do it too; the ringleader is that

LOVE'S MINISTRY

**Love has a hem of its garment,
That touches the very dust;
It can reach the stains
Of the streets and the lanes,
And because it can, it must.**

**It dares not rest on the mountain;
It is bound to come to the vale;
For it cannot find
Its fullness of mind
Till it falls on the lives that fail.**

—George Matheson.

little Pete next door to you. He's not ten yet. They know I won't put up with them. When they come here, I just call the police. It's all anybody can do. I'm warning you."

"Where's Pete's mother?" Mary wished to know.

"She ran off and got another man. Pete's father's no good either, not even home half the time. They're sure trainin' a criminal over there. Bet my beans are boiling over! Glad I met you, Mis' Mills." And as abruptly as she had begun, Mrs. Salsby terminated her conversation and disappeared into her house. Mary's heart sank. "Oh dear, this is so much worse than I even imagined. What a mission field this is! O God, show us what to do!"

Ted had conceived the idea of borrowing his father's wood-turning lathe and making some much-needed reading lamps. He was in the act of carrying the lathe into the house when Pete spied him.

"What's that?"

"This is a wood-turning lathe, Pete. You make lamp bases, bed parts, table legs, and such things on this tool. Want to go with me? I'll show you how it works."

Ted headed for the basement and secured the lathe to an old table a former tenant had left there. Pete was instructed to bring in several pieces of wood from the car trunk. When a rather thick piece was inserted and the switch turned on, Ted held his chisel on the revolving wood, and a shower of chips sprayed the air.

Pete squealed with delight. "Let me do that!" he begged.

Mary appeared to see the performance and announce supper. "When will your father be home?"

"Not till late, I guess."

"Who cooks at your house?"

"Nobody much. We eat out of sacks Daddy brings home from the store."

"Would you eat with us tonight?"

"Sure I would."

"If your Daddy doesn't mind you may stay and watch me work after supper," Ted offered.

A grin spread over Pete's face. He had his stomach filled with a warm, nourishing meal. He sat in on family worship with Ted and Mary. And he observed Ted glue together and clamp pieces of walnut wood for lamp bases.

"There is some glue mixture left, Pete, would you like to fix a base for yourself? Here are the materials."

Pete jumped for the chance. Ted was astonished at the ability the child demonstrated in assembling his lamp base. It was as well done as his own. "Say, young man, you have the makings of a craftsman!" Ted applauded. "Tomorrow evening you be here at seven and we'll see how skillful you are at operating the lathe."

"Wouldn't miss it." Pete grinned and he looked as pleased as a praised puppy.

"Good night, Pete, be looking for you tomorrow evening."

"Good night, Ted, and thanks!"

Ted closed the door after Pete and turned to face Mary. "Darling, I believe we are on the right path."

"I'm sure of it, Ted," she smiled through misty eyes. "No one loves him, and he has just taken to acting as tough as possible; it's his way of getting even, I suppose."

"Now that the Lord has revealed the key to us we must not fail in using it. How gladly I'll give some time evenings to help the child!"

"And I'll stand by with prayers and refreshments," Mary proffered.

"And good news! Sorry I've been so busy this evening I forgot to tell you sooner. The landlord is coming to fumigate Saturday. We'll need to vacate for the week end, but that won't be much of a problem."

"Oh wonderful!" exclaimed Mary. Little happy bells tinkled in her voice as she added, "It's so nice to live at 126 Salem!"

Ted smiled back, "With you here."

Kalona, Ia.

"I DON'T DRINK—HERE'S WHY"

"My duties have taken me into every state in the Union, and I have never seen a single incident where the use of liquor made people do better work, made them more courteous, more gentlemanly, or more useful. Many, many times I have seen the evil effects of liquor, leading to misery, suffering, and heartaches. I see no reason to indulge in habits that are known to be injurious. Anything that makes men cruel to children, to women, or to dumb animals is bad. That is why I do not drink."—Louis J. Taber.

The "Why" of Paper Cups

BY PEARL HOLLOWAY

Ever stop to think how paper cups came into existence? Time was, you know, when nobody even dreamed of them. In fact, it was the custom for the entire household, including guests, to drink from one large cup or tankard; and before that, people stooped to drink from streams or scooped up water in their hands.

Always it has been recognized that liquid must be taken into the body and, of course, some kind of a container was necessary. As we look about our modern homes and on the counters of stores we see cups and glasses of all descriptions. It is hard to realize that they were not always plentiful. Gourds, coconut shells, large egg shells, sea shells and horns of animals held liquid refreshments in the early days, being passed from one person to another. These, of course, could not stand up by themselves, and gradually standards were invented. Later, pottery vessels came into use, our modern chinaware being an outgrowth from these. Common as china is today, it was not until in the nineteenth century that any but the wealthy could afford such dishes. Many of these early cups were surpassingly beautiful, some even being set with jewels.

What does all this have to do with paper cups? Plenty!

As time passed and people began eating away from home, more and more vessels were needed. Some individuals even came to dislike the idea of drinking after every Tom, Dick, and Harry ahead of them. Doctors and other health-minded individuals became aware that many communicable diseases traveled from one mouth to another and felt confident that germs were hitchhiking their way by thumbing rides on the rims of public cups, glasses, or tankards. The problem, though, was how to prevent this. It was absolutely necessary that the human body be supplied with liquid and using hands alone was anything but satisfactory. It seemed impossible to avoid the common drinking cup. It was hung on the town pump, left at the drinking fountain in trains, kept by the water pail in schools, and even used for the communion service in churches! The more the doctors studied, the more thoroughly they were convinced that the practice of drinking from a common cup was a definite health hazard. Gradually laws were passed abolishing this menace, but other problems remained, one of which was the slipshod method of washing dishes, especially in public eating and drinking establishments. If only some single-service plan could be devised, how much better it would be!

One day a schoolteacher, thinking of how he could improve conditions among his pupils, idly twisted a piece of paper into a cornucopia and discovered it made a very satisfactory drinking cup. The idea was adopted rapidly. Two years later, in 1911, he started a small factory for the manufacture of paper cups. During the war, the armed forces had pri-

orities, but now paper cups and other containers are in use practically everywhere, and many do not remember the time when there were none. Great care is taken in softening the pulp of new wood in sterilized water and putting it through a series of processes to produce absolutely germfree paper, from which are made the cups and other dishes so popular today. Restaurants, soda fountains, lunch rooms, private homes—all welcome the individual, single-service cup which put an end to the practice of many people drinking from the same container and removed the menace of doubtful dishwashing.

Paper cups for health and convenience. Aren't you glad we have them?—Selected.

Literature and Ideals

BY MAY GENEVIEVE MCGEE

I came across a verse from Wordsworth that expressed very well what I feel about books.

"Dreams, books, are each a world; and books, we know,
Are a substantial world, both pure and good.
Round these, with tendrils strong as flesh
and blood
Our pastime and our happiness will grow."

An illustration of how literature affects the working man is the following: "One day when Longfellow was driving in England, in a closed carriage, the door was violently opened. He was surrounded by a group of coal-begrimed miners. He feared robbery.

"Is this Mr. Longfellow?" asked one.

"It is!"

"Well, sir, some of us heard that you were to pass this way about this time and we got permission to come up out of the mine and see you. We just want to shake your hand and say God bless the man that wrote *The Psalm of Life*." Written in America the uplifting sentiment had crossed the ocean, and reached into the mines, and miners responded to emotions they could never express.

"In the bivouac of life
Be not like dumb, driven cattle!
Be a hero in the strife."

"Where there is no vision," Solomon, a Bible philosopher, said three thousand years ago, "the people perish." It is true that nations without a literature have perished, while the nations with a literature still live in their ideals.

Robert Louis Stevenson declared that the New Testament had greatly influenced him, especially the Gospel of Matthew. He says, "It will move anyone, if they would read it freshly like a book."

Have you read *Silas Marner*, by George Eliot? I have never read any book that so completely unfolds what a child, and love for that child can do for a warped nature. Briefly, Silas Marner was a miser, and worshiped his hidden coins. He cared for nothing else, and then came the robbery. The hole was empty. Crushed! Agitated! Instead of gold, a lovely child, with soft, yellow curls, asleep. To read of the restoration of Silas Marner to a normal

"AND EFFECTUAL"

(Continued from page 66)

in the night, who fain would have feasted on their tenderness. Not for an hour, nor for a day, but for the full season! II Sam. 21:8-10.

Here the adversaries loomed heaviest, and Mary bent her head in prayer. "Oh Father, should we be entrusted with this sacred responsibility, grant to us, too, a special measure of Thy Spirit and grace to faithfully carry it out for Thee. Help us to be diligent in keeping away the false teachings and wrong influences which would prey on their little hearts! Help us to keep them from wrong and evil which would devastate their little souls. Give us strength and wisdom not to grow lax in this season!"

Mary snapped on the light and opened the Bible to Paul's words: "For a great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:9). Her eyes wandered to the verse preceding it and there found the source of Paul's strength. "But I will tarry at Ephesus until Pentecost." The family altar—yes, it could daily be the source of infilling which they would need for the duties of the day. It must form the cornerstone for their new home.

"Christian homemaking has many crosses," thought the girl, "or no, maybe that's not quite correct either. No, I think it makes me more aware of the fact that I need a cross, a cross on which to die to self, a place to hang my ego, and my craving for personal attainment. I need to have the confining stone of doubt rolled away, and I need to arise a new creature, born of the Spirit. I need a personal Easter."

This time the moonlight twinkled down on the bent form of a girl, kneeling in a prayer of consecration to her Master, keeping Easter in her heart. For did not Christ have a cross before His triumph? Did she then, not need a cross, too, in order that she might triumph in Him, and for Him?

And so Mary, as did Paul of yore, waited till Pentecost, having discovered the secret to a successful and effectual mission.

* * *

It was Easter Sunday. The sacred vows had already been spoken, and Mary and Jim made their way down the long church aisle as man and wife. "They're opening the door, darling; the door to our wonderful life together!"

"A great door, Jim, and so effectual!" Then softly, "We'll go through it together, with God!"

"Together, with God," he echoed.

Glen Flora, Wis.

life quickens the pulse. It is beautiful. The love of a little child humanized him. George Eliot placed on the title page, these lines from Wordsworth:

"A child, more than all other gifts
That earth can offer to declining man,
Brings hope with it, and forward-looking
thoughts."

—The Watchword.

CHRISTIAN MONITOR PULPIT

The Relation of the Empty Tomb to the Filled Heart

By S. H. BRUNK

And they entered in, and found not the body of the Lord Jesus.—Luke 24:3.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—Romans 8:11.

I. Introduction

Let us first note how these two ideas are connected. The empty tomb, in the mind of all true believers, is a symbol of the resurrection of Jesus Christ, our true Messiah and King. The filled heart speaks of being filled with the Holy Spirit, and not the vileness of the sinful world, or the vileness of dead men's bones of the hypocritical professor.

"Easter" occurs in the Bible (Acts 12:4), and regardless of how the term originated, we are satisfied to know that it has by Christians been understood to mean the annual observance of a time commemorating the bodily resurrection of Jesus Christ, our only hope of salvation from sin. The same event is observed by all God's true children on the first day of every week, and why do we not have a bit more resurrection sentiment on our first-day observance? However, the resurrection of the glorified body of Christ is only one of the shining links in the chain of events of His life on earth which wrought our salvation.

May we as His children wisely observe the day, in joyous song services and Christian teaching and preaching, and not join hands with the world in having our children engage in practices of heathen origin, or displaying something special in dress. I never have been able to understand why the world seems to ally itself with the church in observing days in memory of the birth and resurrection of Christ; while it says little or nothing, and the church all too little, about celebrating His death or ascension. True the church does celebrate the death of Christ in the communion (I Cor. 11:26) and wisely the world is left out. I Cor. 5:11. And might it not be a bit more impressive to observe this ordinance just three days before Easter?

II. The Empty Tomb

It seems that while the body of Christ was in the tomb, His enemies remembered and believed His teaching regarding the resurrection better than His own disciples. Matt. 27:63. Matthew further says that these enemies went and made the sepulcher sure. I feel that if His own disciples would have fully

understood His teaching regarding His rising again, they would have been the ones to watch and the first to go to the city and report what had taken place. Jesus no doubt had reference to His redemptive work when He said on the cross, "It is finished," but the resurrection was necessary to authenticate that work. But our dear Lord's work in our behalf is yet in operation—in making intercession with the Father.

It was necessary for Christ to arise, and show Himself alive to His disciples, then to ascend to the Father, whence He came, to complete the cycle of His humiliation and exaltation (Phil. 2:7-11) and to make it possible for the Holy Spirit to be given to man. This latter is very clearly stated in John 16:7. He then informs the disciples what the Spirit will do in the world and further says, "He will guide you into all truth," and, "He shall glorify me." We cannot conceive of the extent of man's hopeless state if Christ has not arisen, confirming His work, and continuing it through the gift of the Holy Spirit.

III. The Filled Heart

Let us note that the reason why all men are not filled with the Holy Spirit, is not the fault of the Father, nor the fault of the Son, neither the fault of the Spirit, but purely man's own fault. It was at Pentecost (Acts 2:4) where John 16:7 was first fulfilled: "And they were all filled with the Holy Ghost." Then we have many other references in the Acts where men were FILLED with the Holy Ghost.

The primary question for us might be, What are the conditions for our being filled

with the Holy Spirit today? God is faithful in performing His part; so the problem is ours. First, we must believe in God, and the resurrected Christ. The learned Jews tried to outwit Christ regarding the resurrection, and only showed their ignorance. And may we never think of rejecting the truth of the resurrection because of its being beyond our feeble comprehension. There are many facts all about us in nature that we do not fully understand. Second, we must repent of our sins, which was the text of sermons of John the Baptist, and also of our Lord and His disciples, prior to the resurrection (Matt. 3:2; Mark 1:15; Mark 6:12), and of Peter after the resurrection and ascension. Acts 2:38. Third, our old nature with its carnal desires must be crucified with Christ. Yes, we must be emptied of self. We feel here is where multitudes of professed Christians are deceived, crying to God for the Spirit's blessings, and not willing to give up their carnal desires. "Lord, what wilt thou have me to do?" they say, and when they are told they go away sorrowful.

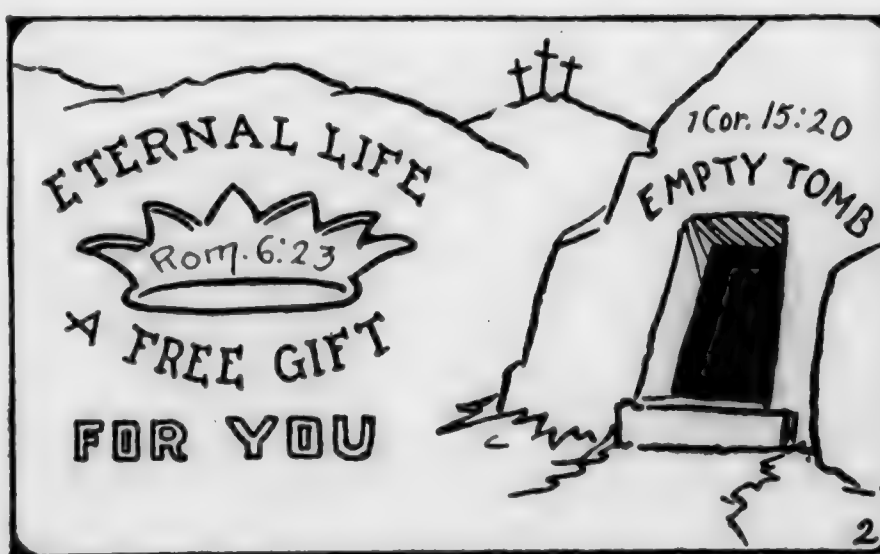
No; two natures cannot dominate in our lives at the same time. We must get rid of our fleshly desires. "If ye then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13)? But the new tenant can only enter where the old one is cast out. The Apostle Paul in his epistles emphasizes much the need of getting free of the OLD MAN, and the blessed experience of having our bodily temples in possession of the NEW MAN. Rom. 6:6; Eph. 4:22-24; Col. 3:9, 16. If you have little time just read the fourth verses of chapters six, seven, and eight of the Roman letter for a beautiful picture of this transformation.

IV. Conclusion

God calls the bodies of the dead sinners to life, inasmuch as there is no resistance. He also calls their dead spirits, but life is only given to those who hear. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Let us note John 14:23, for the climax of the devout Christian's experience in this life: "Jesus answered and said unto him. If a man will love me, he will keep my words, and my Father will love him, and WE WILL COME UNTO HIM, AND MAKE OUR ABODE WITH HIM." Do we believe, and experience it? What a different picture is Christ's abiding presence from His being in the tomb!

Denbigh, Va.

Life is a quarry, out of which we are to mold and chisel and complete a character.—Goethe.



Editorials

"He Is Risen; He Is Not Here"

These are the words of the angel to a small group of devout women who came to the garden tomb in which Jesus had been laid after He was taken down from the cross. It was their purpose to complete the anointing of Jesus' body, and in their zeal they had apparently forgotten that a heavy stone had been rolled over the entrance of the tomb. The thought that the tomb might be barred to them seemed to have made them downcast, but when they looked up, as the Revised Version says, they saw, no doubt much to their surprise, that the stone was already rolled away.

Now that this obstacle was removed, and the women stepped inside the tomb to perform their mission, they were greeted with another surprise, for instead of finding the body of Jesus they saw a young man dressed in a long white robe, calmly sitting on the right side of the tomb. The angel understood whom they were seeking—and in his greeting outlined three great events in the earth life of Jesus—His early life at Nazareth, illustrating His incarnation; His crucifixion, showing His atoning death; and His resurrection, demonstrating His triumph over death.

Both the sight and the speech of the young man amazed and terrified the women. They evidently had not even considered such a possibility as that of Jesus' rising from the dead. The sight of an angel visitor and the news that Jesus had risen were too overwhelming to be received with composure, and so the women fled from the tomb in amazement, after being told to tell the news to the disciples and Peter.

We like to revel in and meditate upon the Easter story, for it never loses its charm and inspiration. Each time we review it, it brings new and old lessons that can be helpful to us in our Christian lives in the present time. Let us notice a few that came to us in our meditations.

1. The terror of the women was soon turned to joy when they realized the full import of the heavenly revelation. So today the celebration of Easter is one of the most joyous festivals of the Christian Church. When we think of all the blessings that have come to us because of the resurrection of Christ we are lost in wonder and joy fills our hearts. Through faith in the risen Christ we are delivered from the death of trespasses and sin and are raised to newness of life in Him. No longer does death strike us with terror, for we have His promise, "Because I live, ye shall live also."

2. The fact that Jesus was not in the tomb was convincing proof to the women that He had risen from the dead. It should serve the same purpose for us, but it carries with it a further message, as Jesus had earlier explained to the disciples: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). And so for several reasons we rejoice that Jesus was not in the tomb, and especially that He arose and ascended to the Father and sent forth the Holy Spirit to dwell in the hearts of those who believe in Him.

3. The women were told to go and tell to others the story of the risen Christ. They were the first missionaries, and they were joyful messengers after they got over their first fright. They were the first in a long line of evangelists who went far and wide proclaiming the good news of the risen Christ. Peter at the Day of Pentecost, Paul in his contacts with Jews and Romans, John as he penned his great Revelation—are shining examples of what the power of the resurrection will do in impelling consecrated Christians to testify for their risen and ascended Lord.

Has the fact of the resurrection of Christ gripped us so as to remold our lives and to cause us to go forth as faithful witnesses for Him? Have we caught the import of the angel's message? God grant that this Easter season may find the power of the resurrection manifesting itself in our lives in increasing measure.

Spring Missionary Day

Since we are now in the beginning of the first year of the present half century, Spring Missionary Day may have special significance to us as we think back over the past fifty or more years and see what God has wrought in the mission movement of the Mennonite Church. In 1900 we had three city missions, and the India Mission, founded in November, 1899, was just in its infancy. Today we have 340 city and rural stations listed in the 1951 *Mennonite Yearbook*, while we have foreign missions in India, South America, Tanganyika, Puerto Rico, China (may be forced to close), Ethiopia, Japan, Belgium, and Honduras. The growth of our charitable institutions and hospitals would also make an interesting comparison.

In the leaflet being published by the Mennonite Board of Missions and Charities to be distributed for Spring Missionary Day we find the following interesting statistics. "About 800 are serving in city and rural missions and institutions in the homeland. In addition many of our over 480 congregations have a mission outpost not included in the above figures. Voluntary service workers and relief workers numbered approximately 325 the past year."

This gives an idea of the nature and scope of the mission and charitable work being conducted by the Mennonite Church as of the present time. It also gives some idea of the financial support required to continue and expand this great work. The mission offerings have not been as large in recent years as they were formerly. This causes concern to all who have the mission work of the church at heart. May we all, as individuals, as Sunday schools, and as congregations, take note of this and put forth our best efforts to increase our missionary giving.

As we look back we see that commendable progress has been made during the past half century. But the *Missionary Bulletin* continues with this challenging thought: "Such figures as the following show us that the task is really just begun—still unevangelized are 200,000,000 in India, 60,000,000 in Africa, 60,000,000 in Latin America, 27,000,000 in the island world, and so on for other countries. Let us keep sending out the Word of God more and more, both at home and abroad—giving our time, our prayers, our means."

We trust that Spring Missionary Day will be suitably observed in our congregations, so that the messages of the day may cause us to feel increasingly our responsibility of giving the saving Gospel of Christ to a needy world.

CHRISTIAN LIFE

Resurrection Power

BY BENJAMIN F. CHARLES

Is the power of the resurrection manifest in your life?

Almost two thousand years ago in the land of Palestine, the Lord Jesus appeared. The fact of His miraculous birth was disbelieved by many, but the life He lived gave proof that truly He was the Son of God.

In His travels through the land His power was manifested time after time. Sick folk were brought and received healing, and the demon-possessed found release from the powers of the evil one.

But the day came when He yielded His life to the hands of evil men. He was willing to taste death, so that we might enjoy the blessings of eternal life. From the natural viewpoint this appeared to be utter defeat. But death could not hold Him, and on the third day He arose and became the first fruits of them that slept. It is true that dead were raised to life even during Old Testament times, and during the earth life of our Lord, but He arose by His own divine Power.

In Phil 3:10 Paul exclaims; "That I may know him and the power of his resurrection." This power is manifested in a number of ways in the realm of mankind. Let us notice a few:

1. The Power of Regeneration.

It has probably been the experience of all men to become tired and sick of the life of sin. Efforts made to reform may have resulted in some degree of success for a short time, but new avenues of temptation were soon presented and the self resolves were not strong enough for continual victory.

We can be very thankful that some individual Christian or some Christian group showed enough interest in our behalf to bring us to a knowledge of the saving power of the Lord Jesus. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee" (Hos. 4:6). Men and women today fail to turn to the Word of God for knowledge, but rather try to drown their unrest with pleasure or drink. It is therefore important that we as Christians permit our lives to be controlled by the power of the Holy Spirit so that we may be able to touch the lives of some men and women who will not otherwise be touched by the power of God.

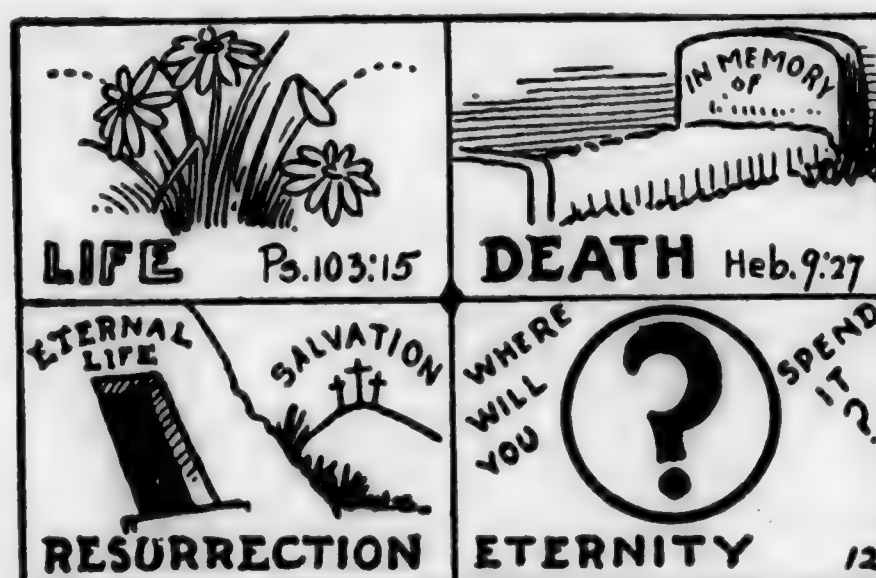
In order to obtain the peace and joy which Christ has to offer, we must submit in obedience to His plan. The first step is to be born again. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5, 6). "Not by works

of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5). No amount of self-righteous deeds will merit the favor of God; we must avail ourselves of His power to save.

2. The Power for Victorious Living.

The J. B. Phillips Version of the New Testament Epistles in I Cor. 15:16-19 makes it very clear that we could not be forgiven of our sins unless Christ had risen from the dead. "For if the dead do not rise neither did Christ rise, and if Christ did not rise your faith is futile and your sins have never been forgiven. Moreover those who have died believing in Christ are utterly dead and gone. Truly, if our faith in Christ were limited to this life only we should, of all mankind, be the most to be pitied."

As Eastertime again approaches we can be very thankful for the death and resurrection of the Lord Jesus, for He said: "Because I live, ye shall live also" (John 14:19). But the matter of salvation is accomplished upon our acceptance of His great provision for us. But we can also be thankful that the resur-



AN ANALOGY

Fred Scott Shepard

**The fitful winds, the falling leaves,
The grey and somber sky,
Betoken autumn soon will pass,
That winter draweth nigh.**

**Tho' earth may lie, as if in death,
Beneath its snowy pall,
Yet life, deep hidden in its breast,
Will wake at Nature's call.**

**So death is like the winter's sleep,
From which souls will awake
To live with Christ, if they be His,
And of His joy partake.**

**But what of them who knew Him not,
Who did refuse His love?
Eternal banishment from God,
No place in Heaven above.**

rection power is sufficient for our daily victory over sin, after we have been saved. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh" (Rom. 8:11, 12).

Revelation 2:4 gives us this message to the church at Ephesus: "Nevertheless I have somewhat against thee, because thou hast left thy first love." When we learn to know the blessedness of forgiven sin, there is usually a great desire to have others share in this great joy. In most cases men and women of the world are slow to understand the change of life through regeneration, and our personal witness may result in some form of persecution. This will result either in the strengthening of our Christian lives, or it will cause us to lose the desire for witnessing, and we will become satisfied to take our place in Sunday school or church as a listener but not an active messenger of the "good news" of the Gospel.

Acts 9 gives the account of the conversion of Paul. "For I will shew him how great things he must suffer for my name's sake" (v. 16). Previous to this time Paul himself was engaged in persecuting Christians, but after the personal experience with the Lord on his way to Damascus, he was endued with a power sufficient to meet the most powerful attacks of the enemy.

We are living in an age when men are seeking the way of least resistance. This is true in natural as well as spiritual matters. In most instances men and women are not blazing new trails; rather they act upon the suggestion of the great masses or follow the leading of a man of influence without a great amount of questioning if it is right or wrong.

It is refreshing to read the story of men and women who have yielded their lives completely to the will of the Master. Early in the eighteenth century, Ann Hasseltine lived in a New England town. She was beautiful in appearance and very attractive in personality. She was from an average Christian home. About the time she was finishing school the Lord spoke to her very definitely. This was unknown to any of her family, but she responded to the Spirit's call, and refused to continue traveling with her former friends, as in the past, in sinful pleasures. She was misunderstood and considered foolish.

During this time several young men also answered a call from the Lord to give their lives for service as foreign missionaries. One of the men met Ann and was later married to her. Ann and her husband became the first foreign missionaries from America. They went to the Far East and went through great suffering and privation in opening a mission. But the Lord blessed their labors, and the church in later years numbered about 175,000 members. This story is told in the book, "Ann of Ava."

We can be thankful that there are men and women of this modern age who have yielded their lives to this great power, and have answered the call to service. In some places the enemy appears as an "angel of light,"

while in other places he is striking with the "fury of a lion." In some instances the lives of Christian workers are in great danger, but their interest in the souls of men continues. They, like the Apostle Paul in Acts 21:13, say: "What mean ye to weep and to break my heart? for I am ready not to be bound only, but also to die for the name of the Lord Jesus."

3. Power for Final Victory.

"If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:19). In the familiar passage of John 14:3 Jesus says: "And if I go and prepare a place for you, I will come again, and receive you unto myself." "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21).

It is a wonderful privilege that we as Christians living today have to see the unfolding of God's prophecies in the latter days. Paul writes in Rom. 11:25: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." As we take a view of world conditions it can readily be seen that Gentile efforts have been a failure. Great advances have been made, but largely to seek ways of destroying life, rather than preserving it. In some countries men have even defied and challenged the God of heaven.

We are living in a day when power is manifested on every hand, as for example; motor cars which are able to travel steep grades with ease, locomotives capable of pulling a load of over one hundred cars, airplanes carrying scores of passengers and additional freight, the atom bomb which is so powerful that even man himself is afraid of its possibilities.

Man has made all these modern devices from things which have always existed; therefore this gives us a little deeper conception of the great power of God. Men today are trying to develop all of these resources to scare the enemy into submission, but all these efforts fail to bring the desired result. They seek for peace among nations, but fail to forsake their sinful practices and habits, not realizing that "righteousness exalteth a nation, but sin is a reproach to any people."

The Gospel writers tell us that in the end time men's hearts will fail them for fear, because of the things which are coming upon the earth, and such conditions exist today among men who know not the Lord. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30).

The Lord will not allow conditions of evil to continue indefinitely. The time will come when the cup of iniquity will be full and the Lord will pour His judgments upon this sinful generation. The Bible tells us that it will be a time of distress such as was never known before. "He that sitteth in the heavens shall laugh: he shall have them in derision" (Ps. 2:4). Now is the day of grace, and the long-

suffering of the Lord causes Him to extend additional time for men to repent. But in His time evil will be punished.

For the Christian, the resurrection of Christ is the living hope. It tells of the dawn of an eternal morning. Jesus said to the disciples: "Because I live, ye shall live also" (Jno. 14:19). He also said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jno. 16:33). Finally, He will change our vile bodies and fashion them like unto His own glorious body, "according to the working whereby he

is able even to subdue all things unto himself" (Phil 3:21).

If we have this hope it should stir our hearts to proclaim this message to as many as possible during the closing days of this age.

As we again approach this Easter season may our lives be controlled by this resurrection power, and may we find comfort in the thought that perhaps we soon will be sharing the heavenly glories with the Lord Jesus Christ. Can we truthfully say with the Apostle John: "Even so, come, Lord Jesus"? Scottsdale, Pa.

"I Thirst"

A Meditation on Jesus' Fifth Saying on the Cross

BY JOHN L. HORST

The fifth cry on the cross reveals that Jesus was human as well as divine.

As we try to think of all that occurred in the experience of Jesus as He died on the cross we realize that the total significance of this event is too great for our puny minds to fathom. The prophecies of the Old Testament and the words which Jesus spoke in anticipation of this experience help to give us some measure of understanding, as for instance, Isaiah 53:7, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth," and Matt. 16:21, "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." But His own words while on the cross give us the best insight into what transpired as He suffered there in extreme anguish of body, mind, and spirit. We notice that Jesus' first three sayings on the cross, uttered at the beginning of the crucifixion, had to do with His concern for others, while the last four, spoken after three hours of silent suffering, give us a glimpse into His innermost feelings as He suffered and died, and thus won the victory over sin for you and for me.

The fourth saying, "My God, my God, why hast thou forsaken me?" showed the agony of His spirit as He bore the sins of mankind and was forsaken even by God. This fifth saying reveals in a striking way His bodily suffering and pain. It will help us to appreciate the extent of His physical suffering if we note briefly the physical tortures which He had already endured in the short period of about eighteen hours before He was crucified. There was the lonely night watch and agony in Gethsemane, the kiss of betrayal by Judas, the arrest by the motley group of officers, the hours of tension as He submitted to the disgraceful and insulting trials before the Jewish and Roman authori-

ties, the rough handling of the soldiers as they mocked Him, crowned Him with thorns, and scourged Him with the cruel lash, and finally, the long walk to Calvary, bearing His cross until He apparently broke down under its weight. Then the nails were driven through His hands and feet, He was suspended upon the torturous cross, where He hung for three long hours, enduring the severest pain that the human body could be subjected to. All this He endured as a man, for this fifth word points out His humanity even as some of the others unmistakably show His Deity.

It was in the plan of God that His Son, who was equal with the Father, should take upon Himself the form of man so as to become our Redeemer. His humanity was shown in His birth from a human mother and by the fact that He lived as a man among men—eating, drinking, sleeping, toiling, even as 'you and I. Notice how He became tired and stopped at Jacob's well to rest, how after a hard day's toil He slept in the midst of the storm that almost capsized the boat, how He was tempted of Satan like any other human being.

And now as He speaks the two words, "I thirst," His humanity again appears, even though He realized that He had accomplished the supreme task for which He had come into the world, the redemption of fallen man. The long time of strain and tension, the unbroken fast of many hours, the racking pain, the swollen lips and throat, the burning fever, produced a torturing thirst, and as He requested something to drink He expressed His physical suffering in a way that is both touching and impressive. He had refused the stupefying drink of vinegar and gall as He was nailed to the cross, but now that His atoning work has been accomplished, as His bodily suffering becomes more poignant, knowing that the thirst-quenching draught

is near at hand, He requests that He be given a drink to alleviate His torturing fever and thirst.

Whedon has well said: "Thirst is a deeper suffering than hunger. After the bloody sweat of Gethsemane, the sleepless night of the trial, the scourgings, the loss of blood, and the unknown mental agonies, the fluids of His system become exhausted, and the glorious Sufferer has not, perhaps, strength to utter His cry of final triumph. Meekly, like a lamb bleating to its slaughterers, He utters the feeble expression of His need. He consents to receive the aid of His murderers. Invigorated in body by the natural supply, He hastens in spirit, with brief, rapid utterances, to the consummation." Here in His final agonies He also fulfilled the prophecies of the Holy Scriptures.

Here we see the suffering of the Son of God, who chose to humble Himself and take upon Him "the form of a servant," and be "made in the likeness of men," suffering as a man. This somehow brings Him closer to us. The little girl who desired her mother's personal presence at the time of a severe electrical storm shows the desire of the human race in its need for some one to help who can enter into our experiences and appreciate our infirmities and temptations. It is significant that He who, as the Son of God, provided the living water for the Samaritan woman, as the Son of man thirsted like you and me. He who said, "If any man thirst, let him come unto me, and drink," was making that spiritual blessing possible as He endured the torture of pain and thirst on the cross.

As we stand in mind and spirit at the cross of Jesus we are amazed at His humiliation in His suffering and death. The more we are thus impressed the more our hearts go out in thanks and praise as we realize that He did it all for our sakes.

He is still the God-man. He did not relinquish that position as He rose from the dead and ascended to glory. He is now our faithful High Priest who can enter into the feeling of our human infirmities since He endured the same experiences and temptations that we do. And so the suffering Christ becomes dearer to us as we think how He entered into every type of human experience and thus is able to sympathize with and help us in every time of need.

Do we have disappointments? He had them too when the disciples failed to watch with Him, when Judas betrayed Him, and when Peter denied Him. Do we have temptations that are hard to bear? He was tempted of the devil in all points like as we are. Do we have sorrows? He was "a man of sorrows, and acquainted with grief." Do we have pain? He suffered all the pain that the human body could bear. Do we suffer for our faith. He suffered first for us, and we should be ready and willing to partake of His sufferings. Do we have crosses to bear? He first bore the cross, and as His disciples we need to deny ourselves and take up our cross daily and follow Him.

As we again look at the suffering of Christ on the cross let us remember above all else that He suffered and died to make possible

the salvation of all men. All who believe on and accept Him and avail themselves of the atonement which He accomplished on the cross will be spared the pangs of sin and

eternal death. He thirsted that we may never thirst any more, because we partake of the "living fountains of water" in the eternal world. Scottsdale, Pa.

The Significance of the Death and Resurrection of Christ

BY ELLROSE D. ZOOK

The death and resurrection of Christ are the foundation stones of the redemptive plan of God.

The Death of Christ

To the Christian who truly realizes the mission of his Lord the cross stands out as the turning point of his life. It is at the foot of the cross where his burden of sin was removed and where he received a vision, a power, and a passion. It is there that the true light shone into his dark heart and before God his sins were covered by the blood of a crucified Lord. It was then that God the Father was revealed to him as a God of love, mercy, justice, and forgiveness. The most cruel and gory instrument in the destruction of life became to him the emblem of his salvation. It was there that he received a burning passion for the lost, a living desire to give his life for the service of his Lord. It was there that he became acquainted with the lowly Saviour, the suffering Saviour, and the eternal truths of God and man.

The death of Christ, the atonement made by the Lamb slain from the foundation of the world, is of primary significance in both the Old and New Testaments. The Old Testament sacrifices, which were of so great importance in the life of God's chosen people, were typical of Christ's death. The Old Testament begins with the creation and the fall of man. Fallen humanity was first clothed in the skins of animals whose blood

was shed because of man's disobedience. The Old Testament eventually reveals the ultimate end or purpose of Israel. The sacrifices were but shadows of the good things to come and not the very image of the things. Heb. 10:1. With the blood of calves and goats, the patterns of things in the heavens were purified, but the heavenly things themselves were purified with better things than these. Heb. 9:13-24. These sacrifices were called "shadows" of which Christ is the substance. Christ stated that the Scriptures testify of Him, and on the way to Emmaus He expounded to Cleopas and his companion, beginning with Moses and all the prophets, in all the Scriptures the things concerning Himself. Christ was our Passover who was sacrificed for us. The Old Testament as a whole points toward the redemption of fallen man.

In the New Testament, Christ the suffering and sinless Saviour of men, is revealed to mankind. In general the New Testament presents the plan of salvation as found in the Gospels, then the beginning and growth of the church, and it closes with the revelation of things to come. Christ is the Head of the Christian Church. He is today the risen and triumphant Christ who shall come in glory and power. Jesus' own words concerning His death are plain. He "came not to be ministered unto, but to minister, and to give His life a ransom for many." When He handed the cup to His disciples He said, "This is my blood of the new testament, which is shed for many for the remission of sins." To Nicodemus He announced that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Paul states how that he first of all delivered that which he also received, "how that Christ died for our sins according to the scriptures." He determined to know nothing except Christ and Him crucified. According to Paul one of the component elements in the Gospel is that Christ died for our sins. John in his writings emphasizes that Christ is the propitiation for our sins and that God's love is manifest in the giving of His Son to the earth as the slain Lamb. Peter states that we have not been redeemed "with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot." The Scriptures reveal God through Christ whose activity converges to a point in His death. The death of Christ is the central thing in the New Testament and

TRANQUILLITY

By Martha Snell Nicholson

The hand which flung the stars through space

Holds fast my hand.

My life is molded by the One

Who shaped the land.

The mind which planned the march of suns

Can understand

The petty trials of my day;

And surely He

Who hollowed out the cup which holds

The mighty sea,

And keeps the waves in check, can give Tranquillity

In my small storms. Shall not the One Who holds in place

The Milky Way, keep me each day,

And by His grace

Present me perfect, faultless, there Before His face?

—Moody Monthly.

in the Christian faith as the New Testament reveals it.

The death and resurrection of Christ are supremely important and vital. The great religious quest of man, "How shall a sinful man be righteous with God?" is answered in the doctrine of the atonement. "Scripture converges upon the doctrine of the atonement. It has the unity of a consentient testimony to a love of God which bears the sin of the world." To Christ all the Scriptures bear witness; and it is a testimony to Him, the Bearer of sin, the Redeemer, who gave His life a ransom for us, that we acknowledge them. This is the burden of the Bible, the one omnipresent truth to which the Holy Spirit bears witness by and with the word in our hearts.

"It will be admitted by most Christians that if the atonement, quite apart from precise definitions of it, is anything to the mind, it is everything. It is the most profound of all truths, and the most recreative. It determines more than anything else our conceptions of God, of man, of history, and even of nature; it determines them, for we must bring them all in some way into accord with it. It is the inspiration of all thought, the impulse and the law of all action, the key, in the last resort, to all suffering. Whether we call it a fact or a truth, a power or a doctrine, it is that in which the differentia of Christianity, its peculiar and exclusive character, is specifically shown; it is the focus of revelation, the point at which we see deepest into the truth of God, and come most completely under its power. For those who recognize it at all it is Christianity in brief; it concentrates in itself, as in a germ of infinite potency, all that the wisdom, power and love of God mean in relation to sinful men." Herein lies the significance of the death of Christ to Christian theology.

What does the cross, the blood, mean to the Christian? The only way a sinner can enter into, and partake of, the living water or the bread of life is through the precious blood of Christ. It is a cleansing power directly and indirectly as it first covers our sins, and it does not permit the true Christian to crucify the Lord anew. To the minister it is the message of salvation—a simple yet profound truth. With the vision of the cross of Christ comes the passion for the lost, which was so often manifest in Christ's work among humanity. It was the cross where God was revealed to the fullest extent of His love and mercy for mankind. It was there that He gave His Son as a ransom for the lost world. The cross becomes the controlling force in the Christian's character through power and love. All the ideals and motives of the Christian center at the cross. It is the cross that reveals the terrible nature and effects of sin, and, on the other hand, it reveals the holiness of God. It was at the cross that man committed his greatest sin and at the cross that God did His sublimest act of love. It is the fact of His death and resurrection that made

possible the indwelling Christ. It is this view and comprehension of the truth in the cross that empowers men to activity in the great redemptive plan of God. (Quotations from "The Death of Christ," by J. Denny.)

The Resurrected Lord

The resurrected Lord, who was the crucified Saviour, became a living High Priest to the followers of Christ. He is a living, interceding, victorious Lord and King. Had He not risen the Christian faith would be as dead and ineffective as are the heathen religions, whose leaders have died and can exert no living power. It was the resurrection that revealed the victory of Christ over sin and death. He had become man, suffered stripes, endured mockery and death at the hands of the perpetrators and lovers of iniquity. His



Jesus in Gethsemane

death was the darkest hour of history only to be lightened by the brightest hope of mankind. He died that He might arise and be forever the High Priest for His creatures. The death of Christ was the result of sin, while His resurrection was the victory over sin.

The New Testament gives sufficient evidence to prove the fact of Christ's resurrection from the sealed tomb. In the Gospels Christ repeatedly told His disciples that He must die and be raised from the dead. He told them that except a grain of wheat fall into the ground and die it cannot bring forth new grain. He told them that this temple would be destroyed and in three days He would build it up again. This statement puzzled the Jewish leaders greatly, for the Temple of Jerusalem was forty-six years in building. They did not know that He had spoken of His own body. Christ was seen

quite a number of times and once by as many as five hundred people. Thomas had seen the wounds of the Saviour. The disciples had seen Him taken into the clouds at His ascension. Paul was himself convinced of the fact of the risen Lord because he saw Him on the road to Damascus. John saw Him in the vision on the Isle of Patmos. The crucified Saviour indeed became a living Lord and High Priest and King.

As a doctrine it may be said that the death of Christ occupies a fundamental place in the field of theology and the resurrection fills a place equally as important. Had He not died and risen, it is difficult to imagine the nature of the history of the world. Had He not risen, doubts would have been entertained as to whether He really was the Son of God.

That there is a God and that He is interested in the salvation of humanity is revealed in the resurrection of Christ. It was the act of God to show to the world that sin and darkness shall not rule this world. God intervened and lifted His only begotten Son from the clutches of the grave. God overruled and Christ rose victoriously.

The resurrection is another aspect of the revelation of the character of God and His relationship to mankind. His death revealed the attributes of mercy, forgiveness, and justice. His resurrection revealed a true and living God—a God who acts and controls the creation. It shows that Christ through His Father was victorious over sin and death and reveals that in due time Satan and his followers will be cast into the place of eternal punishment. It vindicates the supreme power of God over nature, man, and Satan. It vindicates the divinity of Christ's personality. In His victory over temptation, sin, and death He became the Saviour of all men. Christ was the firstfruits of the resurrection of the dead.

To the Christian the resurrection of Christ means the same as it meant to the disciples when they realized that He was alive. They had been disheartened to see the One who had all

power being crucified at the hands of evil men. But when they saw the risen Lord they were filled with new courage. After He left the world He sent the Holy Spirit to empower and embolden them in the preaching of the Gospel. They were persistent in giving their testimony in spite of the loss of fame and wealth. Their preaching had power and effect upon the people. The conversion of Saul is conclusive evidence to the power of the risen Lord, whom Paul states he had seen with his own eyes on the road to Damascus. Paul wrote that if Christ is not risen then are we yet in our sins and our faith is in vain.

The death and resurrection of Christ become the foundation of the great redemptive plan of God. These two facts of Christ's life are the highest peaks of revelation as to His concern and interest for mankind and as to His relationship with God His Father.

Scottdale, Pa.

Fundamentalism's Greatest Weakness

By G. H. CLEMENT

In our contending for the faith have we forgotten the importance of love as stressed by Christ and the Apostles?

It has become the fashion among those of us who are considered fundamentalist to look with critical eyes upon everyone who does not quite measure up to our theological yardstick. We have formed such a habit of using our favorite shibboleth to test the orthodoxy of the other fellow that it has never occurred to us that there may be something wrong with our own. A smug complacency has descended upon many of us, and we have become blinded to an increasingly obvious weakness. We have been preserving our orthodoxy in vinegar. And that condition has resulted from the fact that we have lost sight of the most important doctrine in the Bible.

How many times this year have you heard a sermon on the doctrine of love? Not very often, if at all. Yet this doctrine is the most important in the Word. Many have affirmed, that faith is the all-important theme that must take pre-eminence in the Christian pulpit. But this emphasis is wrong! Have we forgotten Paul's classic on love? Did he not state it clearly enough when he wrote: "If I have all faith, so as to remove mountains, but have not love, I am nothing"? Have we forgotten the significance of his concluding words: "But now abideth faith, hope, love, these three; but the greatest of these is love" (I Cor. 13:2, 13)?

In regard to faith, is it not only the connecting link that unites man to God? And why is man to be united to God? That he might become like God. And what is God like? God is LOVE. So our faith is to become but the means unto the most important end, namely, that we might have the love of God perfected in our souls. That is why the Apostle Paul's prayer for his beloved churches was that they might increase and abound in love toward God and toward one another. That also explains why John, the beloved disciple, who got nearest to the heart of Christ, filled his Gospel and Epistles with the theme of love. In his latter years, as he visited the churches, his one topic was love. He was reminded, finally, that he was repeating the same sermon on the same subject, love. He replied that that was the most important doctrine to proclaim, and if they loved one another all other spiritual graces would flourish.

But let us appeal to our greatest authority, Jesus Himself. His Sermon on the Mount, containing the well-known Beatitudes, is love from beginning to end. In that sermon is found the familiar Golden Rule, but that rule only can be a power in our lives as the love of Christ constrains us. In reply to a lawyer's question, Jesus made it clear that the chiefest commandment demanded love toward God and man. It is not uncommon to hear the former part of this commandment mentioned from the pulpit, but what has happened to its just-as-important other half? John explicitly tells us that it is impossible to claim that we

love God whom we have not seen, if we do not love our fellow men whom we do see. I Jno. 4:20. Jesus regarded love as being so important that He declared that it is better for a person not to live than not to love. Better for such a person to be drowned in the sea, than to lack love, and be offensive.

We have already mentioned what the great Apostle Paul had to say about love, in his classic on love. But that chapter is only a small part of all Paul said about love. He boldly declared that love is the fulfilling of the law. Every commandment to man and God is fulfilled, he said, as we allow love to control us. What a message was that to men and women who were trying to work their way to heaven by way of the Ten Commandments and one thousand added traditions! And this love immediately becomes ours to exercise the moment we accept Christ as our Saviour. We will quote John the Apostle as our authority, "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (I John 3:23). It is evident that the latter commandment is just as important as the former. Both came from the lips of the same person, the Master Himself. Yet, you will hear sermons galore on the first part, and not a word on the equally as important latter part. Why this strange and unscriptural reticence? Why this failure to preach the whole counsel of God?

Only the preacher himself can answer that question. But he cannot evade the fact that he is ignoring a fundamental law of exegesis. That law states that the more often a truth is stated in the Word, the greater is the importance of that particular truth. This rule in relation to Bible doctrine is the law of proportion. Who could ever count the number of passages and verses devoted entirely to the doctrine of love? Anyone familiar with his Bible will immediately recall whole chapters, such as I Corinthians 13, Romans chapters 12-16, Philippians 2, Philemon, I John, 3, 4, and many others in the Gospels and elsewhere that teach love between man and man, husband and wife, parents and children, employees and employers; in fact, every relation in life is brought under the theme of love.

Regardless of what the reason is for this tragic omission the results are too serious to brush aside. Leave love out of sermons and it will be left out of the lives of our hearers. Loveless lives lead to strife, fault-finding and divisions. It is not hard to recall a dozen churches where such an unholy condition exists. We all know of heartbroken servants of God whose ministry is met with a cold response. Yet, if the doctrine of love had had as prominent place in their preaching as it has in the Scriptures, I venture to say that their ministry would have met with a different response.

Many pastors, looking upon a cold, unresponsive congregation immediately decide that it is due to carnality. So they preach a series of sermons on the harm of carnality. And what is their usual treatment of carnality? They call attention to the sins of fleshly indulgence, questionable amusements, adherence to worldly customs and dubious associations. They emphasize the sins of failing to regularly attend the church services and prayer meetings. They devote a message on the failure to tithe, and to witness, and to work for the Lord. But they fail to see that a positive message based on the necessity of manifesting love one to another would prove to be the effective antidote of all these shortcomings.

But note also, Paul defines carnality as being envy, strife, and divisions. I Cor. 3:1-4. It is this type of carnality that leads to all the other kind so often mentioned from the pulpit. This kind of carnality cripples the testimony of any church where it is allowed to continue. It will make such a church the laughingstock of the neighborhood. The unconverted man will pass it by, convinced that his sins are not as great as those manifested by such a church. Thus, the Lord delays His coming, waiting for a revived, loving church to accomplish its task of gathering in the lost, for whom Christ died.

By heeding this concluding verse from God's Word we may remove all carnal obstacles from our churches that have held back revival, hindered souls from finding Christ, and consequently delayed the return of Christ: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:22, 23).
Hamilton, Ont.

AT YOUR OWN DOOR

W. E. Schumann

Sophie had been praying for twelve years to become a foreign missionary. One day she had so prayed, and the Heavenly Father seemed to say:

"Sophie, stop! Where were you born?"

"In Germany, Father."

"Where are you now?"

"In America, Father."

"Well, are you not a foreign missionary already?"

Then the Father said, "Who lives on the floor above you?"

"A family of Swedes."

"And who above them?"

"Why, some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese."

"And you have never said a word to these people about my Son? Do you think I will send you thousands of miles to the foreigner and the heathen when you never care enough about them at your own door to speak with them about their souls?"—Christian Digest.

OUR HOME CIRCLE

Our Homes Need Christ

BY RUBY P. ZOOK

In planning your home are you making room for Christ? "Except the Lord build the house, they labour in vain that build it."

During the last decade one of America's most pressing problems has been to provide homes for its people. Throughout the nation, the shortage has been very critical. Nearly 2,000,000 American families have been forced to "double up" with others, to share kitchens, bathrooms, living rooms, and even sleeping quarters. The government has assisted in meeting this emergency which has relieved the situation to a certain extent. However, while much has been written and said and thousands have been working on this problem, very little has been said and done about a great danger that threatens the American home. People plan for large and small houses, but there is seldom thought given to room for Christ. Architects and contractors also overlook the Scriptural warning, "Except the Lord build the house, they labour in vain that build it."

Today one hears much about marital unfaithfulness, adultery, impurity, and domestic debauchery—which can ruin us just as surely as it has destroyed world empires in the past. By welcoming the Saviour into the home one can be assured of heaven's help in finding and keeping happiness, even though the family circle may be marred by adverse circumstances at times.

Where did Jesus spend His last sacred moments with His disciples? Was this hallowed place in the Temple, or on a mountain-top, or in some secluded spot of unusual beauty? No; Christ chose a home in which to say farewell to His faithful followers, and five entire chapters of the Gospel of John, as well as other chapters in Matthew, Mark and Luke, center in this sacred chamber.

Did you ever before notice how much time the Lord spent in family circles? Where did He perform His first miracle? Where did He teach this all-important lesson for housewives—"One thing is needful. . . ." Where did He say, "The Son of man is come to seek and to save that which was lost"? At another time, in a home, He proclaimed, "I am not come to call the righteous, but sinners to repentance."

Surely, this should be a challenge to anyone with a family. Christ wants homes to experience His compassionate love. "Scripture teaches this vital truth, which many world-renowned scientists, statesmen, economists, have never learned: namely, that the family

circle, under divine guidance and goodness, is one of the deepest sources of strength and progress men can ever know. Give us God-fearing households, parents prepared to bring up their children in the 'nurture and admonition of the Lord,' boys and girls consecrated to Jesus, and, with the Almighty thus on our side, we will be able to overcome heavy national disasters as well as individual sorrows. Good homes mean good government, good churches, good schools; but families from which the fear of the Lord has been banished because parents and children find no time for Scripture reading and prayer, mean corrupt government, empty, Christ-denying churches, soul-destroying schools. Therefore, the Ruler of heaven and earth looks to you fathers and mothers, not chiefly for a critical understanding of the world's political and financial trends, but for the painstaking, prayer-filled direction which will lead your family to the Redeemer. He wants your home to be what the New Testament dwelling places were, churches, that is, houses of the Lord, where His Son is always welcomed and worshiped as divine Guest and Guide." —Walter A. Maier.

SORROWS OF HOME

**There is no spot, or high or low,
Which darkness visits not at times;
No shelter from the reach of woe,
In farthest lands or fairest climes.**

**The tempests shake the stoutest tree,
And every flow'ret droops in turn;
To mourn is nature's destiny,
And all that live must live to mourn.**

**No home so happy, but that pain,
And grief, and care, the doors will press,
When love's most anxious thoughts are
vain,
More anxious from their helplessness.**

**And yet, if aught can soften grief,
'Tis home's sweet influence; if there be
Relief from sorrow, that relief
Springs from domestic sympathy.**

**The home that virtue hallows, flings
Another bliss o'er blessedness;
And e'en to sorrow's children brings
Either peace to calm, or hope to bless.
—John Bowring.**

Among the millions of homes in America, as well as all over the world, Christ sees into each one, and He will enter in if given a welcome. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He still wants homes. He still eagerly asks for households to proclaim His Word and remember His death and resurrection.

Moral conditions in America affect our homes beyond description. During 1945, District Attorney Edmund L. Brown, of San Francisco, reported that 14,000 babies were born in that city, but also reported that 18,000 unborn babies were put to death. If one considers that this prenatal murder is practiced in every city in the country he begins to wonder why God can be as gracious as He is. Also, one realizes anew how urgent is the need of Christ in the American homes, for He alone can stop this "atrocious massacre."

The divorce evil has become a national disgrace in America, as everyone knows. Since World War II the increasing number of broken homes often reaches deep into various churches. "The legions of hell chuckle in satanic mirth as the divorce mills grind on more furiously than ever before." In 1945 Los Angeles had 37,000 marriages and 32,000 divorces. Other large cities could match these figures. Now, the world is on the brink of another outbreak that will encourage and bring about the most widespread menace which has ever assailed the United States.

Today the unnatural hatred of children is one of the heaviest sins which burden our age. If Jesus is in the home this situation does not exist. Jesus loved the children and called them to Himself by saying, "Suffer the little children to come unto me, and forbid them not."

Christ can and is able to preserve peace within the home, where love should be at its highest and best. So many times, because of bitter quarrels, drunkenness, and gross misunderstandings the home is broken up. So, parents and children suffer because Christ is not known.

Christ helps to solve household hardships and to guide the home; supplies food, shelter, clothing and physical wants; offers divine aid in living clean, chaste lives; gives strength to resist temptations. Christ will also prevent husband and wife from losing their love for each other. He will call the children to be obedient to parents. He is a divine companion in times of sickness, sorrow, bereavement, and disappointments, or trouble of any kind. More than this, He gives assurance of sins forgiven and removed as far as the "east is from the west," because "his own self bare our sins in his own body on the tree."

Thank God. Christ will come into any home if only He is given a welcome. You may recall that the owner of that Jerusalem home asked no questions but opened his home immediately to the Saviour. If you want the living, loving Son of God to bless your home with the greatest glory heaven itself can bestow, all you need to say is, "Come, Lord Jesus," and He will come.

"The American home at its best is the greatest and most comprehensive institution produced by society in all ages. Here is a friendship circle wrapped in utter devotion; here is a shrine of worship with holy rapture; here is an industrial center with wholesome atmosphere; here is a 'Fireside University' with learning transfused into character; here is a symphony of harmonious gladness—all for each and each for all; here is the garden of the Lord with the graces blossoming in each beautiful life; here are purple dawns of

youth, sweaty bursts of active noontide, and the quiet, mellow glow of twilight eventide; all blending into a glorious triumphal archway through which we pass from earth to God and heaven. He who does his best to make his home all that God dreams for it to be has accomplished one of the greatest achievements of a lifetime. May God breathe His benediction on each such home in the making!"—Quests and Conquests.

La Tour, Mo.

Why Do Our Children Miss the Way?

Do not miss reading this thoughtful discussion of a subject that has perplexed many parents and others.

Children of many prayers and much apparently fine religious training become, in some instances, an occasion of bitter grief to their parents and a scandal to Christianity.

How does this happen? Who shall locate the fault in these cases so justly that it shall not lie against God's faithfulness to His promises, nor against the faith and hope of those who desire above all things to train up their children in the way they should go?

The observations and reflections of more than forty years have given me decided opinions on the subject.

First in importance and weight of influence is this: the chief reason for these failures in Christian training is **that parents did not secure implicit submission to their own authority.** Obedience to parents was not established as a principle and wrought into a habit. Submission was not secured by such means and influences that it was rendered cheerfully, under a sense of its rightness, and with the resulting peace and joy that true and generous submission ensures. This, we believe, has been a real factor in the early history of all those unfortunate cases in which parental hopes have been disappointed and the saddest scandals have accrued to Christianity.

We have studied this class of wayward children when they were under special religious influence in their youth. We have seen them powerfully convicted of sin. They have told us of their dreadful conflicts under the pressure of conscious obligation to repent. In many cases they have asked us what could be the reason that repentance came so easy to others, yet seemed so utterly impossible to them.

In more cases than one we have made the inquiry, "Did you accustom your heart to cheerful obedience to parents when you were young? Have you ever known what it is to give up your will and **be happy about it**, even happier than when you held out and carried your point and had your own way?" In all these cases the answer has been in the negative. "I never did submit cheerfully to the will of my father or my mother. I always stood my ground doggedly, or I made some sort of compromise which saved my having to give up my will."

When it became obvious that this was the uniform answer of those who could not submit their will to God's will, and therefore

could find nothing tolerable in the stern demand for repentance, we began to look upon this matter of the parental training of children in a new light. It assumed a degree of importance second to nothing in the whole circle of human influence. We were driven to inquire, "How is it that there are so many such cases, even in families where the Bible is respected and parents seem to purpose to bring up their children in the nurture and admonition of the Lord?"

We will allude to some observations we have made:

Mr. A. and his excellent wife are very much occupied with civic and social affairs. There are many hours of the day, therefore,

ARE ALL THE CHILDREN IN?

Are all the children in? The night is falling,

And storm clouds gather in the threatening west;

The lowing cattle seek a friendly shelter;

The bird hies to her nest;

The thunder crashes; wilder grows the tempest,

And darkness settles o'er the fearful din;

Come, shut the door, and gather round the hearthstone—

Are all the children in?

Are all the children in? The night is falling,

When gilded sin doth walk about the street.

Oh, at last it biteth like a serpent!

Poisoned are stolen sweets.

O mothers! guard the feet of inexperience,

Too prone to wander in the paths of sin!

Oh, shut the door of love against temptation!

Are all the children in?

Are all the children in? The night is falling,

The night of death is hastening on apace;

The Lord is calling: "Enter thou thy chamber,

And tarry there a space."

And when He comes, the King in all His glory,

Who died the shameful death our hearts to win,

Oh, may the gates of heaven shut about us,

With all the children in.

—Elizabeth Rosser.

in which neither of them knows very definitely where their children are, or what they are doing. If they hear, incidentally, of wrong things done by their children, they find it hard to believe they are at fault, or they know too little about the case to judge and act wisely. Moreover, being very short of time and very much pressed with other duties, the matter will surely not get proper attention nor be discreetly disposed of. Ill tempers, and even crimes, are passed by. Parental charity becomes only the more fondly cherished as the parents find others complaining of their children; and, suspending their otherwise good judgment, they come to feel it their duty to defend them because so few find any good thing to say about them. The children are never thoroughly known to their parents. Of course, their wills are not brought into subjection to parental authority.

Mr. B. and his wife are never decided and strong in family government, except when in a passion. When their child becomes impudent and violent, they are stirred up and then take the case in hand with irregular, and usually excessive, severity. Passionate correction only maddens. It takes long to wipe out the sense of conscious wrong which one such scene will leave on the mind of a child. It is far better to suspend all correction than to administer it while unduly excited.

In the family of Mr. C., the father uses the rod and the mother kisses. She grieves over his severity; he deprecates and bitterly condemns her ruinous indulgence. Hence, even if the father were judicious without a fault, the mother practically forbids his reaching the conscience and the heart of his child. If they are known to differ radically in their attitudes, it will be a miracle if proper discipline is gained under their joint administration.

Mr. D. has a good theory of family government, insofar as the submission of the child's will to the father's is concerned. He determines to carry this point at all events. No case of real wrong appearing on which to take issue, he gets up a case on very little—if any—valid evidence, and commences the operation of "breaking in." Now, the misfortune here is that he cannot have the conscience of his child on his side: the submission is valueless from a moral point of view. Indeed, it is fortunate if such correction does not accomplish far more evil than good. Poor Mr. D. may have a fine theory, but he needs more common sense in applying it.

Mr. E. and his wife mean well but are just a little "easy." Sometimes they say it shall be so, but they lose sight of the case, and obedience is not secured. The little fellow remembers the first omission and makes a mental record of it. He knows that by watching his opportunity, or by prudent delay, or resistance, submission to authority can be evaded, and he can have his own way. If there comes up an extreme case, and father is very much in earnest, he finds it prudent to give in for the sake of peace and safety; but the principle of universal obedience is destroyed. It is only obedience in hard, rare, and extreme cases, and then on the score of

expediency. The moral effect of real obedience as a principle is never gained.

Now, probably more than half the parents who fit this description would think you slandered them if you were to suggest the idea of government and submission that is lodged in the minds of their children. Do they not carry their point when they are really determined? Perhaps they do; but if all were right, there would be no occasion for that earnest determination every time an inclination is crossed and a point carried. If obedience were settled as a principle, it would come easy, and a look with the eye would suffice to prompt it.

The love of parents should be intelligent. It should set itself thoughtfully to devise and execute the best possible means of promoting the good of loved children. Care should be taken that parental love does not degenerate into a blind impulse to grant the child present indulgence at the cost of future sorrow. God expects a wiser course than this of parents whom He has endowed with intelligence. Yet this is precisely the highway leading to many of the rocks upon which hopes are dashed in the ruin of fondly loved children.

Parents are given love for their children to make them patient under the toils and cares of parenthood, but this love needs to be tempered with discretion and guided by sound wisdom. Let them see to it that their love for their children does not beget a blindness which will not see a fault, nor believe it on the best of testimony. Such an attitude unfits for parental government, or even for the simplest duties of training and nurture.

Returning to the subject of securing true submission to parental authority, we are persuaded that the best time to begin is very early. Before your words can be argued, while your steady eye and firm hand are the only needed interpreters of your will, and the only needed organs of power—that is the best time to begin. Be gentle, but firm and decided. Do not frighten, but cause your will to be known, and, being known, to be obeyed. True, you need discernment. It is unfortunate to push the matter when you are not sure that your meaning is understood. But as soon as your will can be apprehended, and you see that it is, then lose no time in settling the point of authority. It is more easily and more effectively done at this stage of the child's development than at any other. The principle being established, it can be maintained with far less difficulty than if begun later; and all the results are incomparably more satisfactory.

God has provided admirable facilities for this early subjugation of the infant will and for early training in the habit and principle of implicit obedience. Think how long He has made the period of weak and dependent infancy, and how slow the progress toward self-reliance. Animals leap by a few quick steps from weakness to strength, from helplessness to self-reliance; human children mature slowly during many of the most precious, the richest years of life.

Who can doubt that God has a purpose in this plan? Who can deny that this purpose

is to give parents ample time to do the most important business ever done in human life—the molding of the infant and youthful mind into obedience and virtue? This is a great work, and the long years assigned to it are none too many or too slow in their progress when estimated in the light of the eternal results of careful and thorough parental nurture.

We must notice also the remarkable fact that during the earliest development of a child's moral consciousness, parents stand in many vital respects in the place of God, for the infant mind can as yet know no other God. His ideas of a higher Power travel to his father and mother, and rest there. His impressions of a higher, beneficent love which become to him the foundation of all good, go no farther than that. To him the perpetual presence is that of parents only. God as yet has made no other manifestation to his infant mind. Consequently, the development of his sense of obligation to obey and his dawning notions of rightful authority are their responsibility.

In the light of these facts, it will be seen to be of the utmost importance that parents establish in a child's mind as perfect an idea of the true God as is possible in the nature of the case. It is their duty to make sure that no wrong deed or temper on their part is responsible for an unworthy idea of the Father in heaven being established in his thinking.

All the essential points involved in the relation of a child to his parents are involved in a child's relationship to God. It is, therefore, the parents' responsibility to see that disobedience to rightful authority never becomes a principle. Not only should it never be suffered to grow into a habit, but it should never be suffered to pass unrebuked and uncorrected.

Submission to parental authority, if made to rest on its true foundation, provides the best facilities for true conversion to God at the earliest moment after the claims of God can be understood. Where obedience to parents has been established on the basis of its intrinsic rightness, resistance to the perceived claims of God will scarcely be thought of. We believe it to be true that in the majority of such cases the heart is yielded to God readily when His claims are first distinctly seen. The dogged obstinacy, so natural to those who never have given up their will to a higher one, does not assert itself.

Hence the experience of those who labor for the salvation of souls brings out a mass of testimony to show, on the one hand, that well-trained children are usually led to Christ with readiness, as though it were natural for them to love goodness and to yield their will to pure and rightful authority; and on the other, that those whom no terror can persuade, and no manifested love can melt to obedience and contrition are almost always children who have never learned to submit to the authority of their parents.—Moody Press Tract.

Fenelon says: "Temptations are a file which rub off much of the rust of self-confidence."

Victory

By CHRISTMAS CAROL KAUFFMAN

For months the young mother had made preparations for her first-born. Several showers had been given in her honor, and every night she and her husband looked fondly over the dainty baby things.

"We'll be so happy, John. I can hardly wait."

"Yes, dear, we'll be the happiest little family that ever lived."

The day came when she was delivered of her beautiful eight-pound son. He was a perfect child. Her heart almost burst for joy when John whispered in her ear, "It's a boy, Arlene, a fine baby boy."

But the baby died.

What would Arlene say when she heard it? John was afraid to tell her. The doctor must do it.

But the doctor wanted John to be with him if he had to be the one to tell her.

They entered the room together, the doctor and the brokenhearted father. A nurse stood at the foot of the bed, another at the door.

John tried desperately to control his emotions for Arlene's sake. He cleared his throat, crossed the room and took her hand in his strong one. Tears blinded his eyes before the doctor spoke. What would she say? How would she take this? He held his breath.

"Mrs. Blinker," began the doctor gently, "a baby is a miracle. Every time I deliver one I am convinced again that it is a miracle. But they are also unpredictable little things. A baby may seem to be ever so perfect, and yet go just like that." The doctor snapped his finger.

"What?" gasped Arlene. "What do you mean, Doctor Dow?"

"I mean," he said quietly, "that your baby has passed away unexpectedly."

"When? Why—Why—" she sat up, "he was just in here with me at—at three o'clock."

"It happened very unexpectedly, I said, Mrs. Blinker. I cannot tell you why just now. Perhaps I can later. Such things happen sometimes in spite of all we can do."

John expected Arlene to break into sobs. He wanted Doctor Dow to linger because he thought Arlene might get hysterical. He wanted to be prepared. The nurse stood ready to take the doctor's orders.

Two silent tears ran down Arlene's pale cheeks. She pressed John's hand against her lips, and planted a warm kiss on it. She drew two long breaths, and looking up into his sad face, said with a sweet smile and a note of triumph in her voice, "Isn't it nice we could—could give our best, our most loved—our first-born—back to God? Don't cry, John; God needed him worse than we do."

Hannibal, Mo.

MISSIONS

Nonresistance and the Gospel

By JOHN C. WENGER

One of a series of papers prepared for consideration of the Study Conference on Nonresistance, sponsored by the Peace Section of the Mennonite Central Committee, and held at Winona Lake, Ind., November 9-12, 1950.

I. Centrality of Redemption

The basic note of the New Testament is redemption. The Christians of Ephesus are spoken of as having formerly been spiritually dead, "fulfilling the wills (Greek) of the flesh and of the mind," "by nature the children of wrath." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . ." See Eph. 2:1-7. It is the story of this spiritual resurrection by God, this proclamation of the message of salvation through a divine Saviour, which is called the Gospel. It is **good news** for sinners that eternal life is available as a free gift to all who will accept Jesus Christ as Saviour and Lord. "Christ Jesus came into the world to save sinners" (I Tim. 1:15). But the term "Gospel" is not reserved exclusively for the proclamation of the cross of Christ; even a proper understanding of the function of God's holy law is "according to the glorious gospel of the blessed God, which was committed to my trust." I Tim. 1:8-11.

II. Some Presuppositions

The basic presuppositions of the doctrine of absolute love are four: (1) that God Himself is by nature a Being of love; (2) that Christian love means seeking the welfare and happiness of its object, even to the point of sacrifice; (3) that when a human being becomes a believing disciple of Jesus, God's Spirit floods his heart with Christian love; and (4) that only love is consonant with the function of Christians in the world. Let us look briefly at each of these in turn.

III. New Testament Teachings

1. That God is a personal Being who loves the human race to an incomprehensible degree is clear from the redemptive activity of God, as well as from express declarations of His Word. The measure of God's love was the giving of Jesus on the cross of Calvary. John 3:16; Rom. 8:32; I John 4:7-10.

2. Christian love is not a matter of emotion, or sentiment, or romantic feeling, or of mere lip profession. Christians are to manifest their concern for the welfare of their fellow men by doing works of kindness and helpfulness, even to the point of self-sacrifice. Such an attitude of pure beneficence is not

a thing of words; it is rather "in deed and in truth." I John 3:16-18.

3. When a man becomes a Christian God implants in his heart a feeling of love for all the brethren in the Lord. Indeed, Christian love is a test of the new birth. I John 3:10. Love for the brethren is an evidence of having entered into eternal life. I John 3:14. It is the work of God's Spirit to fill the hearts of Christians with true love. Rom. 5:5.

4. It is the function of Christians to shine as lights in the world. Phil. 2:15; Matt. 5:14. The saints of Christ are to resemble God in the absolute love which they manifest to all men, friend and foe alike; only thus can they truly be the children of God. Matt. 5:43-48; I John 3:15.

IV. The Kingdom of Peace

The Gospel which Jesus proclaimed was not that of an individual believer sustaining

LORD, GRANT US PEACE

By David E. Plank

Lord, grant us peace
For hordes of men are fighting;
'Mid bursting bomb,
Yet on they come.
No wrongs these men are righting.
There is no peace.

Lord, grant us peace,
For peace is what we cherish;
Yet men will kill
Their "foe" at will.
Oh, why should men thus perish!
This is not peace.

Lord, grant us peace,
For peace our hearts are yearning.
The peace of love
Sent from above
This peace men must be learning.
Then will be peace.

Lord, grant us peace
That passeth understanding.
We love men so—
Both friend and foe—
With Christ our hearts commanding.
Yes, this is peace.

Detroit, Mich.

only a vertical relation to God. What Jesus proclaimed was the **Gospel of the kingdom**. Matt. 4:23. In this discussion it is assumed that this kingdom was the spiritual realm predicted as the Messianic kingdom in Old Testament prophecy, and referred to in the New Testament epistles as already established. This is not an external kingdom of eating and drinking, but of Holy Spirit blessings in the minds and souls of believers. Rom. 14:17. Jesus is a King in the New Testament era in the same spiritual sense as God was in the Old Testament era. Psalms 24:7-10. The extension of the church into non-Jewish society was the fulfillment of the prophecy that the Messiah should reign over the Gentiles. Rom. 15:9, 12. The casting out of demons by Jesus indicated the presence of the kingdom. Luke 11:20. Jesus stated that He did have a kingdom but one that was non-worldly in character. John 18:36. The prophecy of the Messiah sitting on David's throne was fulfilled in the resurrection of Jesus. Acts 2:29-36. All Christians hold membership in Christ's kingdom. Col. 1:13. Recognition of the sovereignty of Jesus is an evidence of Holy Spirit indwelling. I Cor. 12:3. The kingdom of the Messiah is one of peace; instruments of death are converted into agricultural tools and war is unknown in this kingdom. Isa. 2:4; Micah 4:3. Jesus Himself is the Prince of Peace. Isa. 9:6. He Himself set a perfect example of redemptive love. Luke 19:10; John 3:17; John 12:47. When He was abused He showed a spirit of forgiveness and victorious love which the saints are exhorted to follow. I Pet. 2:21-23. Christ's servants do not fight because the kingdom in which they hold membership is nonworldly in origin and character. John 18:36. The weapons of the Christian, though powerful against wickedness, are not fitted for carnal warfare. II Cor. 10:3, 4. The Christian shall offer no resistance to the evildoer. Matt. 5:38, 39; Luke 6:29. He shall rather "overcome" him by love and positive good deeds. Rom. 12:17-21.

V. Importance of the Doctrine

The New Testament abounds with exhortations to exhibit absolute love to all men. The exhibition of such a spirit is not a mere peripheral detail of ethics, but is central and basic to a regenerated attitude, and to a proper understanding of the Christian's evangelistic function in society. Only thus is it possible properly to represent the spirit of Jesus to the unsaved. Only thus can one's heart be pleasing to the Lord. Only thus can one with patience fight the good fight of faith. The spirit of nonresistance is just as truly a required fundamental of the faith as the Deity of Christ: for nonresistance is simply a test of that absolute love which is required of every child of God.

Goshen, Ind.

Promises to God should be as binding as those you make at a bank.—Anon.

"There is nothing so strong or safe in an emergency of life as the simple truth."

Gardener Guido

BY EDWIN RAYMOND ANDERSON

Not too far from where I live, there is the tilled land of a wealthy estate, with the green of the grass, the stature of the trees, and all of the other things corresponding with good landscaping. It was kept and trimmed by an old Italian gardener named, "Guido." He was a "happy-go-lucky" sort of chap. Whenever things would seem to get hard, or whenever a problem would come up that appeared as if it might cause trouble, Guido would shrug his shoulders, smile, and say, "La vita comincia domani."

I heard Guido use that expression many times. One day, while taking a walk, I passed the estate, and there leaning against a fence post, with letter in hand, was Guido, reading to himself, with his features alternating between concern and disinterest. He spied me and waved a cheery hand. I asked about the letter.

"It come from Italy, from home town," he explained, then hesitated.

I leaned across. "Not bad news I hope? I couldn't help watching you while you were reading it."

He looked up, then shrugged his shoulders. "In this world—bad news, good news—all come to same. No can change, no can help." And then that expression again, "La vita comincia domani!"

Well! I was determined to find out, and so I asked him what he meant by that. Guido was smiling broadly now, for I was on his "home ground."

"La vita comincia domani"? It is old, what you call old proverb, back in Italy. It just mean, 'Life begins tomorrow.' Just like I say all time—just mean that life got lots of ways of taking care of lots of things all by itself."

I looked at Guido, and shook my head slowly. But he must have sensed that I was about to "preach sermon" to him, so he murmured something and turned away. I was left to my own thoughts.

And I thought of how sorry I felt for Guido. And for all of the "Guidos" in this world, who seem to hang everything for life, on that word "tomorrow." I should like to tell all these "Guidos," that that word "tomorrow" is the favorite word in the devil's dictionary when it comes to the serious business of the soul and eternity, and personal relationship with the Lord Jesus Christ. I should like to sit down with all these "spiritual Italians," and just tell them that that word "tomorrow" is never used ONCE by God in His Holy Book when it comes to speak about being saved, about being born again. What is it that God says? Ah, yes! "Behold, NOW is the accepted time: behold, NOW is the day of salvation" (II Cor. 6:2), and also, "Come NOW, and let us reason together, saith the Lord" (Isa. 1:18).

Poor Guido! He had "no time" for his soul. "La vita comincia domani," for today he had to plant some shrubs for Mr. Warren, trim the grass and some other things. I can see Guido shrug, "Life got ways of taking

care of lots of things all by itself." And there goes the old gardener, "happy-go-lucky," murmuring to himself, protecting himself, as he thinks, with his old Italian proverb. Yes, there he goes, right out of life, into the Christless eternity of "blackness of darkness for ever" (Jude v. 13).

I should like to tell all the "Guidos" of this poor, sin-stricken world, that there is a real and full life, and that it begins the moment they turn themselves over to the Calvary care of the Lord Jesus Christ. John 5:24; II Cor. 5:17. "Tomorrow" will always be that dreary distance of the devil's domain, with its deceit and delusion and decay. But "today" can be fresh and living and precious, with the Lord Jesus Christ taking care of everything for life and for eternity. I know, for I have accepted Him as my Saviour.

The Parable of the Sower

BY EDWARD MITCHELL

Behold, a sower went forth to sow. Matt. 13:3.

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. —Ps. 126:5, 6.

In the Parable of the Sower Christ teaches the same principles as are seen in His own mission to the world; "that we might become acquainted with His divine character and life, Christ took our nature and dwelt among us: Divinity was revealed in humanity; the invisible glory in the visible human form. God was made manifest in the likeness of man. So it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were familiar" (White).

In this parable of sowing and reaping are certain known facts to be considered. We must be acquainted with the soil, so as to know how to sow the seed, also how to cultivate the seed when sown, and when to reap.

Many farmers practice rotation of crops—wheat one year, corn the next, etc. The parable speaks of four different kinds of soil—wayside, stony ground, thorns and thistles, and good ground. I have seen fields with all four kinds, and we meet with all four kinds in Christian work, especially in missions. In my work in missions, I have seen some apparently hopeless (wayside hearers) cases gloriously saved. I remember one case: a man came into a mission so drunk, he simply slumped into a rear seat; but something in the message touched his heart and he crawled on his hands and knees to the altar and gave himself to God, and got up on his feet a sober man. That was twenty years ago, and he is still sober and serving God.

This final note, dear reader. I passed by the Warren place only yesterday. But no Guido. There was another fellow tending the grass and the trees and the shrubs. He was friendly enough, but he took off his hat respectfully, looking at the ground.

"Guido, he go. He get sick, some kind trouble inside." He looked up. "You know how it go with old men. No can take too much. He go now. Yesterday they bury him over at Hawthorne."

Well, dear reader? "Guido, he go." But where? I dread to think, if he went to the end of his days, riding on, "La vita comincia domani." But at least, I can pen this as a warning from my heart to all the other "Guidos," who are pushing their precious souls into that never-never land of "tomorrow." They really ought to push themselves the other way, right to the cross of Calvary, here and now, and cry the prayer of the penitent, "God be merciful to me a sinner" (Luke 18:13)!

Waterbury, Conn.

The wayside, stony ground, and thorny ground hearers need not remain such. God is able to make the wrath of men praise Him. Ps. 76:10.

In sowing seed there are four facts we should always keep in mind.

1. We reap **when** we sow. If we do not sow then we do not reap. Psalm 126:5, 6 says that, "They that sow in tears shall reap in [singing] (marg.)."

2. We reap **what** we sow. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

3. We reap **as** we sow. If we sow sparingly we will reap sparingly. If we sow bountifully we will reap bountifully. II Cor. 9:6. Use the seed and plenty of it. If we reap good crops we must be on the job morning, noon, and night. We cannot expect to work on an eight-hour-a-day schedule.

4. We can expect to reap more than we sow.

"Religious News Service" tells of a Perry Hayden, a Quaker miller of Tecumseh, Michigan, who in 1940 planted three hundred and sixty kernels of wheat to begin a six-year project, illustrating the Bible teaching on tithing. That year he harvested an eight-foot-long wheat patch: he gave ten per cent as a tithe to the church and replanted the rest. Each year he has done the same. Now at the end of Hayden's experiment with his "dynamic wheat" a 66,560 bushel wheat crop has been harvested from 2666 acres of land. This project was based upon three Scriptures—John 12:24; Leviticus 25:3; Malachi 3:10. The seed fell into good ground and surely brought forth bountifully. "We are happy when we realize three and four per cent on our investments; but when we follow Bible teachings we will reap accordingly—an hundred- (Continued on page 91)

BIBLE STUDY

Christian Doctrine

XC. Resurrection—Continued

BY THE BIBLE STUDY EDITOR

It is necessary for us to keep in mind the fact that the doctrine of the resurrection from the dead was not one which began in the New Testament times, nor was it known only after the preaching of Jesus. If there were those who spoke of it and believed in it, as was the case with the Pharisees, and was witnessed to by Martha and Mary, there must have been some teaching concerning it in the Scriptures, which were the source of instruction concerning the things of God to all of the people of Israel. But even some in those early times wrested the Scriptures, as is stated by Peter. What was the source of their belief in the resurrection? We have noted several sources, and would further note the testimony of prophecy.

Isaiah's Testimony

It is stated in numerous commentaries concerning the resurrection, that the idea of a bodily resurrection is not very clear in the Old Testament, and also, that the development of the doctrine of the resurrection in the Old Testament was of a very late date. The claims are made that the doctrine of the resurrection was believed in by the heathen nations around Israel, and was therefore rejected by Israel. However, the fact that prophets believed in it must be accounted for. And it is a fact that prophets spoke as they were moved by the Holy Spirit, even though they did not always understand fully the significance of the things which they uttered. I Pet. 1:10-12.

The Prophet Isaiah did not discuss, nor fully explain all of his messages. But there is some orderly connection in his various prophecies. His first messages were those of rebuke to the people of Israel for their sins. He saw in a vision in the days of Uzziah, that the Lord would depart from His Temple and the people. In the days of Ahaz, the grandson of Uzziah, he told of dangers arising against the kingdom, and Ahaz was told to ask for a sign as to the truth of these things. The sign was a strange one, and one would wonder why the prophecy of the virgin birth of Christ was placed in such environment. Yet the prophet said it, and we believe in that proclamation in spite of its inharmonious setting. Isa. 7:10-16. In the midst of warnings of coming judgment, such as are mentioned in the section of the prophecy (Isa.

9-24) in which the burden, or judgment of God is said to rest upon the nations, the prophet tells of the Son of promise. "Unto us a child is born, unto us a son is given." Isa. 9:6-7. It is certainly a message of hope, but it seems to be out of harmony with its environment. We do not cast aside special messages of the prophets interspersed in the total message. The same may be said of any teaching which is substantiated by other Scriptures, especially by those of the New Testament.

Judgment Chapters

Following the series of "Burden" chapters in Isaiah, there are several chapters which declare the judgment of God especially upon the people of Israel, in which they are described as spoiled and wasted, but ultimately restored by the blessing of the Lord. See chapters 24-27. In chapter 24 the land is described as empty and wasted, and left desolate. Vv. 1, 12. Then the prophet declares a return of God's bounty, and the people sing for the majesty of the Lord. V. 24. There will be a time when the prisoners will be shut up, but after many days they shall be visited and the glory of the Lord of Hosts shall make the sun and moon ashamed. Vv. 22, 23.

Restoration and Deliverance

Likewise the twenty-fifth and twenty-sixth chapters contain references to the judgments of the Lord and then a return of His favor. See chapter 25 and compare verses 2 and 6; also verses 9 with verses 10-12. But the passage in Isa. 26:19 is of special significance in connection with the prophet's message which contains one of the unusual utterances. It is climactic in the nature of prophetic messages. The glorious expectation of the people of Judah breaks forth in a marvelous song of praise worthy of David. The message exceeds that of others in its anticipation of the great power and blessing of the Lord. Vv. 1-9. Then the prophet falls back to meditation upon the righteousness of God's judgment and the fruitless efforts of men. "Other lords . . . are dead, . . . they are deceased, they shall not rise," etc. Vv. 12, 13-15. Nations have striven to bring forth righteousness and life, but they have attained to naught. Vv. 15-18. In the next expression the

prophet exceeds himself, to lay hold on the very power of life, to speak in the language of the Lord Himself. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of the herbs, and the earth shall cast out the dead" (v. 18). This is a prophetic utterance which exceeds the usual one of personal or national interest. Even as the prophet went beyond present and national visions to tell of the virgin's Son and to tell of the Child and Son to be given by the Lord, so here also the hope of the people is pointed to the power of a great deliverance, even from the grave, of those who have died in the hope of the Lord. The passage could apply to the restoration of a nation disrupted from its homeland and then returned again to national life. But the greatness of the Lord is magnified in that He has power also to save His people from the power of death and established them in His everlasting kingdom. The final chapter of Israel's hope is that of Isa. 27, as seen in verse 13. This declaration has respect for the return of the captives from Assyria and Egypt.

A common interpretation of the prophecies of Isaiah is, that he foretells the blessings of Christ and the Gospel, and that he proclaims the hope of the church. An example of such a prophecy is found in Isa. 35. Evidently the prophet saw more than the return of Israel, and material blessings for the people; and in the same spirit the prophet proclaimed even the blessing of the hope of resurrection, which is one of the chief objects of the Christian's hope, through the virgin's child, and the Son, who would come as our Saviour.

Ezekiel

Ezekiel's vision of the valley of bones (Ezek. 37) is not a prophecy describing the resurrection. It is definitely a vision concerning the return of the people of Israel from among the nations of the world. There are some elements of the resurrection in the vision. Bones are dead things, and when dead things are made alive it is a resurrection. Seeds which lie dormant in the ground and come forth in the spring in the form of a new plant, are not resurrected. The life which is in the seed has survived; it was not dead. When Ezekiel saw the bones come together, "bone to his bone" (v. 7) he saw what is typical of the resurrection, when each body shall be perfect in itself. But the sinews and the skin upon those bones made of them a material body, and not the spiritual one of the resurrection. The breath that came into those bodies was that which came from the four winds, and not that which came from the Spirit which shall quicken the dead at the time of resurrection. The bones of Ezekiel's vision were a type of the resurrection only in part, but it was a revelation of the power of God who is able to bring life from the dead.

Daniel

Daniel was a prince—one among a number of princes who were taken from the land of Judah and presented before the king of Babylon to be trained as servants for the work of the kingdom. Daniel was not the son of a prophet, nor was he educated to be a prophet. He asked from God the nature of the dream and the meaning of the dream of the king, in order that his life and the lives of his friends might be saved, as well as the lives of the Chaldean wise men. Dan. 2:18. God gave to Daniel the understanding of visions and dreams, at the request of Daniel and his friends. Dan. 2:17, 18, 23.

In the course of his experience in the service of the kings of Babylon, Media, and Persia, Daniel had occasion to tell matters which concerned the interests of these kingdoms. Then it was the pleasure of the Lord to reveal to his servant matters which had to do with the affairs of God's people. The closing chapters of the Book of Daniel had to do entirely with future events in the history of Israel, although the kingdoms that ruled over Israel were involved in these events. It is certain that the beast kingdoms were not Israel. But Israel was under the power of these beast kingdoms. For the history of the Children of Israel continued as a bondage people until their return to their own land under Cyrus, the Persian king. Even then they were in subjection to the foreign nations and victims of their treachery and persecutions, as is evidenced by the story of the king who defiled their temple. But, when the story of the nations was finished, the Lord gave to Daniel a revelation of events with which his own people had to do. It was in this manner that the first series of beast kingdoms ended—when the "Ancient of days did sit" and "one like the Son of man came with the clouds of heaven." Dan. 7:9-14. The Ancient of days and the Son of man came as the defense and triumph of Israel over the kings of the earth. This vision of Daniel went far beyond any experience that Israel has had in the past or present age. God gave Daniel a vision of things to come.

In the closing chapters of Daniel he records what was revealed as it was told to him by one of God's messengers. Dan. 10-12. Again Israel was oppressed and their place of worship was defiled. This distressing message caused Daniel to inquire as to the time of the events. The date was not revealed to Daniel, but it was to be a time of deliverance for Israel. Dan. 12:1. It was at this point that the messenger of God told of the resurrection. This was not a time of resuscitation for the nation, but a resurrection of men from the dead. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). This passage of Scripture sounds very much like one from the Gospels, or the Epistles. Yet it was spoken five hundred years before the coming of Christ. The setting of God's throne in judgment and the coming of the Son of man to have dominion and a kingdom which shall not pass away have not yet been evidenced. Yet they were a part of the revelation of the

prophet. In a similar manner the prophecy of Daniel concerning the resurrection was far beyond his time and that of Israel as a kingdom. And to Daniel was also revealed the fact that the time of these things concerning which he made an earnest inquiry (12:8) was to be sealed unto the end time. Even Daniel would be among those who should "rest" and then "stand" in his "lot" at the end of the days. Dan. 12:13. In this last chapter there are two intimations of a resurrection of the dead. The first is that there will be a resurrection of both the just and the unjust, when the dead shall be judged (12:2), and the second is that Daniel also shall rest, and stand in his place at "the end of the days."

There is a record of resurrection by the prophet Elisha. II Kings 4:35-37. But this bringing back to life the son of the Shunammite is not the resurrection of the dead to which the believers in Christ shall attain. The child was restored to his natural life, even as the little daughter of Jairus, the widow's son at Nain, and Lazarus at Bethany.

And, again, we have no account in the Biblical records of there having been at any time a resurrection from the dead of those who would have fulfilled the prophecy of Daniel, or of Isaiah. The only resurrection prophecy which was specifically made in the Old Testament, and is now fulfilled, was that of Christ Himself according to Acts 2. David made the prophecy and Peter declared it to have been fulfilled. The time of the resurrection spoken of by Isaiah and Daniel will be at a future date, which the Lord did not reveal to the prophet.

Jonah

Jonah did not have a resurrection, for his life was suspended for the period of his being in the great fish. His consciousness seemed to remain with him, for he records his feelings and his prayers while in his **strange environment**. The time element in his experience was transferred to Jesus. Jonah 1:17. Jesus said that He would be in the heart of the earth, even as Jonah was in the whale's belly. See Matt. 12:40; 16:4; Luke 11:29-32. The great difference between Jonah and Jesus is, that Jonah was not dead while in the fish, but Jesus was dead, His blood having been shed, and His **body wrapped closely and embalmed** in one hundred pounds of spices, for three days. The great fish spewed out Jonah; but Jesus was quickened by the Spirit of God and came forth, out of the grave and graveclothes, a glorified being. Jonah was a faithful but disappointed missionary to the Ninevites after his sojourn of three days and nights in his strange abode. Jonah's life was suspended for three days and nights, as a symbol of Christ's death; Jesus' life was renewed by the quickening of His body from the dead.

The Scriptures, the Prophets, and Jesus

After His resurrection from the dead, Jesus was revealed to His disciples on numerous occasions. He showed them His side, His hands, and His feet, in order to convince them that it was He, and that He had risen from the dead. This means of identification

was not the only one which He used. Peter referred to the revelation of the glory of Christ and the voice which was heard in the holy mountain, but said, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:19).

On two occasions after His resurrection Jesus took occasion to refer His followers to the Scriptures concerning Himself. The first occasion was when He communed with certain brethren on their way to Emmaus. They related to Him the strange events of the day. "Then said he unto them, O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:25-27). And later, on the same evening, He met a group of disciples, and said, "These are the words which I spake unto you, while I was yet with you, that all these things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures" (Luke 24:44, 45).

The resurrection of Christ from the dead was as much a matter of importance as His incarnation and crucifixion. They were all included in the Old Testament witness concerning Him. Isa. 53 is so often quoted concerning His death and the atonement accomplished for the believer. The same chapter also tells of His resurrection from the dead, and is one of the most specific and significant of the resurrection testimonies. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquity" (Isa. 53:10, 11).

The great purpose of Christ in bearing the sins, and fulfilling the judgment of God for sin, was that He might reconcile the sinful world unto Himself and unto God. The result of His death was the reconciliation of men to God. It was after His soul was made an offering for sin that He saw the seed of that reconciliation. He saw it, after His resurrection. Here is implied the living again of Christ after His death. "He shall see the travail of his soul and shall be satisfied" (v. 11). Compare Gal. 4:19. The travail of His soul was His death. We are not born by the suffering of Christ, but by His death. Jesus lived again after the death which brought forth the sons of God, the great family of redeemed ones in whom His soul was satisfied. Indeed it was a tremendous conquest, such as no one else had ever accomplished. He could divide the spoil with the strong.

"He hath poured out his soul unto death: and he was numbered with the transgressors;

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EDUCATIONAL

The Mental Health of College Students

By J. MARK STAUFFER

While this paper was prepared for and used in school work at George Peabody College and Eastern Mennonite College, it is full of general principles which apply to all walks of life. Bro. Stauffer is a member of the faculty of Eastern Mennonite College.

Introduction

Why do young people become unhappy? Why do they worry? Why do they fail? What causes nervous collapse? Why do seemingly normal students become mental patients? These are only suggestive of the many questions which can be asked as one looks at our world today.

America is fast becoming a land of colleges; study abroad is not as essential as it once appeared to the aspiring American scholar. Now, within our friendly, protected shore lines, we may find all types of collegiate institutions. The trend, among American youth, is increasingly away from the farm and to the college. What does this mean? The farm and farm life have proved kind to the mind of man; the colleges seem to try his soul as well as his mind. Just what are the possibilities of an experience in college?

The pursuit of a college education may be one of the most satisfying, integrating, and potentially dynamic experiences that a youth could enjoy, or it may become a meaningless, frustrating episode in the most aspiring phase of his life. If this is true, the decision to enter college is laden with considerable gravity. The outcome of his study in college will be dependent on his reaction to what he meets in the given institution; this reaction will throw its picture on the delicate screen of his mind and determine his mental well-being. We may now inquire, what is mental health?

I. What Is Mental Health?

Mental health may very simply be defined as a "healthy state of mind." The mind controls the whole body, and when the mind is healthy, there is a normal, coherent, unified response to the demands of living. A state of mental health is required if the student is to be adequate to the demands of college life.

In the past, we have been guilty of classifying men as either sane or insane. This was an ignorant distinction. Along with this was the "hush, hush," regarding cases of mental illness. It was frustrating to think about; the misconceptions and fear of it were, in themselves, a threat to normality.

Today, we have learned that there are various degrees of mental health, that mental illness need not be more serious than physical illness, and that the colleges may do much to

promote mental health among their students. Speaking of the purpose of mental health in college, I quote, "Mental hygiene takes over the emotional problems so largely neglected by conventional college courses and endeavors to help the student develop wholeness in his own inner reactions."¹

Suffice it to say, that mental health in college attempts to care for the part of the body which most easily develops tension and infection as a result of the strain and stress of college life.

II. Who Are College Students?

We used to say that college students are young people; this is not necessarily true. Today, because of the increasing scholastic and degree standards among high school and college institutions, teachers of all ages are treading campus walks in pursuit of further training. It is true, however, that the greatest percentage of college students is young people. Many of these are right out of high school.

1. Why Do They Go to College?

The answers to this question are various. Young people frequently enter college because it is the popular thing to do, or because they don't know what else to do. Others have some definite, serviceable purpose which motivates them.

A survey of 250 freshmen in San Francisco State College reveals the following: 100 entered college to earn teaching credentials; 74 to prepare for specialized fields; 46 to secure cultural improvement through education; and 36 to meet the requirement for senior college and graduate work.²

One student stated: "I believe teachers are paid quite well, are sure of a pension, long vacations, permanent employment, and an honorable position in the community."³ Another student wrote: "I am in college to grow out of my childish high school ways. . . ."⁴

The reasons for which students attend college are significant for this discussion on this score—their reasons have a basic effect upon mental health at times. Frequently the most serious student in college is likely to develop mental tension from overwork.

2. The New World.

When the college freshman crosses the threshold and enters upon his first experiences in college, he is, rather realistically, en-

tering a new world. In many cases, his high school days were "playboy" days from a scholastic viewpoint. Now he is going to face life more seriously and with more purpose.

Academically, he may have electives to choose, preparatory and placement examinations to take, accustom himself to extensive reading, term papers, the lecture method and note taking. His study habits and his ability to concentrate may be underdeveloped. In consideration of all this required adjustment, I think that we are, frequently, too quick to judge the incoming freshman. Young speaks of the intelligence test thus: "Although intelligence tests provide one of the most accurate indicators of those who are likely to succeed in college, a high score offers no full assurance of scholastic success."⁵

Socially, the new student has a big order. He is thrown into a large, unfamiliar collegiate environment where he may feel insignificant and somewhat lost.

Physically, he is hardly equipped to take it. Fry states: "The experience of coming to college taxes the resources of most people, for the college period usually coincides with the climax of adolescent changes in their physical, impulsive, emotional, and intellectual lives."⁶

From a personal standpoint, the student has the family tie to reckon with. Fortunately, or unfortunately, the new student is not likely to be able to attend college from his home. "Often the student finds himself for the first time cut off by distance and situation from home and parental attention."⁷ He must begin to do for himself what, in many cases, his parents did for him; he must plan his daily schedule, spend money wisely and make a lot of new decisions.

To conclude, the college freshman is surely in a new world and the college will do well to carefully guide his initial venture.

III. Mental Tension in College.

As the college student takes up his program, he becomes increasingly aware of the seriousness of his work. His reaction to the new world may tax his whole person. He may be carrying a heavy load; his courses may, for the immediate present, be too difficult. "Probably the most widespread offense against the brain is that of muscular overwork. . . . For your [his] brain's sake, let us try to see that our [his] load is proportioned to our [his] power."⁸

It seems as though we need to know just what the college student faces to properly aid him in his adjustment. We may expect that the many new experiences that he is facing are going to have a most certain reaction upon his youthful mind. On the matter of self-finance, Young states: "Aside from the economic hardship and severe physical strain often associated with earning one's way through college, there are many effects upon the student's attitudes, traits, and values."⁹ Here, is suggested just one of the pertinent problems of the college student. His necessity and desire to finance himself in college is one of the situations that may be a source of mental tension.

Not infrequently do young students feel a sense of inadequacy. This may be a result of

his "being on his own" for the first time. It may also be a reaction to the academic competition which he feels. "The personal inadequacies are of two kinds—those that arise from unpreparedness for college work and those that are inherent in an individual's personality."¹⁰ Where these feelings of inadequacy exist, there must be an attempt to construct and encourage his zeal.

Some reference has been made to the physical development of college students. These youth, in the latter teens and early twenties, have faced and are facing new physical changes which are, in themselves, entirely normal yet which can easily cause mental frustration. The awareness of sexual growth and feeling is possibly the most common of these physical changes. Fry says, "The striking fact about the experience of college students who have sex difficulties is that they were not prepared for the physical and emotional changes confronting them."¹¹

Some of the initial sexual developments have naturally had their genesis while the student was in high school, but these continue and lead on to new ones. In college, except in the cases of the various types of personal abuse which are quite serious, the problems arising from sex deal more directly with courtship and marriage. In this brief paper, it is not possible or desirable to attempt an adequate discussion of these important issues. Let us list, at this time, a few of the symptoms of mental tension.

1. Symptoms.

Cole, speaking of a series of investigations which were conducted in various colleges, makes this informative statement: "The chief symptoms reported by all investigators are—in order of their frequency—discouragement, anxiety, somatic conditions of emotional origins, depression, dislike of college life or dissatisfaction with it, failing or nearly failing classwork, phobias of various kinds, social isolation, feelings of inferiority, homesickness, lack of purpose, excitement, dislike of or worry about one's family."¹²

This is an interesting listing and one that has considerable significance. One, or more, of these symptoms is likely to be found in the college experience of all students. The symptom itself may not be immediately dangerous, but, if it persists, it may bring on other symptoms and a resultant mental tension.

2. Types.

The particular nature and type of mental tension or illness is rather illusive, at times. Yet, through long years and by careful research, we have been able to establish certain behaviors as typical of a given form of abnormality. Cole lists eight different types. She specifies that the first five types can be cared for by the teacher; the last three mentioned require the service of a trained psychiatrist. Note the eight deviations from strictly normal personalities:

(1) The easily excited, effervescent, under-inhibited student.

(2) The student who also offends by too much volunteering, the exhibitionist.

(3) The general nuisance, the excessively nervous student.

(4) The rebellious and antagonistic student.

(5) The shy, immature, self-effacing youngster.

(6) The extremely moody student.

(7) The repressed, overinhibited, introverted personality.

(8) The suspicious student with ideas of persecution.¹³

3. Related Problems.

Any situation, problem, or experience in college may affect mental health if it tends to be frustrating and is allowed to remain on the mind of the student. Even perfectly normal, everyday affairs may weigh upon the mind, depending on the individual and on his responses to life. Here are a series of problem areas commonly reported by students:

(1) Classwork difficulties—methods of instruction, administrative features and characteristics of teachers.

(2) Social adjustment difficulties—being away from home, newness and strangeness of campus life, change from high school to college, ignorance of how to make social contacts, too much freedom, social isolation, inability to handle money, too much outside work, difficulties of adjustment to members of the opposite sex, and friction with parents.

(3) Personal inadequacy difficulties—physical, intellectual, and emotional difficulties.¹⁴

4. Recommendations.

It would be a grave mistake to leave this discussion without some positive, encouraging suggestions for the preservation and maintenance of mental health. If students know the causes of mental tension they ought also to know something of the recommended preventives. Fortunately, there are rather well-established codes which students may follow with the most gratifying results. After all, everyone wants to be normal; they want to stay normal. How can this be done? With considerable enthusiasm, I present a ten-point program entitled, "Hints on Mental Health" by McCarthy.

(1) Make your own happiness.

(2) Live one day at a time.

(3) Steer clear of worrying.

(4) Work: a preservative of health.

(5) Grow up emotionally.

(6) Cultivate decisive thinking.

(7) Make haste slowly.

(8) The saving gift of humor.

(9) Avoid self-condolence.

(10) Face facts squarely.¹⁵

Each of these ideas would be worthy of discussion, but I must hasten on to further recommendations relative to the preservation of the mental health of college students.

IV. What Can Be Done?

It was an ancient Greek physicist who declared, "Give me a place to stand and a lever long enough, and I will move the earth." Then, too, there is that splendid Chinese proverb which says, "It is better to light a candle than to curse the darkness." I like the eager, optimistic spirit in these lines; they embody the spirit of noble manhood so typical of Christian youth. In consideration of

the question, "What Can Be Done," let us think of a few positive factors:

1. The Home.

I should like to submit that the home may be one of the greatest factors in the mental health of college students. It is very unlikely that a student who has grown up in an ideal home situation will suffer mental tension while in college. The home frequently fails in being either too protective and strict, or in being too loose and unaffectionate. Either type of home pattern is a serious injustice to children. If the parents in the home will care for the fourfold need of their children while at home, the child has received something infinitely more valuable than a large material inheritance. Students, who have developed the proper attitudes, traits, and skills as members of the family and who love and know that they are loved, will hardly be problems to their teacher or the psychiatrist.

2. The College.

The college takes on a tremendous responsibility when it opens its doors and welcomes the youth of today. There are a number of things that the college must keep in mind if it is to be a blessing to its students.

First, it will need to compensate, as best it can, for the failures of the home. Many homes in America today have lost most of the basic home virtues; this breakdown has been most devastating to our religious and national life.

Second, the college, to a large extent, assumes the parental responsibilities for its students. Parents are inclined to hold the college responsible for any ill effects of college life upon their child. Poor teaching, overwork, unfair discipline, loose standards and discriminations of various kinds, often produce reactions from the home.

What then, can the college do to most effectively care for its students, especially as it concerns mental health?

First, all college teachers should know something of mental health. Cole calls attention to this by stating that teachers have an ideal opportunity to observe the students in their classes. Maladjustment frequently comes to a head in the classroom. She states further that the method of instruction may produce emotional difficulties.¹⁶

Second, the college must provide some type of personnel or counseling service. There has been a great increase in this type of service which the college owes its students, but we still have an inadequate program. Some member or members of the staff may be trained to do this essential work. Sometimes it is left for the dean of men or dean of women to do. This is not as it should be, since their work may frequently involve disciplinary measures.

There should be abundant provision for interviewing and personal conferences. Groves and Blanchard state, "The most important part of mental hygiene work in the college centers about the personal conferences with students."¹⁷

Third, the college needs to include in its curriculum a course in mental health which all students could take. Students want it and they most surely deserve it. It would be

fine if this would be especially available to incoming freshmen. A course in mental health might well include the following contents:

- (1) Emancipation from home.
- (2) New freedom and independence of college life.
- (3) Social adjustments.
- (4) Criteria of adulthood.
- (5) Emotional strain and its results.
- (6) Typical worries and conflicts in college.
- (7) Types of human reaction to emotional situations.
- (8) Sex attraction—what is healthy and what is not.¹⁸

3. Good Health.

Exceeded only by the blessing of spiritual well-being, good health is doubtless the most desirable asset in life.

In the December, 1949, Reader's Digest, there appeared a most illuminating article, "Your Mind Can Keep You Well," by Doctor John A. Schindler. He declared that fifty per cent of the people in America who are going to doctors are victims of one disease, called psychosomatic illness. It is produced by the circumstances of life—cares, difficulties, troubles. The doctor lists three groups of people who suffer from this illness:

- (1) The people who are habitually crabby.
- (2) The people who are unduly concerned, anxious, and who worry.
- (3) The people (acute cases) who have gotten themselves in some kind of mess.

To understand these people we must know something of emotion. He lists three unpleasant emotions: anger, embarrassment, and the emotion which causes vomiting and fainting. These unpleasant emotions produce muscular tension which in turn produces pain. Muscular tension is frequently felt: at the back of the neck, at the upper end of the esophagus, in the colon, in the muscles of the blood vessels, and in the upper-left part of the thorax.

Emotion has a very definite effect upon the endocrine system; this effect is observed when the individual is badly scared. Psychosomatic illness may also cause the blood vessels of the heart to squeeze down; this is bad.

John Hunter, the English physiologist had a heart of this type. He exclaimed, "The first scoundrel that gets me angry will kill me." And sadly enough, some scoundrel did kill him in the fashion which he so fearfully predicted.

The doctor concludes by suggesting about eight directives for the prevention of psychosomatic illness:

First, quit looking for a knock in your motor.

Second, learn to like to work.

Third, have a hobby.

Fourth, learn to like people.

Fifth, learn to be satisfied when the situation is such that you can't easily change it.

Sixth, learn to accept adversity.

Seventh, learn to say the cheerful, humorous thing.

Finally, learn to meet your problems with decision.

This discussion by Dr. Schindler emphasizes the close relationship between the mind

and the body. His obvious conclusion could be stated thus: If you want to enjoy physical health, be sure your mind is in the driver's seat.

4. Emotional Maturity.

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (I Cor. 13:11).

Your emotions must grow and mature with you mind and body. Mental patients usually have normal physical bodies, but they demonstrate a lack of emotional maturity. They may talk childish, play like infants, and laugh or cry as frequently as babies.

We who eagerly desire normal, mental health must demonstrate an experienced control of all emotions. Normal grown people should not fear to sleep by themselves nor to take a walk after the sun has gone down. They should not indulge in uncontrolled fits of anger, nor should they become unduly sentimental or infatuated about members of either sex. Normal people do not ordinarily "go all to pieces" in the time of a crisis; they face emergencies with a mature, coolheaded, masterly fashion.

5. The Social Aspect.

You and I are members of a world civilization. We came into this life with no will of our own. We are here now, and there is absolutely no ethical way in which we can leave this civilization prematurely. We might as well take a deep breath, swallow the lump in our throat, and decide to live here as happily as possible until the Lord changes the situation.

I rub elbows with you, and you with me. We may get in each other's way, but our whole life structure is built on the idea of sharing. I must permit you half of the campus walk, reserve you a fair share of the potatoes, and I must allow you to think your own thoughts. You help me make a living, and I in turn help you.

We are all in the same boat; we may sail together for a long time yet. Who knows? Maybe I don't suit you; maybe I have some pet ideas or mannerisms that you dislike—you still have to love me; you dare not throw me overboard.

Yes, we are all bound together in the bundle of life and this earth can be a miniature heaven, if we love one another and live by the Golden Rule.

From this brief discussion, we turn next to religion. It is significant to note that many of our great, time-honored colleges and universities in America had their birth as religious institutions; now they are, to a large degree, nonreligious. It is also significant that many of our great educational institutions have no religious instruction in their curriculum today. What does this all mean? Where and how are college students going to be taught the basic moral principles as found in the Word of God? Our church attendance percentage is not encouraging. The home has become rather nonreligious. Let us consider this important question a bit. What does religion have to contribute to mental health?

6. Religion (Personal Salvation).

There is no saving value to religion alone; the world has too much of it in spots. There is, however, a difference between a student who is religious and one who is not. Young reports on a study by Murray (1938) which showed that Catholic students "were conspicuously more solid and secure, more happy and free from conflicting problems, than the average, just as the Jewish students fell below the average in these respects."¹⁹ This is in no sense a reflection on the Jewish religion nor a magnification of the Catholic Faith. The intelligent reader will properly interpret this quotation. La Rue makes a most revealing statement when he says, "The religious type of character, serene, fearless, loving, patient, self-confident but not self-seeking, free from consuming emotions, loyal to the good, is the type which, other things being equal, is best adapted to maintain mental health."²⁰ I like this quotation by La Rue. He is not talking about a given denomination. The "religious type of character" to which he refers is obviously a Christian character. Here is the heart of my contention. I want to think of a religious student as a Christian—a person who has had a personal salvation experience in response to his acceptance of Christ as his Saviour. This personal salvation experience involves the confession and forsaking of all sin; it implies a life regulated by the Word of God (the Holy Bible); it suggests an intimate fellowship with God by means of prayer; and lastly, it demands a life dedicated to the glory of God and the service of man. This type of college student, I submit, has a greater chance for the maintenance of mental health than any other.

V. Can We Survive?

I speak as a college student. The world is chaotic all about us. Governments appear confounded at the magnitude of their problems. Schools and colleges don't seem to know "where we go from here." The feeble voice of the churches goes largely unheeded. Men talk of another world war and the complete destruction of human civilization. The Biblical prophecy of "men's hearts failing them for fear" is a most certain reality today.

What is the college student going to do in this kind of world. How can he possibly retain his mental health in such a rushing, uncontrolled, confused civilization? What must he do to survive?

The student in college today must love, not hate; he must trust, not faint; he must pray and not fear. He must thrust his hand through the blue above him and know that he has hold of the generous, saving hand of God.

If the college student will do this, he may proceed with his collegiate program into the years ahead, unafraid and mentally healthy.

¹ Ernest R. Groves and Phyllis Blanchard, *Introduction to Mental Hygiene* (New York: Henry Holt and Company, 1930).

² Harry E. Tyler and others, *Learning to Live* (New York: Farrar and Rinehart, Inc., 1940) p. 4.

³ *Ibid.*

⁴ *Ibid.*

⁵ Kimball Young, *Personality and Problems of*

Adjustment (New York: F. S. Crofts and Company, 1940) p. 469.

p. 5.

⁶ Clements C. Fry, *Mental Health in College* (New York: The Commonwealth Fund, 1942)

⁷ Young, *op. cit.* 477.

⁸ Daniel Wolford La Rue, *Mental Health* (New York: The Macmillan Company, 1927)

p. 274.

⁹ Young, *op. cit.* 481.

¹⁰ Luella Cole, *The Background for College Teaching* (New York: Farrar and Rinehart, Inc., 1940) p. 207.

¹¹ Fry, *op. cit.* 8.

¹² Cole, *op. cit.* 210.

¹³ *op. cit.* 213-217.

¹⁴ *op. cit.* 207.

¹⁵ Raphael C. McCarthy, *Safeguarding Mental Health* (New York: The Bruce Publishing Company, 1937) Chapter XIV, pp. 279-291.

¹⁶ Cole, *op. cit.*, 202.

¹⁷ Groves and Blanchard, *op. cit.* 232.

¹⁸ Cole, *op. cit.* 219.

¹⁹ Young, *op. cit.* 487.

²⁰ La Rue, *op. cit.* 262.

Harrisonburg, Va.

The Christian Nurse's Position in Time of War

BY HAROLD S. BENDER

In this talk given to the Nurses' Club of Goshen College, Bro. Bender gives some timely guidance in this critical hour of our nation's history and in the life and witness of the Church. Bro. Bender's counsel, concerning the need of making a commitment and maintaining it when the testing hour comes, will be found very helpful to all. May not only Mennonite nurses, but all our other young women, and all of us make our commitment and give a faithful testimony for peace as opportunity affords and need arises. This article was furnished by Bro. C. F. Yake, Educational Agent of the Mennonite Board of Education.

The obligation of the Christian nurse in the present situation will be determined, first of all, by what the situation is; second, by the commitment of the Christian nurse, and, third, by her resources. The present situation is a rather gloomy one; we are in fact at war. But the far more serious prospect is that we may be in a full world war before long. In addition to that, regardless of whether we are soon going to be in a world war or not, we are quite clearly entering into an age in our country when we are to be on the basis of a large standing army and a continuous military program that is going to demand all the resources of the nation, both in industrial production and in man power. We have never been in this situation before except for short times in World War I and World War II. I think, personally, the prospect is very serious. It is a good thing for Christians in this kind of situation to take stock of the conditions, of their commitments, and of their resources.

What is the commitment of the Christian nurse? As a Christian, it is the same commitment we all have made. It is a commitment, first of all, to follow our Lord and Saviour and Him alone in complete loyalty and obedience. And that commitment is based upon the belief that in the new nature which God has given to us through Christ we do have the resources to live a life of full obedience and discipleship; that is, we can accomplish the will of God for us. Furthermore, we believe that in this life which we live, of holy obedience and discipleship, at its very heart, at the very center of every act and attitude, must be love. That is the way of the cross—the way that Christ lived. It is our way. And this certainly means, of course, that we then shall completely renounce all participation in hatred, violence, and bloodshed or destruction in any form, and that, on the contrary, we must give ourselves to a ministry to all the needs of mankind in the name and in the Spirit of Christ.

At the recent conference in Winona Lake, Indiana, where representatives of Mennonites

of all branches were together for several days of thoughtful and informed discussion and prayer, seeking to trace the meaning of the lordship of Christ for us in this present situation as well as the implications of our commitment, a statement was drawn up called "A Declaration of Christian Faith and Commitment," which I have had passed out to all of you this evening. I do not plan to read and discuss it in detail, but I do wish that you would read it and see whether it does not state also your commitment. I believe it does. We have tried here to trace more clearly and more completely the meaning of this commitment at the present time. [This statement was printed in the February number of the "Monitor."]

As I understand your position, you stand with all the rest of us on a platform of complete dedication to the way of peace and love that Christ has called us to, and which He has equipped us by His grace to live. You want to follow that way, no matter what may come. If that is the case, then what would be the obligation of the Christian nurse in the light of her commitment, her faith, her principles, and her resources in time of war? It seems to me that it would require a review of what the greatest needs are and the capacity of the individual nurse to meet them in the light of her resources and position. This certainly would not mean that every doctor and every nurse and every technician should seek to find some heroic place in the spotlight of exciting and adventurous activity somewhere near where there is a battle going on. I am afraid of that spirit, which sometimes gets into our young people and older ones as well. We seem to think that now in time of great emergency and great need we have to be where the dying is or where the excitement is going on, and that is the only place where we ought to be for service, and for witness and testimony to our position of peace and love. I do not believe that. It is all too easy to come to the place where we think that all ordinary needs of our communities and of

our families and of our churches ought to be set aside because of the emergency that is upon us. On the other hand, certainly in a time of war and special need there are places and types of service for which Christian nurses are especially qualified and equipped and where they belong. So how shall we proceed to meet the situation when it comes?

The first question, of course, that needs to be reviewed is the question of a possible draft. Will the government in time of the coming war reach for the tool of compulsory drafting of women and especially of nurses? The answer probably depends a great deal upon how broad and how desperate the war becomes. General Hershey has said several times, "We are going to draft women in the next war." Of course, General Hershey does not decide the question; Congress will do that. But as the concept of total war becomes more and more accepted, and as the need becomes greater, there is no doubt that the next step in the mobilizing of the resources of the nation will be taking hold of all man power and woman power and deciding where they can be of most use to the total program of the nation. In that decision, I believe the nurses will also be directly involved. In the past war it did not go that far, but great pressure was put upon nurses and upon nursing schools to deliver quotas of nurses for the armed forces.

In the light of our position, what then shall we do if this kind of pressure and even a draft comes again? Perhaps you ought to answer rather than I. I was shocked in the last war to discover that there were some people who thought that because a nurse's ministry is healing and helping the sick she could enter into the armed forces with a good conscience, even as a Christian nonresistant nurse. And some people thought it was quite all right for the Christian nursing school, a Mennonite nursing school, to invite the recruiting officers of the armed forces into the school and solicit the graduates to volunteer. Some seem to hold the foggy notion that because of the character of the service nurses render, it does not make too much difference what their connection is with the war or with the armed forces. Of course, the same reasoning would apply to a doctor or to a Medical Corps man.

Unless we think carefully we will find ourselves in the position of saying that it is all right for nurses to take up noncombatant service in the army. And perhaps we ought to talk a bit about that this evening. Is that all right, or is it not? We may say that it's "Good Samaritan" service; it's saving life; it's helping restore the sick and the wounded to health. Of course, the point is that in doing such service in the midst of war and in the armed forces, we are rendering a necessary service for the prosecution of the war. The same principle holds true in the matter of cooking. We all have to eat to live, and so do the soldiers have to eat to live. So in the army they have to have cooks and a quartermaster organization on a large scale. Hundreds of thousands of men are employed in supplying the army with the necessary food and clothing to survive. Shall we then say it is all right to cook for the army? Would it be all right to handle the clothing supplies

of the army? Is it all right to do anything for the army that contributes to its goal? The Medical Corps was not created to give a place for C.O.'s to serve. The Medical Corps is an essential and vital part of the operations of the military forces, for they must have the Medical Corps to survive. It would not be long until an army would be completely out of business if it could not have its wounded taken care of; its morale would break down and its losses would be so heavy that it could not continue the fight. So nursing and medical service, hospital service, ambulance service, pharmacy service—all of that is essential to the prosecution of the war. The mere fact that a doctor or nurse does not carry a gun or does not kill anybody by direct attack, does not relieve that person of complicity in the consequences of military operations. Our Mennonite doctors see that clearly. We cannot recommend or endorse any service in the Medical Corps of the army. If there is a difference between men and women in this point, I would be glad to know what it is.

When we take the position that we cannot have any part in warfare at all or make any contribution to it at home or abroad, then the question of the nurse's obligation becomes rather clear. We want to serve as Christians in love and ministry to the needs of our world. In wartime those needs are increased, often desperately increased, among the civilian population. Our total health is put under a great strain. There may be dangers from devastation caused by atomic blasts, from germ warfare, or poison gas or other means of wholesale destruction, and no doubt some of these are going to be used if another world war comes along. There will be need for all the nation's resources to meet such a challenge.

In response to this challenge, the Christian nurse will say, "Rather than choose my course in life in wartime where I can have the best professional advancement or the best income, or where I can have the most comfortable and convenient life, I will choose to give my services where they are most needed and where I can best serve in the light of the total situation." Perhaps the individual nurse cannot decide where that will be and she will want, therefore, to co-operate with that leadership and organization which can tell her best how her resources can be used. But her commitment will have to be clear that she wants to do that—that no consideration of personal gain or advantage or comfort or security will hold her back from giving herself to the place where she is most needed and can best serve in a Christian way. Certainly our Christian nurses are among our greatest resources as a Christian group in ministering and witnessing even in wartime.

May I suggest that in the attempt to discover the place of best service and most need, the Mennonite Nurses' Association has certain obligations and that these obligations and duties require advanced planning and action. I know you are working along these lines, so perhaps these suggestions are not necessary, but I will give suggestions that may help you in your planning and may inspire you to go as far as it is possible at this

time. We also pledge to help you all we can from the angle of our Peace Problems Committee and the Mennonite Central Committee.

First, the register of nurses that is being developed, it seems to me, ought to include not just names and addresses. It should include a personnel file which gives the special equipment, experience, health, family status, and attitude of the individual nurse so that at some place it is known who is available and what equipment and preparation can be used in special services. We need the same thing for our doctors.

Second, the Nurses' Association should keep its members informed about the developments. Perhaps we have not been as faithful as we should be in informing you, and some of your officers have spoken to me about this. But it is the intention of the central office of our Mennonite Central Committee Peace Section to serve you in this field of information, for to be ill-informed is to be unable to take proper action in time of need.

In the third place there should be a clarification of attitude on the issues as they are now before us or as they may arise. To wait until the final moment of crisis to come to a decision about principle is dangerous. Many people fail because they have postponed deciding their principles of action, and in times of temptation the pressures are too great to see clearly and to make right decisions. If the principle—the basic moral principle—is decided in advance, then in time of test it is not difficult, by the grace of God, to act in accord with such a decision. Why wait until some later time to clarify the commitment one ought to and wants to make?

In the fourth place, the Nurses' Association could help its members in a strengthening of commitment. We need that strengthening. The pressures of the society around about us, the spirit of the time, often the hysteria of war, bear in upon us and make it hard for us. We need deepening of faith and resources so that we can stand in the time of test. How many of our young men in the last war had to say, "We weren't prepared; we didn't have the resources to make it; we couldn't make the grade," and tragically failed! "We haven't lived the life; we haven't taken the position; we hadn't the faith beforehand that would help us to meet that test," they said.

Finally, perhaps the Nurses' Association should work out with the Mennonite Central Committee or with our Mennonite Relief Committee projects for possible types of service and teams of workers who might be made available from among the membership of the Nurses' Association. I am not sure that we are yet at the place where we ought to be concrete in our planning, but not long ago the officers of the Mennonite Medical Association were working on such a project. They had in mind a team for Korea and were planning to offer a unit through the M.C.C. for that service. That door has not yet opened. It may now be closed, as we see what is going on in Korea. But I think at a certain point it would be wise to work out such plans to see what kind of team or what

kind of units we could offer for special service when the time comes.

Then I wondered, too, whether this Mennonite Nurses' Association, of which you are here locally a chapter, should not seek to reach out in concern and witness to all Mennonite nurses in some way. The question has been raised among our doctors on the same point. Some of the leaders from other groups see what we have, and they are happy that we have it and wish they had a similar thing. Where do the nurses stand in the other Mennonite communities and branches? Where do the doctors stand? Could we have a united stand because of professional fellowship and professional common ground for thinking and acting? Might it not be a good thing for someone or some representatives of this Nurses' Association to challenge the nurses of other groups likewise to come together in their commitments and in their planning and to clarify their position?

We meet here this evening in a time yet of relative peace and quiet. The war seems a long way off, although the clouds are getting pretty black. But now is the time to think and to take positions. It is time to clarify commitments and to decide upon that basis more than ever before, with God's help, to be God's ministers. And from the M.C.C. and from our Peace Committee we want to be your helpers and your servants in this planning and thinking as far as we can and as far as you wish us to be.

Goshen, Ind.

OUR STEWARDSHIP

The priest in Hugo's *Les Misérables* said to Jean Val Jean that life is for giving. In every realm Nature withdraws her gift from him who neglects or misuses it. "I will not give away my perfume," said a rosebud, holding its pink petals tightly wrapped in their tiny green case. The other roses blossomed in splendor, and those who enjoyed their fragrance exclaimed at their beauty and sweetness; but the selfish bud shriveled and withered away.

"No," said a little bird, "I don't want to sing." But when its companions soared aloft on joyous wings, pouring out a flood of melody, making weary hearts forget their sorrow and bless the songsters, then the forlorn little bird was lonesome and ashamed. It tried to sing, but the song had died and it was only able to make a shrill noise.

The brook, unwilling to give its refreshing water, hoarding all in a hollow place, became a stagnant and slimy pool. The individual who loves the fragrance of flowers, the song of birds and sparkling refreshing water thought on these things and said, "If I would have and would be, I must share what I have with others." It is what we give that makes us what we are.

"Giving is living," the Angel said, "To feed to the hungry sweet charity's bread."

"And must I keep giving, and giving again?" My selfish and querulous answer ran.

"Ah! No," said the Angel, his look pierced me through,

"Just give 'til the Master stops giving to you."

—United Evangelical.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

Unit III is entitled "**LOOK ON THE FIELD.**" We had the first look in last month's issue. The remaining topics are found in this issue of the Monitor, plus the Easter topic. The last topic of this issue dips over into the topics under Unit IV, which has to do with "**LEARNING ABOUT GOD.**"

In our look on the fields, after seeing the need of lost souls, we take a look at the "**Needs of Faithful Laborers.**" It is necessary that men and women of God who have the love of souls at heart be placed into the strange and often unsavory surroundings of souls in darkness in a land without the knowledge of God. This will suggest the different needs which will come to workers in such circumstances. Not many of the unsaved souls appreciate the needs of such strangers in their midst, nor do they always view their circumstances with a sympathetic eye, as do those in lands that have already been blest with Bible influence and the environment of a Christian brotherhood. So we not only view the material and physical needs, but are made to think of social needs, spiritual needs, the need of prayer support, and Christian fellowship that comes by means of prayer and correspondence and, as much as possible, the visitation of Christian friends.

It is not enough that we have become instrumental in building up a church in **one needy field.** The needs of one field will make us sympathetic concerning like conditions throughout the world. It is well that we become acquainted with world spiritual needs so that we can be alert to go and send and give and pray and in every way possible lend encouragement to the program of missionary endeavor in every needy place. So let us endeavor to "**See the Regions Beyond.**"

And while we look on the foreign fields and those outside of our immediate communities, we need to **fix our eyes on high** and see by a spiritual vision of faith the position of a **living, risen Lord** who is intensely interested in the need of lost souls and is ready and able to co-operate with us in reaching them with the Gospel. How helpless we would be without Him! "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:18-23). Do we "**See the Risen Lord**"?

Under Unit IV in which we are "**LEARNING ABOUT GOD**" we want to think first of all on the fact that "**God is a Spirit.**" When mankind gets away from the spiritual nature of God they begin to become "**vain in their imaginations,**" their foolish hearts become "**darkened,**" professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image like unto corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:21-23). Accompanying such vain thoughts are carnal lusts and vile affections, leading on to a reprobate mind and all manner of wickedness and ungodliness. How important it is that we follow the enlightenment which God gives to hearts who are honestly open to the revelation of divine truth!

During the month of March the topics will have a special missionary outlook. We are enjoined by the Saviour: "**Lift up your eyes, and look on the fields; for they are white already to harvest.**" It may seem queer to self-centered souls and to home-community minded souls, that any one should take an interest in strangers and in souls in other communities and distant lands, or of a different nationality, or race. But that is what Jesus wants His followers to do. Let us take an inventory of our own homes and churches and communities to see whether we are interested in taking a look at other fields as our Master would have us do.

SEE THE NEEDS OF FAITHFUL LABORERS Phil. 4:9-20

Topic for March 11

MOTTO

"Brethren, pray for us."

MEDITATIONS ON THE TOPIC

I. Seeing the Needs Which Faithful Laborers Have.—The faithful laborer does not complain of his condition. He does not "speak in respect of want." He learns, like Paul, to be content in every state in which he is. It may be the state of abundance, or it may be the state of poverty and need. But whatever it is, it is his privilege to regard it as the Lord's will and that the supply of God's grace is sufficient to meet every state of suffering or of pleasure.

In the face of these situations, God often has a way of meeting the needs of His faithful ones through other faithful servants. These other faithful servants should make such progress in grace that they have eyes to see how they can bring help and comfort to the faithful worker, and by their added help, enable him to do more and better service.

Having seen the need of spreading the glad tidings and of building up those who have accepted it, we can more readily feel the needs of the faithful men who have been called to carry the good news to those in other fields. The material needs have a place because the apostle Paul could testify of "weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (II Cor. 11:27). But what loomed up to him in a larger degree was his spiritual service which he would render to the churches who had been won to Christ

by his ministry. This suggests why he often asks for the prayers of the brotherhood. He needs God's constant blessing of wisdom and courage and spiritual power. He needs the sympathetic encouragement of the fellowship of the saints in the various ways at their command—by prayer, by letters, by visits, by material benefits of food, clothing, writing material, helping hands, hospitality. This suggests how our own vision of the fields today will make us more efficient in knowing how to lend a helping hand and be used of God in furthering the cause of missions by meeting the needs of faithful workers.

II. The Text.—Phil. 4:9-20.—Paul has greater joy in the vision of the Philippian Church which makes them ready to assist him in the service of the Gospel, than he has in the material gifts, that express their vision which come to him personally. He appreciates the material gifts, but he appreciates their growth in spirituality, making them desire to help, much more. He shows how their service is accepted of God as a "sweet smell, a sacrifice acceptable, well-pleasing to God." Sacrificial gifts, given for the love and worship of God, bring them into such a place of favor that **all needs** will be supplied by the hand of God, according to His riches in glory by Christ Jesus.

OUTLINE STUDY

I. The Missionary on the Field.

1. Surrounded by unbelief and idolatry (I Kings 19:14).
2. Isolated and lonely (II Tim. 4:9-11).
3. Lacking comforts and conveniences (Phil. 4:11, 12).

II. The Missionary's Needs.

1. Wisdom (I Cor. 2:7).
2. Boldness (Eph. 6:18-19).
3. Encouragement (Acts 28:15).
4. Fellowship (Heb. 10:25).

III. Helping to Meet the Needs.

1. Helping in prayer (II Cor. 1:11).
2. Maintaining fellowship (Phil. 2:5).
3. Material support (Phil. 4:16).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Pray."
2. What the Missionary Needs.
 - a. Wisdom.
 - b. Courage.
 - c. Patience.
3. How We Can Help to Meet Their Needs.
 - a. Prayer.
 - b. Letters.
 - c. Giving.

For Seniors.

1. The Missionary on the Field.
2. The Missionary's Needs.
3. Helping to Meet the Needs.

PERSONAL THOUGHT

Lord, give us eyes to see the needs of Thy servants. Let me see their labors of love, their heart longings, their spiritual needs, as well as their material privations and hardships. And seeing, give me the fervency of prayer and the compassion of heart, to do what is in my power to do to make their service effective.

SEED THOUGHTS

O Zion, haste, thy mission high fulfilling.
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Proclaim to every people, tongue, and nation
That God, in whom they live and move, is
Love;
Tell how He stooped to save His lost crea-
tion,
And died on earth that man might live
above.

Give of thy sons to bear the message glo-
rious;
Give of thy wealth to speed them on their
way;
Pour out thy soul for them in prayer vic-
torious;
And all thou spendest Jesus will repay.

He comes again, O Zion, ere thou meet Him,
Make known to ev'ry heart His saving
grace;
Let none whom He hath ransomed fail to
greet Him,
Through thy neglect, unfit to see His face.
—Mary A. Thomson.

SEE THE REGIONS BEYOND (MISSIONARY DAY) Psalm 96

Topic for March 18

* * *

MOTTO

"The field is the world."

MEDITATIONS ON THE TOPIC

I. Seeing the Regions Beyond.—In all ages God has looked down upon His people with compassion. He spoke these words by Isaiah, the Prophet, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). The Creator prepared a "whosoever" Gospel. Jno. 3:16. The "whosoever" reached farther than the man of Israelitish blood. The prophets frequently broke out with visions of God's call and blessing on the Gentiles (nations). "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 49:6).

In harmony with this purpose of God to bring salvation to "whosoever will," Jesus manifested a deep interest in every person, regardless of nationality. To the Samaritan woman, He showed Himself a friend of sinners, regardless of blood. To the woman of Canaan, who cried for the crumbs, He gave all her request. When the Greeks sought Him in the final days of His ministry, He responded with a desire that the work of redemption might be completed so that He might fulfill the drawing of all men unto Himself. Cf. Jno. 12:20-33. In His final commission to the disciples, we have His well-known words: "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15; also Matt. 28:19, 20). He declared that after the Holy Ghost would be given that they "shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). His program was carried out by the apostles and the early church as they came into the full realization of the plan of God for the salvation of men of all nations.

Although human nature is much the same today as in the day of the apostles, and is inclined to settle down to be satisfied if our own people and kindred are saved; we are nevertheless out of the will and purpose of God unless we enlarge our vision to see the whole plan of God. His command still holds that we should go and teach all nations. We are in harmony with His plan if we make the plan of our service to reach out to people of all the world, from our own people out to all whom it is in our power to reach.

II. The Text.—Ps. 96.—This psalm has the all-inclusive ring—"Sing unto the Lord, all the earth"; "Declare his glory among the heathen, his wonders among all people"; "Say

among the heathen that the Lord reigneth." The purposes of God are here set forth by divinely inspired prophecy. He will bring this program to pass through the Lord Jesus Christ.

OUTLINE STUDY

I. The Call.

1. The open door (I Cor. 16:9; Rev. 3:8).
2. To all the world (Matt. 13:38); Mark 16:15).
3. The call to help (Acts 16:9).
4. Bring other sheep (John 10:16).
5. Lengthen the cords (Isa. 54:2).

II. Going Out.

1. In faith (Heb. 11:8).
2. In courage (Acts 20:24).
3. In the power of the Spirit (Acts 1:8).
4. In assurance of results (Isa. 55:11).

III. The Rewards of Service.

1. A glory as of the stars (Dan. 12:3).
2. A crown of righteousness (II Tim. 4:8).
3. Souls won from every people and nation (Rev. 5:9).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Go."
2. God Calls Us to Go.
 - a. The field is the world.
 - b. He opens the door.
 - c. He gives power to witness.
3. Men Who Went Out.
 - a. Paul.
 - b. David Livingstone.
 - c. James Hudson Taylor.

For Seniors.

1. The Call to Go Out.
2. Men Who Ventured.
3. Unevangelized Fields Today.

PERSONAL THOUGHT

We've a message to give to the nations,
That the Lord who reigneth above,
Hath sent us His Son to save us,
And show us that God is love.

We've a Saviour to show to the nations,
Who the path of sorrow hath trod,
That all of the world's great peoples
Might come to the truth of God.

—Colin Sterne.

SEED THOUGHTS

Over the ocean wave, far, far away,
There the poor heathen live, waiting for day;
Groping in ignorance, dark as the night,
No blessed Bible to give them the light.
Pity them, pity them, Christians at home,
Haste with the bread of life, hasten and come.

Here in this happy land we have the light
Shining from God's own Word, free, pure,
and bright;
Shall we not give to them Bibles to read,
Teachers, and preachers, and all that they
need?

Pity them, pity them, Christians at home,
Haste with the bread of life, hasten and come.

Then while the mission ships glad tidings
bring,

List! as that heathen band joyfully sing,
"Over the ocean wave, oh, see them come.
Bringing the bread of life, guiding us home!"
Pity them, pity them, Christians at home,
Haste with the bread of life, hasten and come.

—Julia Haskell.

SEE THE RISEN SAVIOUR

I Corinthians 15:1-20

Topic for March 25

* * *

MOTTO

"Now is Christ risen."

MEDITATIONS ON THE TOPIC

I. A Saviour Risen from the Dead.—A death that made atonement for our sin is a noble thing. It is a great love that lays

down life for another, even if that individual could not live again to enjoy the fellowship of the one for whom he died. But to have a Saviour, who after having paid the death penalty for our sins, has the power to take up that life again, is a treasure of eternal consequence and fellowship. His salvation is complete because of His living presence with the Father in glory to be our living intercessor. Heb. 7:25; see also 9:24; Rom. 8:31-34.

He occupies the place of "all power" (Matt. 28:18). Such authority purchased by His own redeeming blood enables Him to be a judge who can save the penitent sinner and condemn the impenitent rejecters of His atoning blood. No forces of evil in the earth or in the universe can overthrow the one who meets the conditions in which redeeming grace is bestowed and maintained concerning his soul.

It is important to live in the consciousness of a risen Saviour. Jesus said concerning this—"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also" (Jno. 14:19). And while we do not have a visible presence to the physical eye, we do have a spiritual vision which lives in constant consciousness of His spiritual living presence with us by His Spirit; and of His official seat in the heavens with the Father of glory. This spiritual reality is our best evidence of the fact that He lives. Men may go through the arguments about the facts that prove His resurrection historically. And we may well value them for what they enable us to speak to the world. But we personally do not think of these arguments when we have the constant evidence or witness of the Spirit within our hearts. This gift endows us with the Spirit of adoption whereby we cry "Abba, Father." "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). It is through this constant consciousness (not imagination, but reality), that WE SEE HIM, our living Lord and Saviour and Advocate in glory.

II. The Text.—I Cor. 15:1-20.—This passage shows how that by the death and the resurrection of Christ we have a vital Gospel which enables us to have peace with God and to live in constant assurance that the power by which Christ rose will be the power for our own great change when our time comes that this corruptible body shall put on incorruption.

OUTLINE STUDY

I. Christ Arose!

1. The empty tomb (John 20:3-10).
2. Witnessed to by the angels (Luke 24:4-6).
3. Seen by His followers (I Cor. 15:3-8).
4. Ascended visibly into heaven (Acts 1:1-11).

II. The Risen Christ Meeting Every Need.

1. Salvation (Acts 13:38, 39; Heb. 5:8, 9).
2. Life (John 14:19).
3. Wisdom (I Cor. 1:23, 24, 30).
4. Strength (Phil. 4:13).

III. Our Witness to the Resurrection.

1. A prominent part of the apostles' preaching (Acts 4:2).
2. A part of the Gospel message (I Cor. 15:1-4).
3. A proof of His divine Sonship (Rom. 1:4).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Resurrection," "Risen."
2. The Story of Christ's Resurrection.
3. What Christ's Resurrection Means to Me.
 - a. A living Saviour.
 - b. A great High Priest.
 - c. Eternal life.

For Seniors.

1. Now Is Christ Risen.
2. The Meaning of Christ's Resurrection.
3. The Easter Message for the World's Needs.

PERSONAL THOUGHT

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9, 10).

SEED THOUGHTS

"Lo, I am with you alway, even unto the end of the world," is not an idle—not an unfulfilled promise. He is not with us merely as a thought, but as a life. He gathers us up into His own being. He floods us with it. There is an inspiration here, certainty for any duty, for any endurance. The faith, Christ with me, can make the poorest and hardest life luminous, joyous, glorious.—Hoyt.

Now and always, as in that morning twilight on the Galilean lake, Christ comes to men. Everywhere He is present, everywhere revealing Himself. Now, as then, our eyes are holden by our own fault, so that we recognize not the merciful presence which is all around us. Now, as then, it is they who are nearest to Christ by love who see Him first.—Sel.

Reader, if Christ is yours, and you are Christ's, is there anything on which you may more confidently repose than that Jesus is making continual intercession for you, ever displaying the merits of His cross and precious blood, not only for the church at large, but for thee, even for sinful thee.—Mylne.

GOD IS A SPIRIT

Psalm 139:1-12; John 4:19-24

Topic for April 1

* * *

MOTTO

"God is a Spirit."

MEDITATIONS ON THE TOPIC

I. The Spirituality of God.—He cannot be seen by natural eyes. He is invisible. He does not have material form. He cannot be perceived by natural touch. Job said of Him, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him" (Job 23:8, 9). Jesus said, "Not that any man hath seen the Father, save he which is of God, he hath seen the Father" (Jno. 6:46).

Spirituality is a living reality. God is a real personality. But this personality is not bounded by material forms and manifestations. In his human body man possesses a spirit, which when it is separated from the body, the latter is without life. God has made man in His own image spiritually. He has clothed man with a body and put spirit within him. We can discern the spirit in man by what that spirit manifests in the body, but we cannot see the spirit in men even as we cannot see God. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding" (Job 32:8). Discernment of God must come by means of the spirit in man himself. "The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (Jno. 4:23). By the human spirit alone God cannot be discerned unless that spirit in man has been enlightened by the working of the Spirit of God in the man. I Cor. 2:11. That working of God's Spirit with the human spirit to give it an understanding is only accomplished in the harmonious relationship of man with God through the atonement. It is a gracious work of God to open the blinded human heart to a discernment of the spirituality of God (Acts 26:18) and to know the difference between God and the bonds of the wicked spirit—Satan.

It is well to have the truth established that God is a Spirit with attributes and a nature distinct from the nature of a spirit like Satan. We shall undertake to give further light on the nature and character of God in succeeding studies. It is a blessed thing to be in a pure relation before God so that we can see Him truly with spiritual eyes. Matt: 5:8.

II. The Text.—Psalm 139:1-12.—This Scripture shows that as a Spirit God is everywhere present and that He knows all about us. No matter where we go we cannot hide from Him.

Jno. 4:19-24.—In this passage the semi-heathen woman asked questions that led to an explanation of the nature of God, which her questions proved her to be ignorant of. A spirit is not limited to places, as a formal and material worship would indicate.

PERSONAL THOUGHT

How dependent we are in our discernment of God as a Spirit! Are our hearts truly open to receive the understanding which He is pleased to give men of Himself?

SEED THOUGHTS

I need Thy presence every passing hour;
What but Thy grace, can foil the tempter's power?

Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, oh, abide with me!—H. F. Lyte.

The presence of God calms the soul, and gives it quiet and repose.—Sel.

I believe that into the weakest, saddest heart that opens to receive the Divine Guest, The Father and the Son will come and abide; and the exalted joy that abiding brings, what words can express! The Divine dwelling in the human, the Infinite in the finite, how marvelous! how glorious! This must be the real foretaste of heavenly joy—the truest heaven we can know on earth.—A. H. K.

A consistent Christian may not have rapture; he has that which is much better than rapture—calmness—God's serene and perpetual presence.—Robertson.

OUTLINE STUDY

I. God's Spiritual Nature.

1. He is Spirit (John 4:24; cf. Luke 24:39).
2. He is invisible (Ex. 33:20; John 1:18; Col. 1:15).
3. He is able to assume different forms (Gen. 8:1, 33; Ex. 24:9, 10).
4. He is Life (Ps. 90:2; John 5:26).
5. He is a Person (Ps. 94:9, 10).

II. Our Worship.

1. Not local (John 4:20, 21).
2. Not in ritual (Ps. 51:16; Isa. 1:11-14).
3. Not a legal system (Rom. 3:20).
4. In spirit (John 4:23, 24).
5. In truth (John 4:23, 24).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Spirit."
2. God Is a Spirit.
 - a. Invisible.
 - b. Without flesh and blood.
 - c. A living God.
3. How God Has Revealed Himself.
 - a. In visions.
 - b. In human form.
 - c. By the prophets.
 - d. Through Jesus Christ.

For Seniors.

1. God's Spiritual Nature.
2. How God Has Revealed Himself.
3. Acceptable Worship.

If sin were better known, Christ would be better thought of.—Mason.

THE PARABLE OF THE SOWER

(Continued from page 81)

fold, some sixtyfold, some thirtyfold.' An hundredfold is 10,000 per cent, sixtyfold is 6,000 per cent, and thirtyfold is 3,000 per cent" (Lundquist).

The seed is the Word of God. "The earth itself is not so interlaced with golden veins and filled with precious things as is the Word of God."

In sowing the seed, we should know something of the environments and if possible something of the hereditary background of those for whom we labor, so that we may know how to weep with them that weep and to rejoice with them that do rejoice.

We may plant and another reap; but it is God who gives the increase. Let us remember that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

"Sowing the seed by the wayside high,
Sowing the seed on the rocks to die,
Sowing the seed where the thorns will spoil
Sowing the seed in the fertile soil,
Oh, what shall the harvest be?"

"Sowing the seed with an aching heart,
Sowing the seed till teardrops start;
Sowing in hope till the reapers come
Gladly to gather the harvest home;
Oh, what shall the harvest be?"

CHRISTIAN DOCTRINE

(Continued from page 83)

and bare the sin of many, and made intercession for the transgressors" (Isa. 53:12). This summary of the work of redemption is remarkable in that it emphasizes the fact of Christ's death. The blood of Christ was poured out. The life of the flesh is the blood, and Christ's blood was poured out unto death. He was numbered with the transgressors, and died with them, and for them. But He could not make intercession for them unless He lived to do so. The triumphant declaration of Jesus unto John, on Patmos, is the answer to Isaiah's prophecy. "I am he that liveth, and was dead; and, behold, I am alive for evermore." It was John, who witnessed the death of Jesus as he stood by the cross, and who witnessed to the resurrection of Jesus as one of the first to see the empty tomb and among those who saw Him many times after the resurrection, who gives this assurance to the believer in His first epistle: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I Jno. 2:1). And the writer to the Hebrews testifies: "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

The prophets do witness to the resurrection from the dead.

Our God thirsteth to be thirsted after.—Anon.

SUNDAY SCHOOL

Lesson Nuggets of Truth

BY MERLE SHANTZ

JESUS ASSERTS HIS AUTHORITY

Mark 11:11, 15-19; 12:28-31

Lesson for March 11, 1951

Mark 11:11. This verse records the epilogue to the triumphal procession. The events of the day had brought strain and tears. Yet for all the Lord's insight into men's hollow allegiance He did not allow that to frustrate His sense of spiritual responsibility, though He might well have withdrawn into a secret chamber to brood over man's moral stupidity, had He been but man alone. Nevertheless, He terminated the Palm Sunday procession by going to the Temple.

Mark 11:15. This was the second day of Passion Week. Doubtless the night preceding had given the Lord not only rest and refreshment but also the needed opportunity for the formulation of a plan of action under the Spirit's guidance.

If on the first day of the week He had passively received the praise and adulation of men, on the second day He exercised the corrective action of a prophet. It scarcely behooves us to judge the methods of Jesus, but if there are those who would emasculate the Master by presenting Him in the guise of an adroit, though morally insipid, superpsychologist, let them read this passage. Here the superb authority of Christ is boldly delineated. Jesus would not negotiate with spiritual triflers who sold their souls for the sake of a few shekels.

Little men hold tenaciously to power and position. The cleansing of the Temple was an affront to the authority of the Jewish Sanhedrin. Yet they forfeited their authority by their moral leniency and financial cupidity. Spiritual authority is invalid unless coupled with moral consistency.

Well might the scribes and chief priests fear Him. His utterances backed by action revealed that authentic note which exposed their religious pretensions as moral sham.

Mark 12:28-31. The cleansing of the Temple on Passion Week Monday was not Christ's first demonstration of drastic action in connection with the house of God. His public ministry had virtually been prefaced by a similar incident. Yet the first purging did not have as violent a reaction as this. Perhaps those rebuked may even have had latent Messianic expectations. If, so, they were not realized in the succeeding three years.

This second purging led to a succession of attempts to embarrass Him, but the attempts proved to be abortive. His antagonists were no match for Him.

After the Herodians and Sadducees unsuccessfully countered Christ, one of the scribes came with the question given in our text. He was different; perhaps he was a seeker. Occasionally a seeker may be found among the cynics. At least concerning this scribe our Lord said, "Thou art not far from the kingdom of God." By men's questions and by their answers we can sometimes detect those who sincerely seek salvation.

JESUS FACES DEATH

Mark 14:22-26, 32-36

Lesson for March 18, 1951

Mark 14:22-26. Many a man who is courageous in life becomes a coward in the face of death. Jesus' courage was consistent; more than that, what would for most have been a calamitous hour He transformed into a sacramental hour. On the eve of His crucifixion Christ celebrated the Passover Feast which was simultaneously a memorial of deliverance in the past and a typical sign of a coming and greater deliverance. Jesus' calm observance of this feast revealed that He maintained His spiritual perspective and equilibrium. Significantly He took of the simplest elements of the old to inaugurate the new. Certainly there was spiritual continuity between the two. Yet the Twelve seemed blind to the meaning of what it all meant. The consciousness of coming sorrow dulled their spiritual sensibilities.

It seems to be very difficult for even good people to rise above the level of human emotion. Though even now the world is on a threshold of great and epochal events, what most folks see, even Christians, is not the predicted fulfillment of God's purposes but the frustration of personal plans, and their dominant emotion seems to be fear for personal safety. Let us not forget that just before the deepest darkness our God instituted the Lord's Supper and associated it with an assurance of His return.

When we partake of the sacred emblems we not only commemorate a finished work, we also sit down to an unfinished feast. Though the Lord's Supper looks back to the pivotal, it also looks forward to the climactic consequence of that event. Nor can the mind conjure the coming glory of that day when the symbolism will be completely consummated in the coming kingdom.

Mark 14:32-36. Every cherished hour has its end. Christ and His apostles also had to rise from their sacred meal. The scene shifts from the upper room to Gethsemane. Both

of these places had doubtless been previously hallowed by Christ's presence, but now they, together with the cross, become permanently symbolical of the redemption story.

He said, "Sit ye here, while I pray. And he taketh with him Peter and James and John." Not all have equal capacity to enter into the deepest of spiritual experiences. Even the most trusted have their limitations.

Nevertheless, the experience of Christ and His intimates was diverse. They faced sorrow. He faced more than sorrow; ahead was substitutionary suffering. It may have seemed the acme of callousness that while He suffered, they slept. Yet so it was; He needs must tread the winepress alone. Was not this part of His cup?

THROUGH DEATH TO LIFE

Mark 15:33-37; 16:1-7

Lesson for March 25, 1951

Mark 15:33-37. It was noonday and dark. When ordinarily the light should have been most bright, the darkness was most dense. Why? It was the hour when evil men crucified Him who rightly proclaimed Himself the light of the world.

For Christ facing death was more than being confronted with that ultimate ordeal which faces every mortal man.

Christ's cry was more than the expression of human and bodily anguish. It was a cry, indeed, which has never ceased to baffle theologians. A cleft in the Godhead seems unthinkable, yet the second person of the Trinity, God incarnate, experienced the anguish of the God-forsaken. More painful than the jagged holes in His hands was that of bearing the burden of our sin. On the cross He hung, a sin offering for us.

Previously He had refused vinegar mingled with gall. No drug for Him; with crystal clear consciousness He would finish the work He came to do.

He cried with a loud voice. Not even His expiring cry was the muffled cry of the defeated or of a man weary with life. The final word was the victorious word of faith, "Father into thy hands I commend my spirit."

Mark 16:1-7. In the previous chapter we sense the darkness—a most dense and impenetrable darkness. In this passage we are gloriously aware of the dawn, the dawn of a great morning. In a sense eternity came to light that day and immortality was made manifest. Yet how few if any were immediately aware of it!

How religiously punctilious these devoted women were! As devout Jews they certainly would not have desecrated the Sabbath by their final tokens of esteem. So they came at the earliest dawn. And like many women and men, they crossed their imaginary bridges as they had proceeded towards the sepulcher.

"Who shall roll us away the stone?" But at least that possible difficulty did not paralyze their action. They came with faith, even though it was mingled with fear.

But when they arrived they found the stone had been rolled away. God often goes ahead and removes our difficulties if we but proceed along the path of faith and duty. Also very frequently our difficulties have no real objective existence, but simply exist in our imaginations.

"He is risen. He is not here." This was a great climax to the cross. The crucifixion was the height of human hate. The resurrection was God's triumphant answer. Men take life, but God restores life, and more. The risen Christ went before them into Galilee. He still goes before us. Will we follow Him? Our faith does not terminate in a grave; it rests upon a living Saviour.

THE CREATION

Genesis 1:1-5, 26-31

Lesson for April 1, 1951

Gen. 1:1-5. This lesson begins a series on great Bible epochs. Since epochs imply time, it is logical to begin with the creation. Creation and redemption are the two great temporal acts of God, probably including all of His positive activity. Both of these, however, are positively rooted in eternity.

With the creation of the heavens and the earth, time was initiated. Apart from the revolutions of the planetary systems and the regular rotation of the earth, man would probably have no orderly conception of time.

"In the beginning." This is a reference not to eternity, but to the origin of time concurrent with the creation of the universe with its constellations and planetary systems.

What method did God employ in creation? Scientists and pseudo scientists have advanced their theories which the succeeding centuries have successively shelved as man's field of knowledge has enlarged. The Bible statement, however, is agelessly valid. "Darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

"God said: Let there be light: and there was light." The spoken word produced the fulfilled deed. The fiat of God was creative.

Gen. 1:26-31. "And God said, Let us make man." You and I are the human consequences of the divinely spoken word. Moreover, the purpose of our creation includes dominion over the animal kingdom and participation in the benefits of the vegetable kingdom. The prerogative and responsibility of dominion is doubtless an important reflection of God's image.

When God inaugurated the first epoch He had in mind a world peopled with an obedient people, not one occupied by moral perverts. Sociologists tell us that overpopulation is an imminent threat. Certainly this threat does not come from evangelical Christendom. Many more problems abound because God's people, those who should perpetuate the heritage of faith, have disobeyed His primary

command to "be fruitful, and multiply." The modern population imbalance between those of the evangelical heritage and other elements is in large part due to the refusal of professing Christians to obey God's first command.

Note the warning of a Canadian authority: "On a basis of simple arithmetic communities or groups that refuse to have at least four

children per family will be virtually extinct two hundred years hence. . . . This is a vast collapse in morale; and I know of no instance in all history where any such group that has once come to prefer a high standard of life to a family of survival dimensions has ever recovered its fidelity to the home." Does the handwriting on the wall appear in our homes?

A Spiritual Sunday School Uses the Bible

BY MILFORD SHOLUND

It is the duty of the Sunday school to "impress the Word of God upon young, plastic hearts and minds."

A spiritual Sunday school uses the Bible as the authoritative Word of God. The Bible is the basis of spiritual life and teaching. America has had a wonderful heritage in spiritual values. The early settlers among the New England colonies recognized the virtue of the Bible in human affairs. The colonial schools were primarily religious schools. The principal textbook in the grammar schools was the "New England Primer." For one hundred fifty years, from 1690 to 1840, the "New England Primer" was used in American tax-supported public schools. Excerpts from this simple, enduring textbook reveal the strong emphasis on Biblical truths.

An alphabet jingle included the following verses among others:

In Adam's fall
We sinned all.

Thy life to mend
This Book attend.

Young Obadiah
David, Josias,
All were pious.

Peter denies
His Lord and cries.

Uriah's beauteous wife
Made David seek his life.

Whales in the sea
God's voice obey.

Xerxes the Great did die.
And so must you and I.

Youth forward slips,
Death soonest nips.

Zacchaeus he
Did climb the tree
His Lord to see.

The "New England Primer" was a mighty influence for God and His Word. What a contrast between this early public school textbook and the twentieth century, secular edition of modern ideas. The appearance of the most recent books may be more pleasing to the eye but their content is far from God and His truth. The average American youth in a public school, and sometimes even in a Sunday school, would be hard pressed in an intelligent discussion of the Bible characters mentioned in the poem above. But we must not cheat American children of a meaningful knowledge of the Bible. American children and youth are our greatest asset. What are

we doing to develop them for God and the nation in a time of crisis?

The Sunday school can be one of the effective means of teaching the Bible. Little children respond affectionately to the Bible when they know and **feel** that it tells them of God's love. Give them a chance to get a feeling for the Bible when they are young before they enter the public schools. Holding the Bible or New Testament in their own hands in an appropriate worship service in the Sunday school can set the pattern for reverence. Reverence and worship are **caught** as well as **taught**. The skillful use of the Bible with little children can develop a sense of awe and respect for God. Our children need to appreciate in their own way the presence of God in the Sunday-school hour. Associate God with the Bible and the children will soon look for God in the Bible.

The Sunday school might well begin this program by presenting the young children with a free copy of a sturdy, cloth-covered, edition of the New Testament. Even though the pupils in the nursery and kindergarten groups cannot read, the weekly use of the New Testament by bringing it to Sunday school will be a step in the right direction. The real value in the Sunday school of this New Testament will depend upon the use made of it in the Sunday school. The opportunities for meaningful experiences are varied and numerous. Several approaches will be considered in future articles.

Impress the Word of God upon young, plastic hearts and minds. The image of Christ will soon begin to form in them.

The heart of a child is a scroll,
A page that is lovely and white;
And to it as fleeting years roll,
Come hands with a story to write—

Be ever so careful, O hand;
Write thou with a sanctified pen.
Thy story shall live in the land
For years in the doings of men.

It shall echo in circles of light,
Or lead to the death of a soul.
Give here but a message of right,
For the heart of a child is a scroll.

—Bessie S. Ashton.
—Evangelical Beacon and Evangelist.

"It is wonderful to have a friend, but it is still more wonderful to be a friend."

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Is a Super-Church Desirable?

That they all may be ONE: . . .
That the world may BELIEVE.—Jesus Christ.

Unity is desirable. But the unity that is desirable is that which is like the union between the Father and the Son. That is why our Lord said: "As thou, Father, art in me, and I in thee." Then Jesus Christ follows with this tremendous declaration: "That they also may be one in us: that the world may believe that thou hast sent me."

Lately, many are thinking that the organization representing some twenty-nine denominations, with 32,000,000 people, launched at Cleveland, Ohio, is the fulfillment of this worthy objective of unity, in the forming of the new national "Super-church," called the "National Council of the Churches of the U.S.A."

So that our denomination may have an understanding of the general setup we are quoting Verne P. Kaub, UEA's press representative at Cleveland, where the new organization was born.

SUPER-CHURCH IS BORN

Trumpets blared, a great organ pealed, the eye-filling spectacle of ecclesiastical pageantry was under way. Down a wide aisle through the center arena of Cleveland's huge Public Auditorium a procession moved toward a stage bright with flags of all nations and glittering with other adornments.

Decorations were not limited to the stage. Directly in front of each scantily occupied section of balcony seats, three-staffed groups of flags extended out over the main floor. Each flag group included one Christian flag, one American flag, and one United Nations flag. In each group Old Glory was "in the middle" hence partially obscured.

Romish Pageantry

Heading the procession was a robed cross-bearer, and next in line were members of the choir of Christ Church of Shaker Heights, wearing robes of blue and white. Two altar boys carried the American and Christian flags; they were followed by the woman's choir of Schaeffer College, Cleveland, gowned in maroon. A man designated only as a seminarian carried an open Bible.

Then came a long double line of marchers, mostly men but with an occasional woman. Some estimates of the number in line ran as high as 500. Of these, no more than a dozen or so were in civilian garb. All the others wore ecclesiastical vestments, ranging from the simple black robes of the lower orders of the clergy to the more colorful robes of the doctorate and the laced and spangled vestments of the Orthodox priesthood. The scene rivaled the papal pageantry in the Vatican and St. Peter's.

The brilliantly garbed choirs, arriving at the apron of the stage, moved to the sides and stood in close formation. Then the leaders of the more somberly robed formation "made the Sign of the Cross" by seating themselves around a great table, front and center on the arena floor, shaped like a great cross and covered with white cloths.

When all these choicest seats were occupied, later arrivals of the marchers seated themselves at tables at sides and rear of the cross, those at the sides covered with red, those in the rear with blue cloths. The side tables were filled by marchers who arrived in groups of varying numbers, from a half-dozen to fifty or more; each of these groups was led by a marcher carrying a banner.

In the procession there was no fontbearer, but the event was in celebration of the "birth" and christening of the National Council of the Churches of Christ in the U.S.A.

This birth in many respects was a strange event. Officially, the parents were not a wedded pair, but eight co-operating agencies, which, with four lesser groups, were amalgamated into one body. Was it perhaps something like the "birth" of Athena, who sprang full-grown from the brow of her father, the mighty Zeus? If this analogy has point, then the role of Zeus might well be assigned to the Federal Council of Churches, at once the most publicized of the agencies, and the agency most aggressive in promoting and publicizing the merger.

The Merging Agencies

To play no favorites, the publicity always lists the "parents" in alphabetical order, as follows:

Federal Council of Churches of Christ in America;
Foreign Missions Conference of North America;
Home Missions Council of North America;
International Council of Religious Education;
Missionary Education Movement of the U.S. and Canada;
National Protestant Council on Higher Education;
United Council of Church Women, and
United Stewardship Council.

Appended to this list of the principal agencies or originators of the merger movement, are additional names, with the notation, "Other agencies which subsequently decided to merge their efforts:"

Church World Service;
Inter-Seminary Committee;
Protestant Film Commission, and
Protestant Radio Commission.

Proceeding with the formalities natural to such an occasion, representatives of the merging agencies were called upon to place in the hands of the chairman documents officially approving the move. Then the denominational delegations gave verbal assent to the merger, and one by one, a representative of each denomination moved to a desk just in front of a tall white cross on the stage. There each signed the official documents. At the signing, the denominational banners, brought into the arena by the marching groups, were assigned places on the stage.

Now the formal pronouncement could be made—the National Council had come into being. Again the trumpets blared and the organ pealed; the joyful assemblage broke into song, "God of Grace and God of Glory."

This colorful event took place on Wednesday morning, Nov. 29. The following morning, principal business was adoption of the Constitution and By-Laws, and Friday morning, Dec. 1, last day of the convention, officers were elected.

It had "leaked out" on the first day of the convention that the chosen nominee for the president, sure to be elected, was Rt. Rev. Henry Knox Sherrill of Greenwich, Conn., presiding bishop of the Protestant Episcopal Church. And so it was. Every committee nominee for every office—and there were scores and scores of nominations—either was elected outright by the convention, or in the case of the "smaller fry," recommended to the General Board for later election or appointment by that board.

The Council Framework

The General Board will consist of representatives of the constituent denominations specifically designated for the position by the respective denominations. An appointing agency (denomination or affiliated Council) may name one-seventh of its representatives to the General Board, which will have the powers of an executive committee. All the representatives of the denominations (or other affiliates) will make up the General Assembly, the governing body of the Council.

Never had there been any speculation as to who would be selected to be the general secretary, and in effect general manager of the National Council. Nobody doubted for a minute that "Generalissimo" Samuel McCrea Cavert,

general secretary of the Federal Council, would get that "plum" without opposition of any kind from any source. He has been on the Federal Council staff since 1919, served for nearly a decade as one of two general secretaries, and since 1930 has been the Council's chief executive officer.

Dr. Roy K. Ross, for fifteen years general secretary of the international Council of Religious Education, was elected associate general secretary. Another secretary of equal ranking, a woman, is to be selected by the general board.

Administrative secretaries named are Earl F. Adams, chairman of the field department of the Federal Council; Philip C. Landers, associate general secretary of I.C.R.E.; J. Quinter Miller, associate general secretary of the Federal Council; and Wilbur C. Parry, Chicago. Aenid A. Sanborn, editorial secretary of the Federal Council, was named assistant to the general secretary.

Four general vice presidents were elected. They are Mrs. Douglas Horton, former president of Wellesley College and former commander of the WAVES, Congregational; Mrs. Abbie Clement Jackson, Louisville, Ky., executive secretary of the Women's Home and Foreign Missionary Society of African Methodist Episcopal Zion Church; Dr. M. E. Sadler, Fort Worth, Texas, president of Texas Christian University and former president of the International Convention of the Disciples of Christ; and Harold E. Stassen, Philadelphia, president of the University of Pennsylvania, American Baptist.

Four vice presidents to represent and serve as chairmen of the four principal divisions were elected by the divisions. They are Dr. Paul Calvin Payne, Philadelphia, general secretary of the Board of Christian Education of the Presbyterian Church, U.S.A., Division of Christian Education; Dr. Herman N. Norse, New York City, general secretary of the Board of Home Missions of the Presbyterian Church, U.S.A., Division of Home Missions; Dr. C. C. Adams, Philadelphia, corresponding secretary of the Board of Foreign Missions of the National Baptist Convention of America, Inc., Division of Foreign Missions, and Dr. Arthur S. Fleming, Delaware, Ohio, president of Ohio Wesleyan University, Division of Christian Life and Work.

Federal Council Echoes

It is the Division of Christian Life and Work which will carry on the work done by the Federal Council in the social-economic field through its Department of the Church and Economic Life; Dr. Fleming has been serving as chairman of this department in the F.C.C.

And meet other familiar Federal Council figures—Roswell P. Barnes, who had been associate general secretary of the F.C.C., will manage the Division of Christian Life and Work as executive secretary. The following executive secretaries of F.C.C. departments now become executive directors of Division departments of the same name: Walter W. Van Kirk and Richard M. Fagely (co-secretaries), Department of International Justice and Goodwill; Cameron P. Hall, Department of the Church and Economic Life; Thomas C. Allen, and J. Oscar Lee (co-secretaries), Department of Race Relations; Dean Edwards, Commission on worship. Elma Greenwood, who had been associate executive secretary becomes assistant executive director of the Division, and Beverly M. Boyd, who had been executive secretary of the Department of Christian Social Relations becomes executive director of the Department of Social Welfare.

Apparently the choice of Roswell P. Barnes as executive secretary of the Division of Christian Life and Work assures that leftist thinking (and acting) in the Division will not be discouraged. Barnes, an ordained Presbyterian minister, has nine listings of affiliations with un-American organizations in "How Red Is the Federal Council of Churches?", a publication of American Council of Christian Laymen, Madison 1, Wis., and the Laymen's Council has additional listings for him which bring his total to an even dozen.

For treasurer the convention named Charles L. Wilson, New York City, president of Gener-

al Electric Company, and for associate, James L. Kraft, chairman of the board of the Kraft-Phoenix Cheese Company. Reuben H. Mueller, Dayton, Ohio, will be recording secretary.

Rubber-Stamp Action

As it was with election of officers, so it was with adoption of the Constitution and By-Laws. Although the Planning Committee had rather freely amended the original drafts after they had been approved by the constituent bodies, the revised drafts were adopted with only minor changes suggested by the committee, and none more important than the correction of typographical errors.

Voting delegates, consultants, and even the alternates, were seated at tables at this convention, perhaps to give it the appearance of a deliberative assemblage, but it never was this in any sense; rather it was a "rubber-stamp" convention from start to finish.

There was some apparently independent discussion of the matter of location of headquarters for the National Council, but in the end the matter was left with the General Board without specific recommendation.

And when all was said and done, that which had been accomplished was no more than this: a name was changed. All the interchurch policies of the old Federal Council of Churches of Christ in America were retained and approved. The old leadership of the Federal Council remains in complete control of the "machinery" for making leftist pronouncements and guiding the policies of the entire organization in the direction of liberalism and national Socialism. In the opinion of many, the grip of the Federal Council leaders has been tightened by the reins of interchurch authority.

Nobody can know, and probably it never can be discovered, how much of the "drive" for completing the long-planned merger at this time arose from a desire to discard the name "Federal Council of Churches," so greatly in disrepute, but most certainly this was an impelling factor.

The Federal Council, and probably others of the merging agencies, will not surrender their charters or articles of incorporation, in fact, could not do so as they have assets to conserve and obligations to meet.

What it amounts to is: the Federal Council has "gone underground." This is by no means the first time that the Council has used the Communist technique.

"On the record," as it is written by the Federal Council, the F.C.C. wound up its affairs at a two-day meeting which almost overlapped the Constituting Convention. The F.C.C. meeting, scheduled for Nov. 27 and 28, continued through an afternoon session on the second day, and the first convention session was held in the evening of this same day.

Critics Get Lashing

Significant or not, the Federal Council retired from the scene (under this name) and the National Council began its Constituting Convention in notes of recrimination and "alibis."

Speakers at the closing session of the Federal Council "windup" and the opening session of the Constituting Convention lashed out vigorously at critics of the Federal Council and its policies. They made the usual general denials of pro-Communist activities and pronouncements and of "unsavory" affiliations of F.C.C. leaders.

Surely it is significant that the principal speaker at the first convention session was Dr. Ralph W. Sockman, minister of Christ Church (Methodist) of New York City. Dr. Sockman "named names" in his address (designated as a "sermon" in the program), getting a bit mixed up on some of them. But the real significance of his selection to make the "kickoff" address lies in the fact that he is a "liberal of the liberals" in matters of theology, and politically he is aligned with the extremely leftist Methodist Federation of Social Action, of which he is (an elected) member-at-large, No. 43 on the official list of nominees.

Methodist Bishop G. Bromley Oxnam, another "liberal of the liberals" both in theology and politics, whose activities in the Federal Council did not slacken at the conclusion of his term as president, was active in arranging the "birth" of the "new" Council. He presided at the Thursday morning session when the Constitution and By-Laws were adopted.

Choice of other speakers for the Constituting Convention was equally significant in showing the true aims and purposes—almost completely political—of the Planning Committee.

Political Figures Speak

Scheduled for the Thursday evening session was Sir Oliver S. Franks, Great Britain's Ambassador to the United States; Thursday afternoon the message was from the other side of

the globe—the speaker was Toyohiko Kagawa of Japan. Friday morning the Convention heard a political address by Harold E. Stassen, best known for his continuing presidential "itch"; earlier he had been elected a vice president of the National Council. Thursday evening the principal speaker was Francis B. Sayre, delegate of the U.S. to the Trusteeship Council of the United Nations. Messages of mutual admiration were exchanged by the National Council and Trygve Lie, secretary general of the United Nations.

President Truman was the Planning Committee's first choice as "top billing," and when he declined to appear, the committee invited Dean Acheson, Secretary of State, who accepted. Messages of mutual admiration were exchanged by the Convention and President Truman.

Whatever we may think of President Truman and Dean Acheson, we must agree that they are two of the most controversial figures in national and world politics today. Introducing Secretary of State Acheson to the Convention, Dr. Edward H. Pruden, Washington president of the American Baptist Convention said:

"Though separated by many miles, it is a genuine privilege to present to this audience a distinguished statesman and an unselfish public servant who is a son of the parsonage. Occupying one of the most difficult positions in the world at one of the most critical hours in history, the speaker of the evening is performing his duties with marked intelligence, great patience and complete integrity."

As indicated by Dr. Pruden in his remarks, the Secretary of State was not present in person. He spoke from Washington by telephone. The public relations and radio departments had arranged to have one broadcasting system (Mutual) put the talk on the air waves. When it developed that the address would be a "fire-side talk" to the nation, all the four principal broadcasting systems arranged to "air" the address.

Hence the address was not directed to a convention of churches and churchmen, but to the nation; nevertheless it was accepted by Council leaders as their own. The Secretary was highly complimented for his restraint in not "calling us, a church group, to take part in a 'holy war.'"

Stress Social Action

A book could be written about other indications that the chief attention of the "new" National Council, like that of its predecessor-parent, the Federal Council, will be given to matters social-economic and political rather than to religion.

Convincing evidence of this fact is to be found in the National Council's own publications. One of these is a pamphlet, "Christian Faith in Action." Here are many fine phrases about "the role the churches should be playing in this great drama of human destiny," and the need for "larger strategy." The slogan is "Co-operative Christianity." In nineteen numbered paragraphs the planning Committee tells how "The National Council Will Help You and Your Church." The first paragraph—surely the most important—reads:

"By providing an authentic expression of the Christian conscience in matters of religious liberty, human rights, family life, social welfare, world peace, emergency relief needs, and great moral issues."

A great many Christians will prefer to allow their own consciences to guide them. They will not wish to depend upon the "one voice" of the superliberals of a Protestantism which protests nothing more strongly than it protests the eternal verities of Christianity. But such is the "new" National Council of the Churches of Christ in the U.S.A.

* A quotation from a statement by Dr. O. Frederick Nolde, dean of the graduate school of the Lutheran Theological Seminary at Philadelphia.

Our Denomination Is Not Listed

The Mennonite Church believes in unity. The Mennonite Church would rejoice in an organization based on the "Word of God." The Mennonite Church does not pose as a "Sectarian Church," but it has vital convictions—convictions believed among us, at least, to be based on the unchanging "Word of God."

First, the basis of UNITY must be squarely upon the Bible. There must be Unity of Faith. Second, the cornerstone of UNITY is the Deity of our Lord. We believe that "upon

that rock," He built His Church. Third, the spirit of UNITY must be the Holy Spirit. This demands that only "Born-again," or "Born-from-above" Christians, indwelt by the Holy Spirit, can have true "fellowship one with another." Fourth, we believe that the ultimate objective of UNITY will only be realized when we come "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:3). Consequently, we cannot accept the statement in the recent folder, promoting the new Super-church, that this giant organization was the answer to the Lord's prayer for unity. This is what is stated: "We rejoice in Thy new revelation of Thyself in the Ecumenical Church." All evangelicals hold that the faith of the true church is once for all revealed in God's Word. It is not a matter of growth, understanding, or development; it is not a progressive revelation, it is an assured persuasion. The affirmations of our faith are not changed from age to age by the new and shifting thoughts of men.

The attitude of the Mennonite Church is not that there are no good men in this organization, nor that not much good is being done by certain groups in this giant organization, but that admixture of evangelicals and liberals is unwise, and basically unscriptural. Naturally, with such a large organization there will be some contacts. It is our hope and trust that all our contacts will be safeguarded for the permanent welfare of the church.

To show that the Mennonite Church and scores of other evangelical denominations who remained outside of the organization have grounds for their action, the following from the pen of Lynn Landrum, columnist in the Dallas, Texas, "Morning News," is quite enlightening. We have a feeling that Mr. Landrum's "intuition" is running true to good form. Here it is:

We've looked up the meaning of ecumenical and we're afraid of it Some of the grave and reverend brethren in the Federal Council of Churches got so ecumenical that they wound up on the same lists of sponsorship with Communists and fellow travelers. The blowtorch got pretty hot on the F.C.C. . . . The new outfit is just that old outfit dressed up in a bigger pair of breeches. If that intuition is correct, we won't be long in finding it out.

The new organization will get itself a headquarters, a budget, a head-sandhedrin committee and will begin handing out interviews to newspaper persons in the name of 32,000,000 Christians of the United States If that hand-out goes well, there will be another announcing that the 32,000,000 "constituents" have decided to call a conference to find out what is wrong with capitalism. The secretariat will issue studies on public health in Great Britain, labor unions in Russia, religious freedom in Czechoslovakia, all state nurseries in Azerbaijan

Some of us believe that the 32,000,000 church members were never asked if they wanted a "council" in the first place, or if they wanted it to discuss politics, economics, and international relations. We're tired of being ecumenized on a blank proxy that we never signed, never authorized and never intend to authorize

No wonder this Texan is suspicious. Other noted laymen can be quoted such as Horace H. Hull, president of Hull-Dobbs Co., "World's Largest Ford Dealer" of Memphis, Tennessee:

"Misguided, misinformed and purely theoretical 'do-gooders,' masked in the cloak of religion, are meddling in economics and politics," he said. "You can hardly distinguish some pulpits from political rostrums."

"There are those who have established themselves in positions of authority in the Council of Churches who represent themselves as speak-

FAITH TO WAIT

There are times when things look very dark to me—so dark that I have to wait even for hope. It is bad enough to wait in hope. A long-deferred fulfillment carries its own pain, but to wait for hope, to see no glimmer of a prospect and yet refuse to despair; to have nothing but night before the casement and yet to keep the casement open for possible stars; to have a vacant place in my heart and yet to allow that place to be filled by no inferior presence—that is the grandest patience in the universe. It is Job in the tempest; it is Abraham on the road to Moriah; it is Moses in the desert of Midian; it is the Son of Man in the Garden of Gethsemane.

There is no patience so hard as that which endures, "as seeing him who is invisible"; it is the waiting for hope.

Thou hast made waiting beautiful; Thou hast made patience divine. Thou hast taught us that the Father's will may be received just because it is His will. Thou hast revealed to us that a soul may see nothing but sorrow in the cup and yet may refuse to let it go, convinced that the eye of the Father sees further than its own.

Give me this divine power of Thine, the power of Gethsemane. Give me the power to wait for hope itself, to look out from the casement where there are no stars. Give me the power, when the very joy that was set before me is gone, to stand unconquered amid the night and say, "To the eye of my Father it is perhaps shining still." I shall reach the climax of strength when I have learned to wait for hope.—George Matheson.



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ing for 27,000,000 Protestant Americans," he said, "I want to say right here and now that the council does not speak for many of us among those 27,000,000."

Later, to newspaper reporters Mr. Hull explained his remarks: "I was speaking of such men as Dr. Samuel McCrea Cavert (general secretary of the church council), P. Cameron Hall (of its department of church and economic life) and Bishop C. Bromley Oxnam (of the Methodist Church).

"These men go about the country advocating such things as socialized medicine, socialized education, socialized housing, and F.E.P.C. regulations.

In conclusion, it is well to remember that the true Church is invisible, and that its Head is the Lord Jesus Christ. Its actual "Headquarters" are the New Jerusalem, "The Christian Metropolis." Hebrews 12:22-24. It cannot, therefore, be organized, or belong to earthly empires. It should never be forgotten that the "Acts of the Apostles" is the record of the "Pattern Church" for all ages.

"If you don't scale the mountain, you can't see the view."

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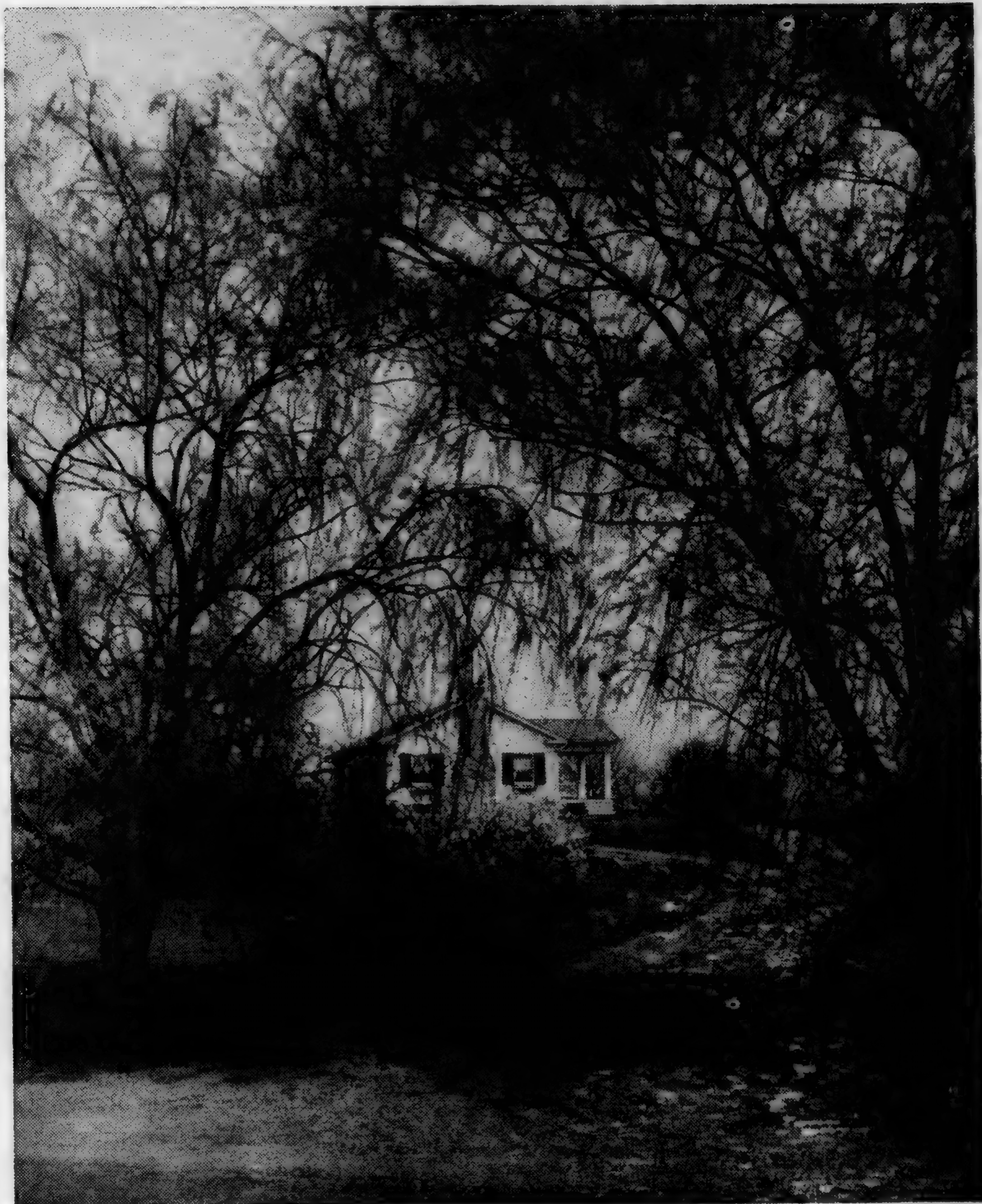
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Let Us Dedicate Our Homes to Christ and the Church. See Article on Page 104

The Kitchen

BY SILAS HALVORSON

"What's the use of having a nice kitchen if we can't all enjoy it?"



JANELLE stood in the doorway and looked over her kitchen critically. There was a bit of string on the floor in front of the sink. Most likely it had come off the old towel which she had used to wipe the dishes. Why hadn't she noticed it before? With a sigh she went to pick it up. There! The room looked perfect now.

Nine-year-old Danny dashed in from outside.

"Mommy, look at the little kitty!" he cried excitedly. "Princess has five kittens."

"Danny, look where you're going! You're tracking up my nice new linoleum, and I just got done cleaning it."

"I'm sorry. I forgot. But don't you want to see the kitty? It's all black except for its neck and paws. They're white."

"I haven't time to look now."

"I'll put it on the table," said Danny. "Then you can see it from where you are."

"No! You'll get the tablecloth covered with hair."

"I thought you'd like to see the kitty."

"Later."

"You never have time any more." Danny slowly walked outside, carrying the kitten with him.

Wearily Janelle washed off the tracks that Danny had made on the floor and brushed kitten hair off the tablecloth.

New linoleum, new sink, new stove, new cupboards, new table, new refrigerator—all were hers. Bill had given her the money for them on her birthday three months ago. They were just what she had wanted ever since they had moved into their own home two years ago—the little house they had at last been able to buy. Now she was getting it furnished the way she wanted it and was determined to keep things looking as good as new, no matter how much work it took.

She noticed a spot on the refrigerator and hurried to wipe it off.

"Isn't the kitchen beautiful?" Janelle asked Bill.

"Yes," answered her husband mechanically.

"You don't sound very much interested."

"We go through the same ritual every day."

"But this kitchen means so much to me."

"I'm sorry if I hurt your feelings."

"Be careful when you walk across the floor to the washroom," said Janelle. "Heel marks show up very quickly, I get tired of washing them off."

"I'm afraid that you spend more time than you should worrying about keeping things spic and span. You're wearing yourself out," said Bill. "Sometimes—" He hesitated and then went on soberly, "sometimes I almost think you're in danger of losing your Christianity."

"Don't talk like that!"

Bill went to the washroom. As he returned a few minutes later, Danny came in dirty from an afternoon of play.

"Go to the washroom and clean up," ordered his mother. "And don't touch anything on your way. You'll be sure to get it dirty."

"I'll try to be careful, Mommy," said Danny. Despite all of his efforts, however, he brushed against the sink, smudging its shiny whiteness.

"Danny! Won't you ever learn?"

Danny slunk into the washroom.

"Don't be so hard on the boy," said Bill. "Remember, he's only a kid."

"I know. But I work so hard to keep this room clean that I can't stand to see it dirtied out of carelessness."

"But you can't expect perfection."

"Bill!"

Danny came back. Janelle examined him to see if he was perfectly clean.

"I'm never coming in here before cleaning up any more," said the boy. "I'll climb through the washroom window and wash first."

"Danny! Stop talking nonsense," cried Janelle.



THE BLUEBIRD

Listen a moment, I pray you; what was
that sound that I heard?
Wind in the budding branches, the ripple
of brooks, or a bird?
Hear it again, above us! and see a flutter
of wings!
The bluebird knows it is April, and soars
toward the sun and sings.

Never the song of the robin could make
my heart so glad;
When I hear the bluebird singing in spring,
I forget to be sad.
Hear it! a ripple of music! sunshine
changed into song!
It sets me thinking of summer when the
days and their dreams are long.

Winged lute that we call a bluebird, you
blend in a silver strain
The sound of the laughing water, the pat-
ter of spring's sweet rain.
The voice of the winds, the sunshine, and
fragrance of blossoming things,
Ah! you are an April poem, that God has
dowered with wings!

—Eben Eugene Rexford.

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Bill shook his head. "I believe this kitchen is getting on everyone's nerves," he said. "If I had known that it was going to cause all of this fuss, I don't think I'd have let you buy any new things."

"What are you driving at?" asked Janelle.

"I think you know," answered Bill.

Janelle paled. "I have a headache," she said weakly. "I'm going to bed."

"Come on, Danny," said Bill. "We'll eat downtown and not disturb Mommy."

* * *

A couple of hours later the two returned home.

"Where have you been?" called Janelle from the kitchen.

"We ate supper and then went to the playground," answered Bill.

"Good. But I've been waiting for you. I got over my headache and decided to fix a little surprise for you. Come out into the kitchen."

"I—I'm afraid I'm dirty," said Danny meekly. "I might get something dirty."

"You can clean up in the washroom. I don't care if you get something a little dirty out here. I've decided to quit worrying about such things so much. They're not worth the price of everyone's happiness. I've made some taffy and want you to help me pull it."

"Won't we smear up the kitchen with that sticky stuff?" asked Bill.

"Maybe, but I don't care. What's the use of having a nice kitchen if we can't all enjoy it?"

Bill grinned happily. "I guess the danger of your losing your Christianity due to the kitchen is past," he said as he entered the kitchen.

"I hope so," said Janelle. "I've prayed about it, and I'm looking to God to get me straightened out."

Forest City, Ia.

Honest work impels the energy and the creative spirit of the worker: moving him onward and upward toward those heights of achievement and service which gratify his desire of progress and independence.—Edwin Dummer.

CHRISTIAN MONITOR

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Without Compromise

BY RHODA PEACHEY

A story illustrating the break between Conrad Grebel, the founder of the Swiss Brethren, or Mennonites, and Ulrich Zwingli, the leader of the Reformed Church movement. The break came on such points as the separation of church and state and believer's baptism. A recent book, "Conrad Grebel, Founder of the Swiss Brethren," by Harold S. Bender, gives the complete story.



Great stars of snow settled down layer upon layer and covered the neat little Swiss city. The night, calm and still, almost resembles fantasy. The narrow hilly streets are empty now, except for a figure, young and determined, yet somewhat emaciated. His full cloak shows signs of wear. His footprints furnish sport for the playful lad that happens by on an errand and carefully places his feet into every step. Could it be that he knows he is following one who is destined to become a great man, a leader?

In the distance the bells of the Grossmünster church toll out six o'clock. Young Grebel quickens his pace and continues his reverie. How would master Zwingli react to the reform proposal that he has to show him? Perhaps it is asking a great deal of him to endorse something completely separate from the state reformation, including the rejection of infant baptism. But how, according to the Word of God, can it be otherwise? He remembers his own conversion and the many hours of fellowship with Zwingli. Would this matter cost their friendship? No, it dare not. But what if Zwingli should compromise, as it appears he may? On and on turned his thoughts in a bounding cycle. But he has reached his destination. He stops before the door, falters just a bit, knocks, feels unconsciously for the paper in his pocket, and waits.

"Good evening, and heaven bless you, Master Grebel. Come in. By the sound of your feet in the snow the temperature is dropping. Zurich shall not escape much winter this year. Your cloak, Master. I suppose you have heard who is new in the city council?"

"Yes, Master Zwingli, I have. Will he be able to exercise power there?"

"That, my friend, remains to be seen," answered the impulsive Zwingli. "Does your father welcome them as one of their number?"

"I rather think he favors the man. Have any measures been taken to relieve our people of their heavy burdens?"

"What do you mean, Master Conrad, do you still desire to question our lords, the council?"

"We may not speak of that now. But here, our friend Manz and I should like for you to reconsider. And if without transgression of the holy Scriptures it is possible, we shall be happy to remain with you. And if not then we are ready to . . ."

"Take action, I suppose—a fine time for a revolution!" Rather impatiently he accepts the paper, quickly turns the page, scans the reverse side, and begins to read.

As Grebel continues to think and reflect his eyes fall on a book that appears to have been in use, lying on Zwingli's desk. The title is, "Die Taufe," meaning, "The Baptism." He rubs vigorously his reddened hands, sighs a bit, and settles back in his chair. He is even too much absorbed to notice the furrows that frequently form on Zwingli's brow.

Finally, without comment, Zwingli rises, rekindles the fire and speaks. That he is somewhat moved is clearly evident. What he

has just read sounds strangely like his own of former times.

"Have we not fully discussed these matters before, both in private and in public disputation? What further remains to be said?"

"I wish for you, Master Ulrich, to be disposed to reconsider these vital issues; first of all as concerns the church of the believers."

"Yes, a matter on which we certainly do not disagree."

"Do you have in mind to propose such a reform at which time we can ignore present organization, and . . ."

"Present organization, you ask? You are straining at a mote. Would that you could first cast the beam out of your own eye. Do you argue that our lords of the council are not believers? Has not God set up governors as supreme over all men? You have no right to raise your voice in judgment against them."

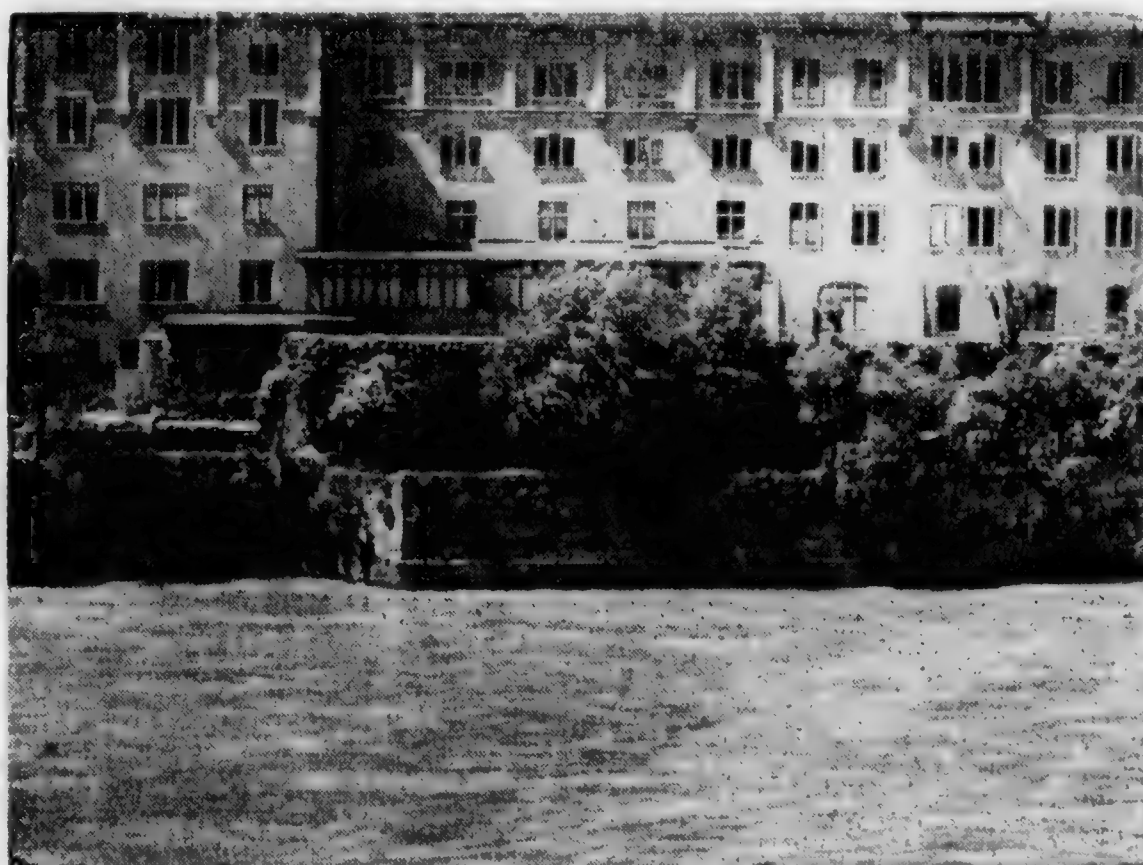
"True, the apostle tells us that God has ordained government, but has He to the same government committed the direction of His holy church? Can the mass . . .?"

"You speak ill of our lords, friend Conrad. The mass question as I said shall be referred to the decision of the council. An innovation out of its time is destined to fail. I am much disturbed at your stand. I cannot go with you on such a proposal as you have here." The chair scrapes harshly enough to set one's teeth on edge as he pushes it back and again picks up the paper. "You demand the following. 'Within the church sin and vice must be dealt with in earnest, and a real sanctification must be promoted. Such members of the church as fall into sin should be subject to the discipline of the church, and if they do not change their life, must be excluded from fellowship.' And who, my friend, shall sit in judgment? Is not our government qualified?"

"Master Ulrich, you do not have the right to place the decision of this matter into the hands of my lords, for the decision has already been made. The Spirit of God decides."

"Chaos is came again! You see with what peace and prosperity it will be possible for this city to live. Will you, a noble of the town, be a disturber of the peace? Do you not take into consideration what I have done for you?"

"Ah, my friend, would to God there were peace, peace between me and thee." Words fail Grebel, his eyes are cast toward the checkered floor, but he sees it not.



The University of Basel, Overlooking the Rhine. Conrad Grebel Studied in This Building, 1514-15. From "Glimpses of Mennonite History and Doctrine," by John C. Wenger

Zwingli, struck by the painful stillness, hesitates a bit, and replies, "But you err."

Grebel reaching toward the Bible with his gaze meeting Zwingli's, assures him, "If it he found from the divine Scripture that we have erred, we shall gladly accept correction, be it in regard to baptism or other points."

"You have heard the decree regarding baptism that the government has ordered. They are allowing one week of time, and if you rebellious fanatics insist, severe measures will be taken."

"The church, Master Zwingli, as you formerly stated was bought with blood, and will need to be renewed with . . ."

"You will not hear, you refuse to take orders. The government will give you your dues. I cannot hear you any longer on this matter. If you desire the witch tower as your asylum, the choice lies with you."

Grebel now leans forward, and takes courage. "I do not choose persecution or a fanatical sect. I desire nothing on earth except the will of God, cost what it may. I understand the true church to be as stated, 'a group of believers, separated and called out.'"

"You shall be called out."

Zwingli, passionate and perturbed, dashes from the room, leaving Grebel to wonder whether the bang of the door may have been accidental.

Grebel loses no time, picks up his hat and cloak, and steps into the dark night. Zwingli's earlier prediction of the evening must have been true, for the cold bites into his face. The inner conflict seems to warm his body, and even the hands for which there are no gloves.

Would Theophil still be awake? Ah, he comes to greet him with his two-year-old

patter. For a few minutes he relaxes mind and body and romps in fun.

He cannot long forget, for presently his wife Barbara enters to announce Theophil's bedtime.

"Felix was here to see you, Conrad. Are you still asking for trouble? Must you refuse and be different?"

"Barbara," he says, but turning he sees that he is left alone. And as if to intensify his grief, he remembers Barbara as the sweet co-operating lady when he first met her. His head sinks to the table. Such a turmoil dare not persist long.

Barbara returns to find him thus overcome, but he has turned to prayer.

She speaks, "Have you openly broken with Zwingli?"

He prays still.

"Conrad, is there no answer, have you openly broken with Zwingli?"

"No, but I must."

"Conrad, what evil do you wish to bring upon us, our homes, our lives? How can I bear all this? Stay with Zwingli and be safe."

Barbara retires. Time ticks on; an hour has passed; the rest of the household sleeps. At last the victory is won, and the decision is made.

Grebel meditates thus, "Tomorrow we will report our intentions. Man dare not move me. I'd rather suffer with a small group of believers than fall heir to all the world's honor."

His soul is at rest. He senses the balm of the Lord's benediction. He welcomes sleep. His eyes close, not conscious of the far-reaching effects of his momentous decision.

Springs, Pa.

Bible tends to portray as it takes us again and again to the feathered sovereign of the air for an object lesson in Christian living.

The eagle is popularly regarded as the noblest and most courageous of the rapacious birds. It soars to a far greater height than any other bird. Noticing this the ancients regarded it as a messenger from their god, Jove. Let us, not with the ignorance of idol worshipers, but with the keen observation borne of Christian wisdom, look to the Bible for a message our God would give us through the medium of this native of the heights. Let us investigate the Bible objectives the Great Teacher would have us learn from the habits of this bird.

The eagle tenants the high places of the earth. High on the lofty, rocky crags she builds her nest, safe from the preying eyes of those who would destroy. Here her little ones are as safe as she can make them. Here they early learn to live and thrive in the heights. Here they become strong in the fine, pure air found farther away from the impure atmosphere closer to things of the earth. Have we done as much for our homes? Have we builded and created them with the same forethought? Have we made the "heavenlies" our natural habitat? Have we builded on the Rock, the Rock of our salvation? "Make thy nest as high as the eagle," the Lord advises in Jeremiah 49:16. "Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and in the strong place. From thence she seeketh the prey, and her eyes behold afar off" (Job 39:27-30). Have we given God first place in our planning that we may feel secure in our building? Have we consecrated our eyes to His designs that we may detect doubts and evils which may attempt to prey on us and ours? Let us build and abide in the will of our Heavenly Father with a view to outside influences which may try to stalk that security. Let us, like the eagle, "mount up" at His command.

The eagle is given credit for having one of the most rapid speeds of the bird kingdom. Swift, enduring, and strong are adjectives which seem to belong to eagles. Their wings are kept strong through constant exercise and use. Unlike any other known bird, their natural aspirations seem toward the heavens. Early in life they start to journey into the sky, farther and yet farther, developing their wing span and the strength of their flying muscles for greater advances into the vast curtains of the skies—curtains to us because we have remained so far distant. Far into the heavens the vast wings fly tirelessly with eagle-endurance. "They shall mount up with wings as eagles" Isaiah foretells of God's followers. Are we developing our wings in the possibilities of Christian living that God has put at our disposal? Are our muscles tuned and tempered to rise above the storm area where we can fly straight and swift? Or do our untrained and undisciplined muscles for Christian graces keep us down close to the mundane and insipid things of earth? Are the things of the spirit veiled to us, or are we soaring heavenward?

Every year the eagle molts and becomes

Consider the Eagle

BY DOROTHEA MARTIN

Although many national groups have used and are using the eagle as an emblem, sometimes to promote wrong ideologies, let us not forget that the Bible uses the eagle to illustrate great spiritual truths.

The eagle has long been considered the feathered sovereign of the air. This bird, with lofty aspirations towards the sky, has often been the symbol of nations and governments. It seems to have appeared first on the victorious banners of the Persian army. God used this fierce and merciless force to punish the Babylonian and Chaldean peoples who forgot their promises to a great and holy God. Isaiah prophesies this judgment in 46: 11. "Calling [them] a ravenous bird from the east," he warns of their destruction. We next see the mighty bird leading the Assyrians and glowering from the standards of the Egyptians. Carved first in wood it began to go ahead of the legions of the Romans, and, as the nation developed its strength and more and more nations fell prey to its merciless talons, the eagle gleamed forth engraved in shining silver. At length as the army marched

forth in all its strength and mastery during the reign of the Caesars, when the very name "Roman Empire" brought fear to a whole known world, the eagles were worked in gold. Now, with hearts as cold as the metal which gleamed on their standards the empire emblazoned fear and dread in the hearts of smaller kingdoms. The old German army stalked grandly under the double-headed eagle, and as it fell the Austrians took up the ensign. These nations have all disappeared from the positions to which they aspired, and like the king of the air, they have all come to naught.

Today the great military set-up of the Communistic regime soars malevolently along under another double-headed eagle. The Bible does not condone such proud and fierce imperialism of nations with eagle-like tendencies. No, this is not the lesson the

almost naked and bald, looking old and disheveled. But a real transformation takes place; the new set of feathers forms a lovely covering, making the giant bird look young and strong again, equipped with the powerful wing feathers which give it strength to soar again into the sky kingdom. "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's," says David in Psalm 103:5. It seems to be only human to drop into the valley of discouragement at times, but if we only go to God and His Word we find new strength and new visions awaiting us. God loves us and longs to help us over the hard spots in life. It is rather beautiful to consider the care of the fearful and powerful eagle for its young, of its tenderness in rearing them. "As an eagle stirreth up her nest [comfort], fluttereth over her young [protection], spreadeth

abroad her wings, taketh them, beareth them on her wings [guidance and training]; so the Lord." God loves and cares for us thus. No thought or movement of ours escapes His love and concern.

Friends, what eagle traits are portrayed in our lives? Have we, like the eagle, spanned the skies, or are we down on the sparrow level eking out a crumb existence? May it ever be said of us, "They fly away as an eagle toward heaven" (Prov. 23:5). May our nation fare forth, not under the first-mentioned qualities of the eagle, but may it take a godly view of our emblem, and with the real lessons given us, adopt the strength, wisdom, endurance, and Godlike qualities. May these be evidenced in your character and mine, because we, too, have lived on the heights. Let us solemnly consider the eagle!

Glen Flora, Wis.

How Some Plants Sow Their Seed

BY JEWEL CASEY

It is not by mere chance that our many, many plants with their beautiful blossoms appear each year, but due to the foresight and careful planning of wise old Mother Nature. In her infinite wisdom she has provided devices for scattering seeds far and wide, not merely letting them fall at the foot of the plant that has worked so hard to produce the precious seeds.

Some seed pods are constructed to explode like bombs; to squirt like water guns; to sprinkle like salt shakers. Some fly like airplanes, some like kites, and some like balloons. Others ride the waves like boats. Some hitchhike, and others induce birds and small rodents to eat them. It is interesting to learn more about some of these marvels of nature.

The most powerful ally of all, in carrying the seeds to remote areas, is the wind! It carries the types from which kites, balloons and parachutes have been copied, high in the air, mile upon mile, with the greatest of ease. These include many species of milkweeds, dandelions, thistles, floweringstraw, goat's beard, pipe vine, fireweed, and others. The blue thistle seeds have been found to have blown one thousand miles from where they originally grew.

The seeds of many types of trees are more like gliders or helicopters. They travel considerable distance in the air when first leaving "home base." These include the winged seeds of maple, sycamore, potato chip, pines, and birches.

Other types of heavier seed, like the buckeyes, mountain laurel, acorns, osage orange and cypress cones, travel by the water route and are sometimes washed for many miles before becoming embedded in soil.

There are numerous varieties of seeds, such as the flutter-mill, rain lily, yucca, basket grass, and many others, which never actually rise in the air but are blown along the ground at an amazing speed and considerable distance, strewing seeds as they go.

Many of the berry-like seeds, such as lan-

tana, Spanish mulberry, black and red haws, dogwood berries, honeysuckle fruit, and pokeberry, are carried over wide areas by birds and small rodents. The seeds themselves are impervious to the digestive process, and are eaten with the edible pulp which attracts the birds by its color and flavor, later dropped unharmed to start a new plant.

Not every one is aware that some seeds actually depend upon the "hitchhiking" method for getting from place to place! Yes, such

SPRING

Zephyr winds are blowing, brightly shines the sun;

Springtime's in the making, winter days are done.

Tiny little branches putting forth their leaves,

Also buds are forming to give color to the trees.

Bees are humming noisily, working all day through,

Sipping from the flowers nectar sweet as dew.

Birds are singing sweetly from the tree tops tall;

Once again a note of spring in the thrush's call.

See the little rivulet as it flows along, Rippling o'er with laughter, for the spring has come.

Springtime with her beauty, treasures new unfold;

Earth in all her splendor shines like purest gold.

All of Mother Nature seems to be awake; She has thrown off winter's coat, put on her spring cape.

—Mrs. S. M. Davis.

Pods as devil's horns, beggar's lice, grass and cockle bur, sandbur, and Spanish needles are a few of the noted hitchhikers.

Still another form of seed containers, perhaps the most unusual of any yet mentioned, are those which actually explode and shoot their seeds in all directions. The pods explode with such violence that seeds are shot for many feet. The modest little violet, Angel's trumpet, bluebonnet, phlox, balsam, touch-me-not, and witch-hazel are famous as members of the bomb type.

Columbines, larkspurs, and poppies have unusual seed containers inasmuch as they are long pods, loosely filled with seeds, leading up to numerous outlets at the top. An overhanging lid keeps out rain, and when the wind blows the stem, the seeds are shaken from the pod much like salt or pepper from a shaker.

The squirting cucumber fruits contain a liquid in which the seeds are immersed, and at maturity, the slightest touch will cause a spurt of liquid and seed!

Dandelion seeds are perhaps the best example of the "parachute" type of seeds. This pretty seed arrangement set atop brittle leafless stems, is dainty and exquisite. After maturity the seeds are ready for the call of the slightest wind to bear them far and wide.

Pokeberry bushes with their long, gracefully drooping clusters of shining, dark reddish-purple berries, hanging from red or purple stems, amid rich green leaves, form a most beautiful picture. The berries are relished by many varieties of birds and seeds are often carried on feet and beak to distant areas.—The Friend.

DON'T PASS IT ON

A certain small girl proudly announced, "I was a peacemaker today."

"Were you, my dear; did you settle somebody's quarrel?"

"No, I wasn't that sort of a peacemaker. I just knew something and didn't tell."—Anon.

God keeps a costly school. Many of its lessons are spelled out through tears. . . . This school of our heavenly Father will soon close for us: the term time is shortening every day. Let us not shrink from a hard lesson or wince under any rod of chastisement. The richer will be the crown, and the sweeter will be heaven, if we endure cheerfully to the end and graduate in Glory.—Theodore L. Cuyler.

The Lord is coming soon. Do you believe it? Are you really looking for Him to come? Are you living as you would live, should you find out right now that He would be here in less than an hour? How many changes in heart and life would you make, should the word come to you that He would come so speedily?

People think they can do wrong if they can only "get away with it," as they say. We cannot get away with sin; it is sure to trip us sooner or later.—Sel.

CHRISTIAN MONITOR PULPIT

The "Whosoever" Salvation

BY RICHARD L. SHOWALTER

TEXT: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.—Acts 2:21.

Too often we have been taught that if we are good and obey the commandments of the Bible we are saved. But here in Acts 2:21 we are told that "whosoever shall call on the name of the Lord shall be saved." This truth is not found only in a single passage, but it runs like a refrain throughout the entire New Testament. The individual who looks to God for salvation and deliverance from sin shall not be disappointed, as the following references show: "That who oever believeth in him should not perish, but have eternal life" (Jno. 3:15). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (Jno. 12:46).

On and on this truth runs throughout Scripture, and over and over again it is repeated. Yet we as human beings are prone to call upon our own resources to please God. But the Scripture says that we cannot please God by our own attainments, that "there is none righteous, no not one" (Rom. 3:10), that "all our righteousnesses are as filthy rags" (Isa. 64:6), and that as long as we come to God on the basis of our own merit we cannot please Him, because no matter how good we have lived we still have not attained to perfection and we need the atoning work of Christ for the sins which we have committed. Jesus said, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance" (Mark 2:17). Paul's testimony is in I Timothy 1:15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

We notice in our text, as well as in many of the other verses quoted, that the promises are to "whosoever will." Peter tells us in his second letter, chapter 3 and verse 9, that "the Lord is . . . not willing that any should perish, but that all should come to repentance." Why then do men wait to call upon the name of the Lord and to look to Him for salvation and deliverance from sin? I believe that there are individuals who are tired of sin and who if they could do so by their own will power would cease to live in sin. But the evil one has somehow blinded their eyes to the fact that Jesus Christ stands at the heart's door ready to come in and cleanse

their lives by blotting out their sins and transgressions. Listen to the words of Jesus, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). We can have fellowship with the Son of God if we are through with sin and ready to invite Him into our lives. The promise is to "whosoever will."

Our text says, "Whosoever shall call on the name of the Lord shall be saved." This text immediately implies that the individual longs for a satisfaction which sin has not given—that he desires to be free from the bondage of sin, of worldly pleasures and fleshly desires, that he is tired serving the world, the flesh, and the devil, and that he is now ready to look to Christ by faith. Christ says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Claim His promise today, call upon the name of the Lord, confess to Him your sin, and receive His pardon. "Whosoever shall call on the name of the Lord shall be saved."

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). To be saved to the uttermost certainly means that He is able to deliver from the power of sin as well as the guilt of sin. The bondage which sin brings can be broken by the power of Christ. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto

himself a peculiar people, zealous of good works" (Tit. 2:14). There is no one who desires more that we should walk in holiness than the Lord Himself. There is no one who has done more to make it possible for us to work victoriously than the Lord Himself. Now let me read the above verse again, this time from the Weymouth Translation for emphasis, "Who gave Himself for us to purchase our freedom from all iniquity, and purify for Himself a people who should be His own, zealous for good works." Christ has given His all that we might be victorious over sin, and God cannot be blamed when sin remains in our lives, for Christ gave Himself for us to purchase our freedom from all iniquity. What joy, what peace, what satisfaction when we call upon the name of the Lord in earnest sincerity and there find deliverance from the guilt and power of sin!

Having had a genuine experience of salvation and having found the Lord sufficient in time of every temptation, the questions of daily Christian living and Christian service find a ready answer in our relationship with the Lord. For when we yielded to Him He gave us a desire to do His bidding. His commandments are no longer grievous. It is our delight to do His will. The question is no longer, "How worldly can I be and still be considered a Christian?" Our Christian experience is no longer disturbed with the fact that many professed Christians serve the world, the flesh, and the devil. We then become concerned with the possibility of leading others to the joy which we have found in a personal relationship with Jesus Christ.

The ordinances of the Christian Church then take on meaning for us. Until we have this personal experience within the ordinances are a matter of mere formal observance. Paul would say in regard to this type of formal observance of the ordinances what he said to the Jews in Romans 2:28, 29: "For he is not a Jew, which is one outwardly: neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

In other words, unless we know in our personal experience and relationship with the Lord what baptism and communion mean, there is no value in observing these ordinances.

So let us keep in mind that, basic to Christian living, and Christian service, and Christian observances, is Christian experience.

Perryton, Tex.

You will find, as you look upon life, that the moments that stand out are the moments when you have done things for others.—Drummond.

FOLLOW JESUS

By Ruth N. Walls

Follow the path of Jesus,
Follow with willing feet,
Walking with the Saviour
Means fellowship pure and sweet.

When the road is rough and steep,
With discouragements severe,
Hasten on with willing feet,
For your Lord is always near.

Follow Him till life is past;
He will guide you safely on,
Till you rest with Him at last
In that blessed heavenly home.
Grantsville, Md.

Editorials

A Useful Life

Elsewhere in this issue appears an interesting and moving account of the life and labors of Bro. George J. Lapp, as written by a close friend and fellow missionary, Bro. R. R. Smucker. One is at once struck by the color and variety of Bro. Lapp's life, which led him from his boyhood home on the range of Nebraska to the plains of India and back again to the homeland to locate at Goshen College, where he had served one year as president while on furlough.

It was the privilege of the editor to know Bro. Lapp for about a third of a century, and we want to add our tribute to a life that was an inspiration to us in the periodic contacts we made with him, at first on his furloughs and later in his settled life after his retirement from the foreign field.

We first heard him speak while he was visiting among the Eastern Pennsylvania churches on his second furlough. Our roster of foreign missionaries was not large at that time, and it was a rare privilege to hear someone speak who had been in service in a foreign land. Bro. Lapp's visits throughout the church did much for the cause of missions in the Mennonite Church, and it was this phase of his usefulness that first impressed us, for he was a lucid and forceful speaker.

His usefulness as a missionary is well known to every one who has read the church papers and the mission board reports. He filled a large place as an evangelist, preacher, teacher, and administrator in the India field. His work among the lepers was one of his outstanding achievements and was indicative of the love which he had for the unfortunates among whom he labored, for love always finds a way of being useful and helpful.

One phase of Bro. Lapp's usefulness which the editor especially appreciated was his readiness at all times to write articles for the church papers. He indeed had "the pen of a ready writer." Whether it was an account of his favorite leper colony project at Mangal Tarai, an article on the home, a sermon, or a reminiscence, his pen was always ready and responsive to the call for Christian literature.

The call of Christ to His followers is always to a life of usefulness and service. He called the early disciples to become fishers of men. He has given "to every man his work." Bro. Lapp was an inspiring example of one who was useful in every sphere to which the Lord called him. Whether a student, teacher, preacher, missionary, writer, administrator, or bishop, he was always busily engaged in work for his Master.

Of course there were fundamental things that contributed to that usefulness. Lives like that of Bro. Lapp do not just happen; they spring from sources that will make any other life useful in the service of the Lord. Perhaps we can point out a few things that made Bro. Lapp's life so useful. One of the first that we think of was his definite committal and consecration to Christ and the church. He gave himself unreservedly to Him who gave His life for His own. Second, he made use of his God-given faculties and talents by diligent application. In other words, he was "diligent in his business," which was that of serving the Lord. Coupled with these great qualities was a sincere love of people; rooted, of course, in a deep love for his Lord. Bro. Lapp was a genial, well-met person who had a real concern for the spiritual welfare of people. These were some of the qualities which made him both loving and lovable and which endear him to the memories of his many friends.

Bro. Lapp's busy and useful life came to an end last January, but his influence will live on for many years in the lives which he touched both in America and India. We will no longer see him or hear his voice in mission board meetings, or General

Conference, or other church-wide meetings, where he was a familiar figure. We will no longer see him on the campus of Goshen College where he served of recent years. He will no longer greet us if we casually drop into his home on Main Street near the College.

And so we will miss him, all of us who considered ourselves among his friends. Heartstrings may tug as we think of him, but we cannot do so with sorrow, for we can rejoice that he has gone to be with Him whom he loved and served.

His life can be summed up in the closing lines of a familiar hymn by Henry F. Lyte:

"An ear for every call,
An honored life, a peaceful end,
And heaven to crown it all."

Are We a Growing Church?

Each year as the *Mennonite Yearbook* makes its appearance we like to look over some of the totals and compare them with the figures for the previous year to see whether the church has grown from the statistical standpoint. Since the editor has access to the material for the *Yearbook*, which is now in the hands of the printers, we will share with our readers just a few of the outstanding figures or totals. The total membership of the Mennonite Church, of the branch which the Monitor represents, now stands at 67,399, or a gain of 1,882 over last year. This takes in the membership in the United States and Canada and seven foreign countries, the total for the latter being 2,808, a gain of 136 over last year. The Sunday-school enrollment is now reported at 90,215, while a year ago the total reported was 85,554.

A few other figures may be of interest. This year 266 home mission stations are listed, while last year the number was 259. Two new foreign missions are reported—Belgium and Honduras. The number of congregations has grown from 534 to 557. The total number of ordained men has increased from 1266 to 1329. The summer Bible school enrollment has gone up to 65,610, exceeding last year's figure by 3,122.

It is encouraging to note that there is numerical growth in all these areas of church work. We should praise the Lord that the kingdom is being extended by our church to the extent that these figures reflect. That figures do not tell everything is readily conceded by statisticians, but it is just as generally recognized that they indicate movements and trends that we should take note of. And so we conclude from these statistics that the Mennonite Church is a growing church, though we can point to nothing phenomenal.

We should never forget, however, that growth in numbers does not tell whether a church has grown in other ways that are very important. Naturally we rejoice when people are saved and unite with the church. We feel that the Great Commission of Jesus is being carried out in our day and before our eyes. In this connection we can well ask ourselves the question as to whether we are teaching the "all things" that Jesus commanded so that our people "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." To have a large church that is not growing spiritually is not a real achievement.

Let us remember then that a truly growing church does reach new people and gains in numbers, but it must also grow in dedication and loyalty to God and His Word. If with a growth in numbers we grow in carnality and worldliness we are not advancing in the eyes of the Lord, although we may be doing so in the eyes of men.

As we study these figures let us resolve to put forth every effort not only to spread the Gospel but to build up the faith and life of the church so that she may truly be the light of the world and the salt of the earth.

Is the Mennonite Church a growing church? We have that answer in our own hands. It depends upon you and me and all of us—upon our faith, our consecration, our love, our loyalty, and our service.

OUR HOME CIRCLE

Our Homes Need the Church

BY RUBY P. ZOOK

The home and the church are two of God's great institutions. They need to go hand in hand in the service of the Lord. Not only does the home need the church, but the church needs the home.

There are but few words in the English language that mean as much to the heart as the word HOME. There is but one other institution that holds as sacred memories for the Christian. That is the Christian Church. Both the home and the church were divinely instituted. Of all the possible things a Christian may do in the longest and busiest lifetime, there is no work, no plan, no undertaking on which he needs God's benediction as upon his home. A Christian home does not just "happen." "The blessing of the Lord, it maketh rich." Every home, whether Christian or not, is exposed to thousands of dangers in the world today. Nothing but the cross of Christ will save the home.

The social, moral, and religious status of the American home today is such that it is causing much alarm. Surely, it should make the Christian sit up—let's say "stand up"—and take notice.

Our president has declared the nation in a state of emergency. Everywhere one hears the talk of wars and rumors of wars. Does all this have any effect on our homes in America?

Children suffer most under the stress of war. Fathers are away from home; mothers are employed in war industries or otherwise. Boys and girls are left alone in the home or under the care of a hired person. They are sadly neglected by the parents. American fathers and mothers in far larger numbers than most of us realize practice prenatal murder, desert their children—if they do have them—and criminally neglect them or wish them dead in order to be free from the expense and inconvenience of their care. In a home, just a few steps from one of our own churches, in a large city, the parents are both working. The mother is employed in a tavern. She is often unfaithful to her husband and children. The money of both is spent for liquor to satisfy their own appetites and desires. The three children are undernourished and often hungry. They even stop in at the neighbor's home to ask for something to eat because "Mother is drunk at home."

War and prosperity bring increased desertion and divorce. Families which have been closely welded together during hardships may find themselves separated when money comes more easily. Fathers and moth-

ers both come home with large pay checks and gradually become more and more independent. Money is spent madly in their search for pleasure in crowded taverns, night clubs, places of disreputable entertainment. All these places are strangers to Christian ideals of purity and decency. There is unfaithfulness between parents, secret affairs, and finally the complete crash of home happiness.

American education and culture are steadily becoming more anti-Biblical. One must even consider carefully the claims of Christian schools. Not only is this poison taught by colleges and universities. High schools, too, have blasphemers on their staffs who try to tear Christianity from their pupils' heart. Even some grammar schools utterly disregard the constitutional requirement forbidding the state to destroy religious beliefs. These children and youth are taught to omit God entirely with the origin of the world. The age of the world is put back to one, two, or more billion years ago. They are taught to accept the whole evolutionary scheme. Is it any wonder that the children of America are growing up believing they are only accidental creatures of chance, descendants of the lower animals? Is it any wonder they are eager to follow brute lusts and are ready to reject their God?

Just recently a young boy of fourteen, who had several years ago been under the

HIS TOUCH

By Ruth King Duerksen

It's the touch of God's hand when we're
tired that helps,

For it gives us the courage to stand;
And its worth is far greater than favor
and praise,

And its strength more secure than man's
hand.

For the things of earth may be taken from
us,

But the touch of God's hand will stay.
And far better than shelter, or food and
clothes

Is the strength of His hand each day.
Hesston, Kans.

influence of the Mennonite Church, confessed to a friend of mine that already he has been guilty of immorality. Without a doubt, this is only one out of thousands and thousands of our American youth who indulge in this gross sin.

The sin of materialism is wrecking many American homes. Oh, no, we do not worship Baal in our homes. Yet, it may be true that many so-called Christians—may we say Mennonites?—bow down in spirit before the idols of wealth, security, and pleasure. Many Christians (again, may we say Mennonites?) are more concerned about money, clothing, appearance, homes, or an easy existence than they are about the salvation of their souls and the souls of their sons and daughters.

Allow me to quote from Walter A. Maier, now gone to his reward. "America, large in territory, wide in influence, strong in power; America, rich in possessions, wealthy in vaulted gold, overflowing in prosperity; America, blessed above all other nations in her churches, schools, and homes; America, feasting despite rationing, while others starve; her shores untouched by war though other people's are bombed and blasted, outwardly prosperous notwithstanding the horrors of bloodshed; America, the nation signally favored by God should be close to the Almighty in Christ. America should be on her knees in sorrow over her sins and in supplication of divine mercy. Instead, millions are running away from the Lord. Do you know that the number of our countrymen who do not belong to any church whatever equals the total population of the twenty-seven states west of a line drawn along the Ohio River and south on the Mississippi? We call ourselves a Christian nation, but this is tradition, not present-day truth."

Those who wish to cultivate flowers or vegetables or grains to bring out the very best possible in them search and study long and diligently the nature of plant life and the many conditions of soil, of temperature, or air and moisture essential to the growth of each particular kind of plant and the development of each variety. Then with scientific exactness each plant produces in the right conditions. The same thing is true of the person who wishes to develop the very best in cattle, hogs, or any animal or fowl. In our homes we are growing immortal lives. Our problem is to bring out in each life the very highest possible development of manly or womanly character. There are certain conditions which are essential to all true growth. If men take such pains to know how to grow flowers, plants, or to develop animals, which die and are gone, should we not take far greater pains to know how to grow souls which live forever?

Shall we not ask ourselves this question? Are we parents and children in our home consecrated to God? Do we all know that we have been cleansed by the blood of the Lord Jesus Christ? Do we all know that we are saved by His death on the cross? Are we fully aware of the hope of the resurrection that has been granted to us through His glorious Easter victory, which we are again commemorating? How much of the risen, living Christ is there in our homes?

Hymn Singing at the Family Altar

By J. MARK STAUFFER

The writer of this article, teacher of music in the Eastern Mennonite College, points out the importance of singing in family worship and helps us to revamp our ideas "regarding the musical taste and comprehension of our children."

A Christian speaker once said that the last line of American defense is in the churches which were founded on our shores many years ago to honor the Saviour. Now the freedom of worship and conscience is being abused. There are unbelievers. There are those who deny the divinity of Christ. There are Bible opponents. There are thousands of American clergymen who are using the Christian name but are questioning the Christian truth. They reject the full inspiration of all Scripture. They deny the virgin birth of the Saviour. They do not believe in His incarnation and His vicarious atonement. They will have nothing to do with His resurrection and His second coming to judge the quick and the dead. The Bible warns, "Be not deceived; God is not mocked. . . ." Can not this be applied to America?

What can we as Christians do? What can we as Mennonites do? We may not have money. We may not be leaders. We may not possess authority. Do you remember what Gideon said when he was summoned by God to rescue his people? "I am the least in my father's house." Remember Moses. He had to prepare for eighty years before the Lord could use him. God many times chooses the weak, the unnoticed, or the poor to bring about His planned purposes. The same promise given to Gideon is for each Christian, "Surely, I will be with thee." Jesus also gave His promise which still stands, "Lo, I am with you away, even unto the end of the world."

Our homes must help supply the love of the good and true. We must put "first things first." The social, moral, and religious status of the world proves that homes in all ages and in all nations are molders of character. It should be the earnest aim, desire, and prayer of every parent and every member of the family circle to put forth more effort to make their home life truly Christian. The family should gather at least once for daily worship. Should we accept all God's daily benefits from His hand and return to Him no thanks? Should not God's children live differently from the children of the world? What mark is there that distinguishes the Christian home from that of the ungodly neighbor's home if there is no family altar?

The devil cannot overthrow the Christian home if it is "rooted and grounded" in the church, which serves as a spiritual leaven in the home. Through her ordinances, ministry, and means of grace it is possible to bring the church directly into the home and have her to constantly operate there. The principles of purity, truthfulness, honesty, gentleness, patience, courtesy, and all other Christian virtues and graces, will be taught and exemplified. There are many opportunities to build up true manly and womanly character among the children. This, in turn, will strengthen the church and make better world conditions.

In the program for Christian education for children, young people, and adults there is ample opportunity to grow spiritually in Christian homemaking. The Sunday school, summer and winter Bible schools, the week-day church school, child evangelism, summer

(Continued on page 108)

Martin Luther, seated in his study, was deeply engrossed in the solution of a great problem. How could he most effectively propagate the doctrines which he so assuredly believed were Scriptural? The answer was not far distant; out on the street, he heard a child singing. Here was the solution to his problem. He would launch his movement on the wings of sacred song. He did, and it worked wonders. All over western Europe, men, women, and children joined in singing the great chorales of the church.

Let us pause to hear the voice of antiquity as it concerns the dynamic of singing in the home. St. John Chrysostom was born in Antioch about A.D. 345. He was a patron of preachers; twice was he exiled because of his zealous efforts to improve the moral standing of laymen and clerics alike. He was especially interested in the practical and moral aspects of theology. From his writings, I quote:

And as swine flock together where there is a mire, but where there is aroma and incense there bees abide, so demons congregate where there are licentious chants, but where there are spiritual ones there the grace of the Spirit descends, sanctifying mouth and mind. This I say, not only that you may yourselves sing praises, but also that you may teach your wives and children to do so, not merely while weaving, to lighten the work, but especially at the table. For since Satan, seeking to ensnare us at feasts, for the most part employs as allies drunkenness, gluttony, immoderate laughter, and an inactive mind; at this time, both before and after table, it is especially necessary to fortify oneself with the protection of the psalms and, rising from the feast together with one's wife and children, to sing sacred hymns to God.¹

His references to sacred song in the home and singing before and after meals should be a clarion call to our Mennonite homes whose character and schedule have tended to crowd out family singing and the family's altar.

The family altar is undoubtedly one of the most spiritually potent institutions in the Mennonite Church. It is a perfect miniature of the worship of a well-ordered congregation. Just as all members of the congregation have the privilege and responsibility to contribute to the massed singing, so all members of the family should participate in hymn singing at the family altar. Every Mennonite child is entitled to the blessed experience of choral hymn singing in the home and at the home's altar; his godly heritage demands that he have access to this birthright.

The precious little fair-haired jewels that adorn our homes are of the Lord. They need to learn of God early in life; nothing is more imperative. The doctrinal content of the songs sung at the family altar is of utmost

importance. In the past, the spiritual caliber of our children's music has been pathetically inadequate; they have suffered from spiritual malnutrition in their songs. We have taught them little meaningless ditties that, instead of nourishing their receptive souls, frequently made them erupt with laughter.

We must revamp our mind-set regarding the musical taste and comprehension of our children; they are not as childish as we have supposed. Good motion songs may be all right for preschool, but when children begin school they are ready for a better diet. If we want the youth of our church to enjoy hymn singing, let's start them with good simple hymnody at the family altar.

I know a child in the lower grades whose favorite hymn is, "In the Cross of Christ I Glory" (Church Hymnal 450). A preschool boy sings as his favorite, "Faith of Our Fathers" (C.H. 458). The other day I heard a six-year-old singing the melody of "When I Survey the Wondrous Cross" (C.H. 123), a seventh century Gregorian melody. A couple months ago, I heard two preschool children singing while at play; as I recall they sang, "Eternal Father" (C.H. 32). I have heard a third-grade child sing "Holy, Holy, Holy" (C.H. 28), "There Is a Green Hill" (C.H. 106), and "O God, I Thank Thee for Each Sight" (C.H. 198). These references are cited to submit that hymn singing is not beyond child comprehension and enjoyment. The above-mentioned children are all Mennonites; they are entirely normal according to our present count.

One last word relative to the voice of the child. The child voice is naturally small, fine, and lyric. It was made to produce a light, beautiful tone. Many youthful voices, otherwise lovely, have been damaged for life by elders who, with more zeal than knowledge, drove the children to sing too loud and too long; this is a great injustice that has been most costly to the church. In all our church activities and especially as it pertains to the child voice, we must concern ourselves with quality and not with sheer quantity.

The unaccompanied, four-part singing of hymns at the family altar is the greatest safeguard to our choral, congregational music; it has in its basic nature great potentialities for the salvation of the family, the church, and the world. It may be the gate of heaven for our children.

Harrisonburg, Virginia.

¹St. John Chrysostom, From the Exposition of Psalm XLI Oliver Strunk, Source Readings in Music History (New York: W. W. Norton and Company, 1950) p. 68.

CHRISTIAN LIFE

Too Busy for Bible Reading

BY ELLROSE D. ZOOK

"The Bible is a book to be read. It is not a mysterious, impractical something which man reveres but from which he receives no help." It will bring rich blessings if thoughtfully and prayerfully read.

Richard Green Moulton writes, "Whatever other uses men may wish to make of the Bible, our first and permanent duty is to read it!" Julian Price Love in his book, *How to Read the Bible*, comments, "It is not enough to have freed the Bible from the fetters of the Middle Ages and to have secured the right to read it for ourselves. We must read it in such a way and with such an object in view as to free it from the tighter fetters of modern days."

One wonders sometimes when he hears of the millions of copies that have been printed and distributed in so many languages and dialects why the Bible has not had more influence in the world. Even among Christian peoples it is a question whether the Bible is read as often and as prayerfully as it should be. The only answer one can give is that the Bible is being purchased and placed in our libraries or on our living-room tables for purposes other than reading.

We are not to worship the Bible; we are to read it. Our worship and faith are for God only. The worship of a physical book is idolatry. The Bible is not some sort of charm or talisman which if kept on our living-room tables, in the office, or in the bedroom, will keep away the enemy-goblins of the soul. The rich gold and red edges, the black grained leather, and the gold letters, "Holy Bible," stamped beautifully on the cover give the Word of God an awesome appearance. But a beautifully and artistically bound book is of no value unless it is read.

The advice of the Apostle Paul to Timothy was, "Give heed to reading." The Bible is a book to be read. It is not a mysterious, impractical something which man reveres but from which he receives no help. The Bible is an open book; it is a book that reveals the Word of God; it is a book that shows how the Word of God through the Holy Spirit transforms lives.

But just to read the Bible is not sufficient. One may read through the Bible many times a year; he may have developed the habit of reading with a pencil, making all kinds of notes; he may have memorized long and difficult passages. But to be successful our reading must produce life and it must help us in our relationships to God, to members of the home, and to the people with whom we work in shop and office. "Unless we learn

to know and fellowship with Him, reading the Bible is fruitless. Life in its richest meaning is the issue of such a fellowship." "This is life eternal, that they should know the only true God, and him whom thou didst send, even Jesus Christ."

Reasons for Bible Reading

We shall give some of the important reasons for Bible reading, starting with the less important. Certainly it is true that no one is really educated unless he knows something about both the Old and New Testaments. In books, newspapers, magazines, and daily conversation, who has not heard such allusions to the Bible as the following: "Am I my brother's keeper?" "He sold his birth-right for a mess of pottage;" "The man is a perfect Gallio."

A young private soldier wrote to his pastor and said, "In my company, and indeed in the whole regiment, I am regarded as the final authority in the history and geography of Egypt and Palestine. And I owe it all to the lessons in Bible Class. I am often thankful for what I learned. It makes these countries very interesting." The Bible may well be the only source of history of such peoples and countries as the Medes and Persians, Egypt, Assyria, and Babylon.

It was indeed providential that the Authorized Version was made and published during the golden age of the English language. Professor Saintsbury comments that the Bible was "for three centuries the school and training ground of every man and woman of English speech in the noblest uses of the English tongue." It would not be difficult to compile a list of the greatest writers, from Bunyan to Ruskin, who owe their chief debt to the Bible. No boy or girl, man or woman, with a taste for noble English can fail to appreciate the language of the English Bible.

The ideas now threatening governments and civilization are utterly opposed to the ideals and morals of the Bible. The moral standards of the Bible are true and permanent. For an individual or a nation to violate them will mean deterioration. Professor Powicke of Oxford writes: "I have read many books about political philosophy, but I have not found in any of them, not even in the work of Hobbes, anything but variations, though sometimes perverted, of the Golden

Rule, 'Do unto others as you would have them do unto you'; and in some of them I have found the higher form of the same rule, 'Thou shalt love thy neighbour as thyself.'"

Today there is much talk about psychology and psychoanalysis. Peter Green in his book, *The Devotional Use of the Bible*, arranges Bible stories in four classes to show how the Bible throws light on our personal problems. (1) As we read some of the Bible stories, we can say, "I know that this is true, for God has treated me in just the same way." (2) Of a greater number we can say, "I know that this is true, for it is just the way He treated So-and-so whom I know." (3) Of many stories we can say, "I know this is true, for though I do not think I ever met a case quite like it, I think I know enough of God and human nature to see that that is how things would have happened." (4) Then there are the stories which we cannot understand and we can say: "I live in hopes of meeting something in real life which will help me understand the matter. If not in this world, then I am sure I will understand in the world to come."

The Bible will interpret life for us if we allow it. It will help us to understand life in its reality. It is the best practical handbook of psychology ever written.

The main purpose of the Bible is to make us "wise unto salvation" and prepare us for the world to come. It also in a wonderful way prepares us to live now. A man wrote to his friend as follows: "I have as you know an incurable habit of reading my Bible, which I learned from my dear mother, and have never been able to lose." Later a bishop commented to his friend about this man, "Do you know him? I wish I could tell you what it has meant to us all these years to have such a man in his position. It is not merely that he is a loyal churchman and not afraid to show it. But there is a sanity about him. We all came to trust his judgment. In times of crisis or danger we felt he would take the wise right line."

The most important reason for Bible reading is that we may grow in the knowledge of God. Knowledge about God is very different from knowledge of God. The former is informational while the latter is possessive. This knowledge, which the Apostle John calls "life eternal," is a gift. There is perhaps no means of grace that prepares us better for that gift than the prayerful study of Holy Scripture.

Concerning Methods of Bible Reading

How shall each of us approach the methods of Bible reading? First of all, in one sense, the Bible is not a book, it is a compact library of books in one volume. "Bible" comes from the Greek word *Biblia*, which meant "papyrus scrolls." If we follow the method of reading through the Bible from beginning to end it is much like reading through a small library of books, beginning with the first book on the shelf and reading through to the last one. Thus as we read one book after another we find books on history, biography, poetry, oratory, prophecy, letters, and so on.

It is said that John Ruskin's mother required him to read the Bible through when he was three years of age. He pored over its difficult phrases and spelled out the hard words. Ruskin later testifies that this early experience provided a basic source for his wonderful literary style. We must remember that there was only one John Ruskin. Even adults today might feel it a chore to try to read through the Bible. This approach to Bible reading may not be practical for most of us since it sometimes becomes mechanical, has as its sole aim reading **through** the Bible, and perhaps does not provide us with the passage which we need for the time in which we read it.

Peter Green has even suggested that one should not read a "chapter a day" or "so many verses daily." As good as these two plans might be, their motivation is mechanical. Too often we feel that after we have read the chapter or certain number of verses we have fulfilled our obligation and saved our conscience.

If one will not read the Bible unless he does use some mechanical device such as number of verses or chapters, this would be better than not reading it at all. But it must be remembered that the Bible yields its treasures not to the hasty, careless, mechanical reader, but to the honest, sincere, and patient seeker of truth.

When we read the Bible we should read it **slowly**. Peter Green wrote as follows: "When we read the Bible, God's grace falls on us like rain from heaven. If it sinks in, it softens and enriches our hearts like rain which sinks into the ground. But rain which simply rushes off the surface, leaves it harder, more stony, than before. There are few things which bring greater blessing than Holy Scripture when we read it slowly, when we 'read, mark, learn and inwardly digest' it. Read hurriedly, it can have a curiously hardening effect."

Bible reading should be done when one can be sure that he will not be interrupted. One should feel, "Well! There is no need to hurry. I can take as long as I like over my Bible reading today." The feeling of being hurried and the desire to get on to the next duty spoil the results of Bible reading. Avoid hurry; take your time; let your mind be at ease; then Bible reading will become blessed.

Another suggestion for Bible reading is to memorize portions which you feel will meet the problems that face you in the daily routine of life. Learn verses **by heart**—make them a heart experience and you will never forget them. If you love music, you will know that you have not learned to appreciate a composition or a song until you have memorized it completely. How the words take on new meaning! How the notes open up new values and appreciation for harmony and melody! The true musician sings or plays **by heart**.

As with music so it is with Bible passages, perhaps much more so. A leading philosopher in England once said, "I am sure I could say the 176 verses of the one hundred nineteenth Psalm by heart, and a good many other passages which I learned when a boy."

If one were to lose his eyesight, then he would realize more fully how valuable and helpful it would be to draw on the rich treasures of the Word of God stored permanently in the memory. There are many times and circumstances during the day or night which might be appropriated to Bible meditation if helpful passages can be recalled from memory. The Psalmist must have meant just this when he said, "In his law doth he meditate day and night."

How strong is your spiritual digestive system? A Scotch laird once said to an old farmer, one of his tenants, "How is it, Donald, that you know your Bible so well?" The man in homely language replied, "I just take it, a mouthful at a time, and chew it like my beasts." We need spiritually and mentally to "chew" each passage and turn it over and over again in our minds and draw from it every vitamin and calory of spiritual nourishment. The Holy Spirit will guide you in the search for rich food of eternal truth.

THY VESSEL

By David E. Plank

Dear Lord, be my "Potter" today;
Just wield me and mold me like clay.
Please sift out the dross;
I welcome the loss
Of those things that stand in Thy way.

Thy vessel, dear Lord, make of me;
I care not how humble it be.
Though some may deride,
And others may chide—
Just so I am pleasing to Thee.

Then Lord, take this vessel of Thine
And fill it with Thy love divine.
And then let me labor
To help out my neighbor,
Or stranger, or brother of mine.

And keep, Lord, this vessel from sin;
Not tarnished without nor within.
A clean vessel, Lord,
Conformed to Thy Word,
That others to Thee I may win.
Detroit, Mich.

What Method Shall I Choose?

Perhaps you are asking the question, Well, what method of Bible reading shall I follow? or, How can I develop the habit of Bible reading so that I don't need to drive myself to it? In other words your questions imply another question, How can I have the same hunger and appetite for the Word of God in a spiritual sense as one has for three meals a day in a physical sense?

It seems to me that here is a secret to Bible reading that has not been explored to a great extent. If you are following a special system in Bible reading, as book by book, it has already been mechanically at random decided just what portion you are going to read for today. Sometimes one does not appreciate being restricted in his Bible reading in that way. When Bible reading time comes, you should examine your spiritual hunger. What problems will you face today or to-

morrow? Or, What problems did you face today, and did you solve them according to the light of truth in God's Word? Then a passage immediately suggests itself and with eager and deep interest you will turn to these passages—read them over and over and in as many versions as you have at hand. Then comes meditation and prayer. Bible-reading time becomes a looked-forward-to time, a time of definite spiritual refreshing and enlightening.

Or perhaps you wonder how Christ may have handled certain human relationship problems which you have faced. You may wonder how to have more wisdom for daily living—in common terms, more judgment, more common sense, more discretion in the difficulties requiring decisions. Then you would turn to the Book of James.

Occasionally you may want the thrill and experience of reading biography. If you choose the biography of Joseph, you will need to ignore the verse and chapter divisions and read it as you would any other biography.

As a Christian you are vitally interested in Christian growth. What is your spiritual stature and maturity? You may then want to turn to Ephesians or passages in Hebrews. Or for learning about the mind of Christ, Philippians would be the book to read. For devotional reading, you will turn to the Psalms.

This method of reading the Bible on the basis of one's spiritual need in the light of the problems in his own life and experience presumes an extensive knowledge of the Bible. It is remarkable, however, how rapidly one becomes acquainted with the Word of God when this method is used. He'll not forget the location of the passage any more than he will forget the location of his dining-room table, or the grocery store, or the doctor's office, or the pastor's home. One by one the location of the sources of spiritual food and inspiration are learned. And you will find that you will oftentimes be returning to the same passage, perhaps day after day, seeking courage, strength, and faith. After all, the depth and resources of the Word of God are unfathomable.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

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Scottsdale, Pa.

REAL

Be, not try to be, but be, Christians. What we want to be is not to look Christians, or to pretend Christians, or to profess Christians. Take an anagram; read it from the right or from the left, or from the top or from the bottom; it reads the same thing. Take a Christian; look at him at one angle, or look at him from another angle; look at him in any light or in any direction, and he is a Christian still.—Cumming.

Christ Our Life

BY EDWIN RAYMOND ANDERSON

Easter is over, but the living Christ is our life at all times if we are His true disciples.

It is a precious thing to meditate upon the soon coming of the Lord Jesus Christ for us; that we shall see that Blessed One in the glory of face-to-face meeting, and be at rest and at home, at long last, after our present pilgrimage. It is the kind of preciousness that "does things" to these hearts and lives of ours. It makes Him more real, and it makes our service more real. We shall be made more desirous to meet Him, and we shall be made more desirous to have others prepared to meet Him as well, knowing of the dread judgment which otherwise awaits. To think and to meditate often upon this great truth—ah, beloved, there is a sweetness, a "holy fragrance" to it, which can never be measured by anything in the way of poor, human language! But then, we are more than thankful that there is a language of the heart which He understands quite well, and the Spirit Himself leads the praise of the worship.

"Satisfied with Thee, Lord Jesus, is my heart;
And I'm longing to be with Thee, ne'er to
part;
Sharing with Thyself the glory, where Thou
art."

To these few lines of poetry we ought to be able to whisper, "Amen, Lord Jesus; so speaketh my heart." That is, of course, if there be a real longing in our hearts for that blessed glory-day.

Some of us have a good deal of "learning" in our heads, as far as the truth of the coming of the Lord is concerned. But, alas, that which is in the head, even for right and proper doctrine, may not often be allowed to trickle down into the heart, where it belongs. A clear head, but cold heart, is a deadly combination, and it is tragic that many of the saints appear to be encased in somewhat of a "fundamentalistic freeze." The facts are all there, in their place. But what a poor place, if facts be not allowed to become "acts" and speak themselves forth in the praise and witness of the heart and life! No, beloved, "learning" is not to be mistaken for "longing." It is tragically possible to know everything about the coming of the Lord, but, alas, to be a nigh stranger to the Lord who is coming. Let us be warmed, and searched if need be, by this "great divide."

I like the way the apostle words it in his letter to the Colossians. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). Here is the testimony of one who assuredly could witness to the precious truth that Christ was, in a very complete sense, his life. We are reminded of that other precious word which he gave to the Galatians: "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). Here is a word of deep and searching intensity; and one who can thus speak of a living and vital and vibrant relationship with the Lord Jesus

Christ, surely is tuning the whole of heart and life to the gracious and glorious sound of His coming. For such a one, theology has been touched with doxology, which it must be, if there be pleasure for the Lord.

All of which brings us to this searching question: Beloved, can we say in truth, and for every detail, that Christ is "our life"? It will mean more to be able to testify to that, than we could ever comprehend. And, too, it will take a good deal of the overturning and upsetting work of the Holy Spirit of God, with us, for the reaching of such a place. But then, how well to remember that for the Christians, there really can be no other life! Everything must be centered in, and radiated from, that Precious One; from widest scope

FAITH

By Tenny Balmwood

Faith isn't some sort of mystical thing,
Or the words of a beautiful creed,
Or prayers that are penned by poetical
souls,

That people stand up to read.
For faith is the thing that prompts us to go
And give to the hungering bread.
Oh, faith means more than a doctrine or
two—
For faith without works is dead!

Faith doesn't mean only a bending of
knees,
—Or a lifting of prayerful hands.
Or something that makes the bountiful
God
Comply with our mortal demands!
But faith sends us, girded, and ready to
serve
The masses that need to be fed.
For faith means more than a murmured
prayer—
For faith without works is dead!

Faith doesn't pass by on a Jericho road.
When a brother lies bleeding and hurt,
But stoops and pours oil and wine in the
wounds,
And lifts the poor man from the dirt.
Faith doesn't sit in the synagogue seat,
With glittering gear on its head.
Nor walk in garments with widened
hems—
For faith without works is dead.

Then give us, O Master, the faith that will
go
And minister day after day—
Will even accept the arms of a cross,
If best it may serve in that way—
A faith like the Shepherd who went for
His sheep,
Though red were the rocks where He
bled—
Oh, faith means more than a song or so—
For faith without works is dead!

—Christian Home.

to smallest detail. And when we reach this deep, spiritual place, of, "Jesus only," then can we better appreciate this word of the apostle, "When Christ who is OUR LIFE shall appear. . . ."

Let us, then, be looking and hastening unto the day of His appearing. After all, if there be some loved member of our family who has long resided in a distant city and who is now coming at long last to visit and to stay with us at our home, and in our circle, shall we be content to sit by a window and merely study the timetable? Or rather shall we not prepare ourselves and our home, and then hurry to the station for the gracious meeting? This of course, is but an illustration.

But this is a matter of love. And he who verily LOVES the Lord Jesus will be satisfied with nothing less than the personal meeting with Himself. The person is far above the program. And, beloved, let us not be "timetable" Christians, knowing so much of prophetic truth, but being so unprophetically ignorant of Him who is the Key, the Crux, the Climax. Let us verily love Him so deeply, that in all holy truth, He becomes OUR LIFE, to the all, the full, the entire. So shall we truly love and long for His appearing, and for our everlasting rest in His Precious Presence.

Waterbury, Conn.

OUR HOMES NEED THE CHURCH

(Continued from page 105)

camp and conferences, night schools, parochial grammar and high schools, Christian colleges, many good books and Christian magazines—all make their contribution to homemaking. The pastor, through his preaching, leadership, and personal contacts and counseling, and adult organizations, offer many opportunities for homemakers. Parents and other homemakers who need help have a right to expect counsel and guidance from the church. The church co-operates with the home and should stimulate the homemaker to seek the help she has to offer. The church, on the other hand, must be ready to give that help whenever it is sought. Only through the church and its teachings can the homemaker find those privileges and opportunities which are so fundamental to the making and keeping of a Christian home.

In this season while the radiance of Easter is bright upon us we should believe anew that the crucified Saviour lives. He wants to use us as instruments to make a truly Christian home. We worship the Saviour resurrected from the grave and exalted on high. He intercedes for those who love and accept Him as their Redeemer. Those who seek forgiveness He is willing to accept. He brings relief for sorrow. He gives guidance for darkened pathways. He promises a resurrected body in eternity. Welcome Jesus into your household! Worship Him daily and joyfully in your family circle! Help to build better churches by saying with Joshua of old, "As for me and my house, we will serve the Lord."

La Tour, Mo.

MISSIONS

George J. Lapp

An Appreciation of a Departed Missionary

By R. R. SMUCKER

Fifty-five years in the service of the Lord; forty-eight years as a minister, including twenty-two years as bishop; forty years as a foreign missionary—gives some idea of the record of the life of over seventy-one years of our departed brother. The account is given in interesting detail by a fellow missionary to India.

Early events in any person's life have much to do with character patterns and development of potential talents; thus it was with Bro. Lapp's life.

On May 26, 1879, in Juniata, Nebraska, a tiny baby came to the home of Samuel W. and Sarah (Gross) Lapp. Although starting life under a handicap God had great plans for this wee laddie, George. His pioneer doctor-mother took the place of the incubators and other helps of modern science and saw to it that this tiny mite weighing 2½ lbs. (including the shawl) had his chance at life. Although in those days such babies weren't given much chance at life, God saw to it that mother love and medical skill directed by the Heavenly Father would bring this lad to a robust and vigorous manhood, a vessel meet for the Master's use.

George Lapp's parents came to the west from Bucks County, Pennsylvania, in 1878, taking the long trek overland and settling in the newly established Mennonite community near Juniata, Nebraska. The mother had the opportunity to develop a natural ability and successfully passed the examinations for a medical license. Deep and lasting impressions as to devotion to duty, devotion to a call, and response to human needs were made on little George as he saw his wonderful mother ride across the prairies in a lumbering wagon, erect, cheerful, wrapped in buffalo robes as protection from the howling wind, to care for the sick far and near. On her return sometimes this lad saw this spiritually minded mother of his throw herself on her knees, at times without even removing her wraps, and pour out her burdened heart for the spiritual and physical welfare of the one she had just been treating. Big-eyed little George and his wondering brothers and sisters were awed as in the presence of some power they wondered at. With such a mother's example to lead and teach, God prepared this boy for stern duties ahead. Since the father, Samuel, was wrestling with a drought-susceptible but fertile soil, sometimes there was enough to eat and sometimes not. George was reared with the experience of learning to do with what God gave and with the idea that what He gave was to be received with thankfulness and to be appreciated. Brother Lapp once expressed the opinion that his childhood life and training prepared him for a life among a

people who far too often were the victims of physical hunger.

This godly mother and father, knowing they probably could not leave their children a rich material heritage, spent much time in prayer daily that their children might have a rich spiritual heritage of faith and devotion to Christ and to humanity. Bodily development was also hastened along by good, honest, backbreaking toil as George wrestled with the stubborn sod and plow, and also faithful but stubborn mules. Thus a strong physique was brought into being.

George's education, while thorough, was rather of a patchy pattern. Eight years of grade school were followed by three years



George J. Lapp

of helping at home due to urgent family calls, then four years of high school made possible by a bodily weakness due to a sunstroke, followed by three years of teaching. Thus in 1901 this lad, now a grown man, entered Elkhart Institute. Some time previous, George accepted Christ at the age of seventeen in a Sunday afternoon Bible class meeting. This call was followed by a series of calls, lasting throughout his life. Now were a mother's prayers answered and a fruitful career for Christ was begun. A further call and its answer culminated in an ordination service in Chicago by Bro. J. S. Shoemaker in March, 1903.

Leaving Elkhart Institute after one year, Bro. Lapp spent two years at Northwestern University Seminary and years later received his B.A. at Goshen College in 1913, and an M.R.E. at Bethany Theological Seminary in Chicago in 1930, and a B.D. at Goshen in 1947. God saw to it that this man of God was in the process of preparation all throughout a busy and God-ordered life. From the time of his ordination till 1904-5 Bro. Lapp was busy at work among the students at the University, in the homes of the surrounding community, in work among the slum dwellers around the Home Mission in Chicago, as superintendent in a small rural Sunday school, as a member of various Gospel teams, and in other activities. The year 1904-5 was a climax rich in experience in helping out at the Home Mission in Chicago, in traveling in church-wide evangelistic work, and with Brother and Sister J. B. Brunk, Siddle Miller, and Sadie Hartzler, helping to open the Kansas City Mission.

The Lord led with a further call and response that fixed the pattern for the major portion of the rest of Bro. Lapp's life.

Bro. J. A. Ressler and Bro. and Sister W. B. Page were sent to India in 1899, followed one year later by Bro. and Sister Burkhard. George's brother, Mahlon, and wife went to India a year later still. Thus the stage was set for the call and answer. In the meantime George started keeping company with a young student-nurse in training at Passavant Hospital in Chicago. One day, while walk-while leaning on a stone parapet, his companion surprised him by quietly asking, "Have you ever thought that the Lord might some day call us to go beyond the sea to some far-flung mission field?" Since he had been thinking along similar lines, the young couple then and there dedicated their lives to whatever call the Lord might see fit to give them. Since George had been watching the work in India with great interest, it was fitting that Bro. Ressler on returning from India should visit this couple in the interests of the work in India.

The couple volunteered for India. The Board accepted their services and thus George and his bride-to-be, Esther Ebersole, now a graduate nurse, were a newly appointed couple as missionaries to India—thrilled, yet thoughtful, for it meant much in those days to think of venturing into such a new and comparatively unknown field. They were married June 25, 1905, but it was not all clear sailing in their preparation for foreign service. Some did not think that such promising and talented young people should leave the U.S.A. A delegation of elders registered an official protest against their going, in view of the big work here in the homeland needing talented and consecrated young people. Tempting offers and positions were held out to them, but their faces were set toward India. The parents had looked forward to years of close association with them, but offered no opposition; in spite of this, the farewell resembled a funeral.

As George and his bride steamed out of New York Harbor in October, 1905, on the S.S. "Rubatina" and as they passed the Statue of Liberty in company with another young couple, M. C. and Lydia Lehman, they felt that they were leaving behind security, a fruitful ministry for the Lord in America, and going into that which they knew not, save that the Lord was leading.

The ocean voyage was thrilling to these inexperienced travelers. All went well till to quote Bro. Lapp, "a daring trip up the swaying rope ladder to the crow's nest (extra permission of course) cost us a view of marine life in leaning over the ship's rail and feeding the fish." About this time Bro. Lehman took sick and as the ship's doctor said it was typhoid, the four young people disembarked at Port Said on advice and insistence of the doctor. Here is the condition in which the four were: one very sick, little cash in hand, in a strange land, no friends on shore, unable to speak the language, stranded in an emergency, but God on high on the throne. An Englishman, seeing their predicament came and placed twenty gold sovereigns into Bro. Lapp's hand (about \$100.00). After a month Bro. Lehman was well enough so that the Lapps could proceed, the Lehmans following a month later.

Reaching Bombay, George and Esther spent their first night on shore. After a meager supper, they were shown to their room. Such a bed—only India can furnish one like it. It was made up of a hard sheet of corrugated iron roofing, for a spring mattress; and a thin comforter as the only padding. It meant a night of tossing and rolling, with ample time for meditation and talking things over. A twenty-four-hour train ride through beautiful India brought them to Raipur where they were the guests of Mr. and Mrs. Stoll, Evangelical missionaries. Next day they went to Dhamtari, riding five hours for the forty-eight mile journey on the "Dhamtari Dasher" narrow-gauge railway. They were glad to get "home" to their destination, Dhamtari. Here in the congenial atmosphere of the Mahlon Lapp home, the couple started their career as missionaries. The time came when, discouraged, they asked themselves, "Why did we ever leave America and come out here to this forsaken spot where the people would much rather be left to their own heathen religion and gods?" The encouragement of fellow missionaries meant much in this trying hour. Bro. Lapp reports that they learned the language with "groanings which couldn't be uttered"—months and months of it.

After six months' study, Brother Lapp was asked by Bro. J. N. Kaufman to publicly discuss the S.S. lesson. With help he prepared and translated into Hindi ten questions on the lesson. He asked them and received enthusiastic answers. But to his dying day, Bro. Lapp didn't know whether the answers were correct or not. Suffice it to say he asked and let others answer. Ten months after starting study of Hindi he preached his first sermon in the language.

The need for a better grade of family life and economic stability, the depressing visible results of caste, and other things helped to foster in Bro. Lapp's mind a keen urge to help his adopted people to the limit of his strength. The beautiful in India—the floral beauties, the colorful birds of the forest, and the jungle at large were thoroughly enjoyed by Bro. Lapp and inspired him in his desire to serve.

Early the missionaries on the field saw the need of intensive training for the India Christians as preparation to present the Gospel to their own people. In 1908 Bro. Lapp was asked to work out a course of study providing at least two years of Bible training.

By July of that year he had worked out such a course and three students were enrolled: one blind, one half-blind, and one lame. Next year there were seven; the five new ones along with the blind student were well qualified for hard work. Later on they devised a new program; with a six-months' course in study, then the students in the field in practical work, the staff holding short courses in the various stations with other workers in the field. In this whole program Bro. Lapp stressed and emphasized much study of the Bible and less about the Bible.

During their first term of service, two children came into the family—Lois, born October 20, 1907, and Pauline November 13, 1909. Thus their first term ended.

Their furlough, beginning in the spring of 1912, proved a great blessing. Happily they did not know that it was to be the last as an unbroken family. On the journey homeward



Baptism Administered by Bishop Lapp in India

one of the "Lapp pranks" was perpetuated as a picture. Crossing the International Date Line, Bro. Lapp rounded up seventeen different nationalities (what a combing of the ship) and had each of them hold a bunch of dates while he snapped their picture. This print he entitled "The International Date Line." A year at Goshen College led to the B.A. degree; the rest of furlough was spent in visiting and in church work and mission talks.

On their return journey to India in the fall of 1913 they traveled across Europe, in Northern Africa, and in Palestine. On arrival they at once plunged into hard work. Bro. Lapp was appointed treasurer of the Mission, in charge of the Bible School, opened the Ghatula Station, and built the Bible School building. He was indeed versatile—preacher, teacher, principal, treasurer, and builder. Six weeks after their arrival little Pauline was taken home to glory after a siege of diphtheria in the late fall 1913, leaving the older sister, Lois as the only child.

On March 21, 1915, Harriet came into the home. Sister Lapp (Esther) followed little Pauline into the glory land May 19, 1917, following a siege of black water fever. She had suffered much from malaria and was taken to Darjeeling. All this was to no avail, her spirit taking its flight from the high mountain district to her heavenly home. Now followed a period of anguish with many problems for this bereaved family, far from loved ones and friends in the U.S.A. But the Lord was gracious and full of mercy. The family returned to America with Bro. and Sister Mahlon Lapp in August, 1917.

Now came a period of still more intense activity for this man of God. First a period of church-wide activity in evangelistic and mission work. Then, on the resignation of the president of Goshen College, Bro. J. E. Hartzler, Feb. 23, 1918, Bro. Lapp was asked to assume the duties of president. He was installed shortly afterward and served as president of Goshen College till the fall of 1919. Much of the time was spent in devising and instituting ways and means of lifting the huge debt of the college. During this period of service the family was divided by necessity. The two daughters, Lois and Harriet, made their home first with "Uncle" Dan Lapp in Nebraska. Later they stayed with Amos Ebersole of Goshen, thus being near their father. Still later they were with John Nyce of Souderton, Pa. Though the children were well cared for and loved for their own sakes during these years, yet it was not too happy a time for the family. Happier days were in store, the Lord leading all the while.

In 1919 a young missionary sister, Fannie Hershey, returned from India on her first furlough. On April 14, 1920, Bro. Lapp and Sister Fannie Hershey were married. This proved to be a union wherein happy companionship and sincere love reigned. Not only did Bro. Lapp acquire a loyal and stalwart spiritual companion, but his two little girls received a loving and faithful mother. Lois, aged twelve, and Harriet, five, again had a mother to love and to be loved by.

One moving little memory was cherished by Bro. Lapp. Harriet was following her new "mother" with an anxious expression on her face. Finally she said, "Mother," in a timid tone and voice. "Yes, Harriet, what is it?" came the kind response. Thus encouraged, after a troubled hesitant pause, little Harriet asked, "Mother, do you know that when you married Daddie you married me too?" Little Harriet was warmly assured that "Mother" loved her and rejoiced in having both her and Lois to love. Happy indeed was Bro. Lapp in having such a woman as companion and mother in the home. Thus again a happy home was brought into existence and it was made possible for this family to go to India, again. With this loyal helpmate by his side Bro. Lapp returned to India in the spring of 1921, in time to help with the local famine. Bro. Lapp soon was again assigned the leadership of the Bible School. He kept this charge till the Bible School was merged with the Mission Academy to form the Christian Academy and Bible School. For some years this proved to be the largest school in the Menonite Church with an enrollment of 300-350 students—Christian, Hindu, and Mohammedan. During the latter part of this

period Bro. Lapp was ordained as Bishop at Dhamtari in January, 1928.

The furlough following in 1929-30 gave Bro. Lapp the opportunity of attending Bethany Theological Seminary in Chicago, and to receive the degree of M.R.E.

Bro. Lapp's fourth term of service, 1930-38, was spent in hard work, one year at Balodgahan and seven years at Shantipur in charge of the Leper Home and Hospital. This is an institution managed by the local mission but financed and staffed and planned by an international organization, the Mission to Lepers. During this time he became interested and planned and started the work of establishing a Colony at Mangal Tarai (Happy Valley). This was a big project and he and Sister Lapp spent many hours and long days planning, organizing, and starting the work. This was opened in 1937 with a government grant of 8,288 acres of forest for the settlement of arrested cases of leprosy, for clean children of leper parents, and for a certain percentage of clean farmers. This grant was later cut in half and finally government took over the running of the colony, treating it as other projects of similar status were treated. Bro. Lapp, however, had put much time, strength, energy, and prayer into the project. It was something close to his heart all the days of his life.

After their furlough, from December, 1938, to February, 1941, they returned to India for what proved to be a short term of service and their last in India. Bro. Lapp undertook a strenuous and far-flung program of evangelistic efforts. On July 9, 1942, he had a slight stroke and spent twelve days in the Dhamtari Hospital. Laid low with a quieted body and dazed mind, the question could have been asked, "Is the Master through with Bro. Lapp?" But He was not. The writer has heard Bro. Lapp rejoice that when the dazed condition of the mind began to wear off, whole passages of Scripture came crowding in, racing in with a refreshing spirit of newness and vigor. But the body did not regain strength as it was hoped, and so in August, 1945, he and family, turning over the work as bishop and shepherd to Bro. J. N. Kaufman, sailed for America, never to see again his beloved work and people of India.

Calls? Yes, again and again.

In 1946 he was called to head the Correspondence School work in Goshen College as Director of Bible Correspondence. Here he spent nearly five happy and profitable years touching many lives. Of this period it was said by one in high authority at the College: "Bro. Lapp's service as Director of Bible Correspondence was deeply appreciated by faculty and students alike. He completely reorganized the course offerings and prepared a complete new set of lessons for them. Approximately forty students yearly enrolled in these courses. They appreciated the deep personal interest Bro. Lapp took in each unseen student."

There was still another call from God for this man.

Answering the call for bishop and pastoral oversight of the Holdeman Mennonite Church near Wakarusa, Ind., he was chosen Dec. 28, 1949, as bishop and pastor, preaching his first sermon Jan. 1, 1950. He presided over the annual business meeting Jan. 2, 1950, and asked for and was granted permission to organize a church council. He preached his last sermon there Jan. 14, 1951, from the text in Ex. 14:15, "Speak unto the children of Israel, that they go forward." Since his death, one brother there said to the

writer, "Bro. Lapp's ministerial program was:

- "1. Build up the unity of the body.
- "2. Build up loyalty for the Bible, church, and conference.
- "3. Build up interest in active participation in all church and community interests."

Another brother says, speaking of the remembrance his last sermon left, "It is still ringing in and among the brotherhood that we go forward."

Bro. Lapp had a heart attack on Nov. 14, 1950, followed by several others in following weeks. However, after some weeks of rest he again resumed limited active duty. He preached several times at his church and on Jan. 1, 1951, again led the annual business meeting.

In evening of Jan. 25, 1951, he had a severe attack and within two and a half hours he entered into the presence of his Lord and heavenly Father, having answered the last call. One person who saw him walking in visitation work that late afternoon said when she heard that he was gone, "I can see him walking as it were into heaven."

Thus ended the active part of a busy and useful life for Jesus.

Here are a few quotations as given by various people who knew him well and loved him much:

"He was fond of people and liked to talk with them. It was easy for him to make friends."

"During his first term in India he was on tour with some Indian brethren. They said to him once that they were indifferent as to how hard a missionary did or didn't work, but they did want to know that he loves them. This made him more determined to prove his love for them."

"The first time Gandhi was put into prison, there was fear of a general uprising in India. A Mohammedan friend came and said to Bro. Lapp, 'Put a sari on your wife and you wear Indian clothes and come to me. I have a place where I can hide you and where no one will find you.'"

"He was very enthusiastic about missions and there have been, and still are, missionaries on the foreign field who were inspired by him to take up that work."

"Looking back to my childhood, the two qualities that I loved best in my father were his deeply affectionate nature and his sense of humor. Naturally I realize now that of the most value was his deeply sincere Christian life—a life of service and love, but as a child the two above mentioned were outstanding to me."

"Bro. Lapp fed on rich spiritual food throughout his life. He hungered for it and he fed heartily on it; both its milk and its meat."

"Bro. Lapp was a man of prayer: he taught it, he preached it, he did it."

One listener to a sermon by Bro. Lapp at Lockport Church near Stryker, Ohio, says,

"I well remember the impression he left with me. For some reason the expression, 'Lion of Judah' fastened itself on my mind. I know that title refers to the Master rather than to the disciple. But it is possible for a disciple to follow so closely as to almost identify himself with the Master. The strong jowls, the thundering voice, the lines of suffering on his face, the slight remnant of facial paralysis, and the earnestness of the message, all spoke of an inner strength and vigor that was almost more than the weakened frame would bear."

Bro. Lapp loved jokes on himself and used to laugh heartily as he told them, for instance:

Having been called out to do something about a panther in the midst of shaving, he hurriedly ran to the scene. On returning he quickly got ready and went to church. Noticing that all smiled at him throughout his message, as though secretly amused at something, he asked his wife on return for an explanation. She told him to look into the mirror. He had forgotten to shave the other half of his face.

In giving out shirts at the Orphanage early in his career, he found one marked, "Upraha." On receiving nothing but laughter when he asked that "Upraha" come forward, he was about to resort to disciplinary methods to regain control of the situation when he was told that the word meant "extra" and was not a boy's name.

On another occasion he unwittingly told some men that the "Mules in America were long-eared men"; and saw them doubled up with laughter later on as they left his presence.

He also told a group of girls out for a walk in the jungle to be sure "to kill any young men they met," getting the word for animal and men mixed up.

A Fellow Bishop and closest neighbor of Bro. Lapp writes thus:

"... I little thought that we should enjoy the pleasure of living next door to each other on Goshen's Main Street during the last four and a half years of his life. Even though his duties and mine prevented us from having the fullest association, yet I found in him all that could be desired in a neighbor and Christian brother. His wide experience, deep interest in church affairs, and kindly personality made him a helpful and interesting companion. His work as a bishop in the church was marked with good judgment, Christian fortitude, consideration, and a sanctified diplomacy that is so much needed in our day."

In personal appreciation of Bro. Lapp's life and example the writer wishes to testify to the deep spiritual nature, the earnest seeking to do the Master's will, the manifest deep trust and abiding faith in his Lord that Brother Lapp continually showed. His deep joy in any Christian activity and in helping others found ample expression in the busy life he was permitted to live. The truth applies here, "He being dead yet speaketh."

Elkhart, Ind.

"BE A STAR"

How gloomy the day seems when the clouds cover the sky, and how dark the night when the stars are hidden by black clouds! It affects the whole earth by making it just a bit darker. If you happen to be out on such a night of darkness, you know how you welcome the appearance of just one star. It is just like a bit of hope, and you watch for other stars to appear. In a poem, it says: "Be a star in somebody's sky." The faces round about us in life, at home, at school, at our work, form a sky at which we must look all the time. How glad we are when we see one of those faces smiling, how good it makes us feel, and how soon we find ourselves with the same kind of smile! So we should remember that we may be such a star of brightness for those with whom we live and work each day.—Unidentified.

At the Crossroads of Palo Hincado

BY LESTER T. HERSHEY

We are glad for this description of the opening and development of the work at one of our newer mission stations in Puerto Rico.

When I stopped before fording a river at the crossroads of Palo Hincado, Orocovis, and Cuchilla highways, and backed up to a recently built concrete structure, something seemed to say to me, "Lester, here is the next congregation in our Puerto Rican mission."

Several men were standing outside the building, and others were inside. I inquired from these idling men what building this was, why wasn't it used, and who is the owner. It so happened that the owner was inside. Immediately he came out and was ready to sell the building. The figure he quoted that day is the same figure he has quoted ever since. But, we were not ready to buy at that time, and I doubt if we want to buy it today. However, after due investigation, we continued on our tour to Orocovis, then to Coamo and back to Aibonito and La Plata. This trip was made at the request of the Executive Committee, who wanted to find a new location for working.

We made our report at the next committee's meeting. It was accepted and filed away. Each of us went about our own work as usual. But the Lord saw several people in the community of Palo Hincado praying. This father and daughter prayed that the Lord would send the Gospel into their community, near enough so that they could attend. They had been converted several years before, but had moved into this community, thus making it almost impossible to attend their church in Coamo. When people pray for a definite need, and these prayers come from sincere, hungry hearts, the Lord listens and prepares His plan to answer the petitions. And so it happened in this case, too.

The first visit to Palo Hincado had been made in November, 1947. In November, 1948, a plan was worked out whereby a fifteen-day evangelistic campaign would be carried out in this new area. We would observe the interest manifested in the people. Upon this interest we would then decide whether to begin work here. The plan called for a co-operative work of Betania and Calvario. We had three ministers, T. K. Hershey, Paul Lauver, and the writer, to take our turns preaching. Each night we had special singing furnished by our two congregations alternately. Each night a truckload of people from one or two other congregations would be present to help create interest in the community. The two Sundays during the campaign, young people of our churches visited the community, handing out literature and doing personal work as well as inviting people to the services. Brother Paul Lauver and I put up cots in the back room of the bakery and improvised living quarters for the two weeks. We visited people in their homes, and

thus got better acquainted with the people as well as with the community. We prayed with the people, we read to them God's Word, we invited them to accept Christ, to come to the evening's service. The burden of these lost souls was constantly on our hearts and minds.

The evening meetings were blasted out over the community by means of loud-speakers.



Wilbur and Grace Kauffman Nachtigall, in Charge of the Work at Palo Hincado

ers. Far and near the people in their little houses asked, "What is going on at the crossroads, in don Juan's bakery?" They not only asked, but they also came to see and to hear. Some didn't dare enter into the building, because it was occupied by the Evangelicos, and so because they were good (?) Catholics they would stand outside and listen. One lady came every night and would accept a song book, but she sang from outside the door, not daring to come inside.

At the beginning of the campaign, the thought seized us that we ought to be definite in our praying. So often we pray, "Lord, send us souls. Lord, save souls." But, the thought came that we ought to pray in a definite way, for a definite number of souls. This we did, but did not speak about it to anyone else until the next to the last night. The Lord did send souls to answer the invitation, and each evening we saw new ones responding. We were nearing the number we were asking the Lord for, which was thirty souls. The next to last night, we

ventured to say to one of the missionaries, "We have been praying for thirty souls during this campaign, and with tonight's we have already twenty-three." To this the missionary answered, "Do you think you will get the thirty?" For a moment a doubting thought passed through our mind, but we had felt it was the Lord who had put the idea into our mind in the first place to pray for thirty, and so we answered, "We will see thirty souls saved before the service ends tomorrow night."

We had finished the sermon, and the invitation was being given. Several raised their hands, and then passed into the rear room where counsellors were waiting to pray with them. We closed the invitation and sang the last song. We walked to the door as was our custom, and shook hands with the people. They were all happy. Some lamented the fact that this was the last night. Some with whom we had grown to be friends, said, "Hasta luego" (until later) and not good-by. When everybody had left, and the workers and their converts came out of the rear room, I counted the names on the list. There were exactly thirty souls saved. Of these nineteen were from Palo Hincado area, eight from La Plata, and three from Betania. They totaled exactly thirty. Did not the Lord say we were to pray for thirty souls? The workers were all happy and praised the Lord for this evidence of His grace.

However, the task was only begun. The work now began to take form. November 28, saw the first Sunday school held in this bakery building. The building had been rented for a year. Adults and children came. Among them were this father and daughter who had prayed for a church to be established in their community. But the Catholics began to lay their plans also. They were not happy. They were raving. They began to spread ugly stories about the Evangelicals, or Menonites. We were people possessed by the devil. The devil was in the bakery building, and no one should go into it. People would be condemned by the Catholic Church and would be excommunicated if they came. What was going to happen to this work? Had not the Lord blessed these fifteen days? Had He not sent souls to answer the invitation of the Gospel's acceptance?

Brother and Sister T. K. Hershey attended the work from Aibonito until March 31. The Sunday morning Sunday school had an average of in the thirties, while the evening preaching service saw about fifty present. In April the Hersheys left for the States, and the work was carried on by B. Nortell and Elda Troyer, aided by several of the young people from Betania congregation. The attendance remained pretty much the same for the first while, and then due to the Catholic opposition and other reasons, it began to drop. Some of the most faithful stopped coming.

In October, 1949, Brother and Sister Wilbur Nachtigall moved into the community to live in one part of the bakery building. This reduced the size of the hall for services, but added a rather comfortable home for the pastor. Brother Nachtigall writes concerning this move, "Sunday school and church

attendance had dropped. Contact was attempted with the nineteen persons who had made confessions of faith in November, ten months previous. It was found that seven had moved out of the community and several had gone to the States. Nearly all of the others had lost interest in the church, and several were decidedly negative in their attitudes toward the church. To date it has not been possible to re-establish their interest; and of these original nineteen persons who made confessions, only two are faithful

With all the opposition during the past year (1950), the Sunday-school attendance had made an average of seventy-three. The highest attendance was over a hundred. A congregation was established last October with the baptism of eleven, two received by letter, and the pastor and wife, totaling a congregation of fifteen. Several are under instruction now. But, the people who come to church are not from the immediate surroundings where the church is located. They come from about a mile southeast, or nearer

Barranquitas, where the Baptists are working. Some come from the Cuchilla area, west. So, Palo Hincado is at a crossroads in another sense, too. Shall we build a church building, and where ought it to be located? In the meantime, the bakery has been rented for another year.

South and east of the actual location of the church, and in the immediate vicinity where most of the people attending church live, there is a tract of land bought by the government's Land Authority

men. After we had dropped this matter, one day when the executive committee was in session at Palo Hincado, a letter was received from the secretary of the Barranquitas Baptist Church informing us that a few days before the congregation had unanimously approved—giving us the right to use this parcela. It came as good news to us, and we had to thank our God in our hearts.

As it now appears, with the advance of the work at Cuchilla, which is also under the able direction of Brother Nachtigall, it is apparent that a pastor's home will be built somewhere between the two places of work, perhaps nearer to the Cuchilla church. From there, Palo Hincado and Cuchilla can be cared for. A small church will likely be built on the parcela. A church is already in existence at Cuchilla known as Bethel.

In conclusion let us say that the name Palo Hincado means "Bowing Tree" or "Bowing Stick." How similar this name to the pagan worship Catholicism has introduced! Palo Hincado is at a crossroads in more ways than one. Will Catholicism continue to have its iron grip on the people? Will Christ's Gospel carry away the people's hearts? Will a thriving church be existent one day on the parcela just received from the government? Will the work's normal growth warrant a separate pastor from the Cuchilla area? What will be the future of this work begun in 1947 under the Lord's guidance? We know one thing—that which the Lord begins, and blesses at the outstart, He will not abandon, unless the workers lose the vision.

Palo Hincado, amidst fertile hills of bananas, apio (celery roots), oranges, coffee, yautia (root similar to potato), beans, etc., needs the Gospel just as much as any other community in Puerto Rico. Palo Hincado is rich in an economic way, perhaps richer than other areas. Truckload upon truckload of vegetables and fruit go to Ponce, San Juan, and other places. It promises to be the breadbasket of the Puerto Rican Mennonite Church. Palo Hincado, now meaning "Bowing stick," bowed before pagan Catholicism, and tied to it by tradition, superstition, and threatenings of the priesthood, will one day (under God's guidance) bring forth a community of Christians that shall be veritably the salt of the earth. Palo Hincado, now at the crossroads, will sometime hence know where it stands on religion, for the Gospel of Christ shall have made inroads sufficient that the people will know which is true religion and undefiled.

Brethren in America: have you prayed for this young congregation in Palo Hincado? If not, begin now. Pray for the young converts, for the pastor and his wife, for the people of the community that their eyes might be opened to the real Christ. Then, as you pray fervently, keep an eye for news in our church papers, and rejoice every time a soul is saved and taken into this church. You will be rewarded doubly for faithful service in prayer.

Pulguillas, Coamo, P. R.



Front of the Bakery Used as a Church in Palo Hincado

in their attendance." It ought to be added that we have no way of knowing if those who moved to other communities or to the States have any contact with a church. We can only pray and hope that the seed that was sown in their hearts will some day bring forth fruit.

The work at Palo Hincado has been a hard pull upward. Brother and Sister Nachtigall have put a lot of hard work and prayer into this field. Their work is made even harder since it seems that this area is a hotbed of Catholicism. The Holy Name Society is very active here. Sundays one can witness parades up and down the road past the church. They carry a statue or picture of the Virgin, and chant their rosaries and sing some Catholic song invoking the Virgin's intercession or protection. Some of the children and youth who had come several times to services, as they walk in the line try to hide their faces if they see the pastor. It is an effort to give the impression that the Catholic Church is still the religion at Palo Hincado. But, individuals know, and we know, that the power of God is even greater than pagan Catholicism. A Christ on a crucifix, yea, a Christ that must listen to an earthly saint gone to glory before He can do anything for us, immediately strikes us as not being the Christ of God Almighty who rose from the dead triumphantly, and who is made our intercessor, and who at God's right hand is placed over all principalities and powers. What appears to be at present victory for the Catholics of Palo Hincado, will turn into victory for Christ and His Church.

ty office, and which has been sold off in small acre or half-acre lots on a long-term payment basis. This has given many poorer folks an opportunity to own their own land and home. It is the law that when one of these places is opened and "parcelas" sold to individuals, that also there be a lot allocated to the Catholic Church, one to the Protestant Church, and one to the Pentecostal Church. Also a lot is given to the police for a police station. It so happens that the police's parcela is between the Catholic and Protestant lots.

These parcelas were opened several years back, before the Mennonite Church had any interest in that area. At that time the logical Protestant group to receive the lot was the Baptist Church, since the Baptists had a few members there and had a church in town only two miles away. So, they have been holding the permit of use until recently. We contacted the Baptist Mission's secretary, who informed us that it was a local matter. The Barranquitas congregation was contacted through an interim-pastor, who thought the congregation would never give up the parcela. The matter was dropped, since others also advised that getting the parcela would be futile. We would never get it, one person vowed. It seemed that the local Baptists were not too happy that Cuchilla had been handed over to the Mennonites. So, it appeared as though the use of this lot would be out of the picture completely. But, again, let me emphasize that when the Lord begins a work, He moves in mysterious ways. We cannot always fathom His thinking, nor understand His workings and dealings with

BIBLE STUDY

Christian Doctrine

XCI. Resurrection—Continued

BY THE BIBLE STUDY EDITOR

The New Testament treats the subject of the resurrection more definitely and more fully than does the Old Testament. It can do so because of the fact that Jesus both taught and demonstrated the power of the resurrection from the dead.

There were those of the Jews (under the law) who believed in the resurrection from the dead. They believed in spirit existence. They believed in spirits and angels and in the resurrection unto a new life of those who had died. There were also those in the days of the Lord who denied that the dead will rise again, and they disbelieved in angels and spirits. The Pharisees, of the former group, and the Sadducees, of the latter group, were constantly discussing their opposite beliefs—and that with a degree of bitterness which should certainly have brought forth every Scripture and its proper interpretation, every philosophy with its witnesses, and whatever proofs or arguments its advocates could present. But philosophy and human reason are of no value unless there is evidence to support them. There continued to be followers of both the Pharisees and Sadducees in the days of and following the time of our Lord.

Jesus, in the three years of His ministry, spoke as one having authority on every subject. He not only expounded the Scriptures; it was His mission to fulfill them. If He fulfilled the Scriptures it is evident that His death and resurrection were included in the testimony of the prophets. The beliefs of some of the Jews were verified by our Lord. What Martha and her sister Mary said concerning their hope for their brother Lazarus was proved to be a possibility by the brother's resurrection to life. And again it was more definitely fulfilled by the Lord's coming forth again from His grave. The hope of the resurrection of all men was established by the teachings of Jesus, who said, "As the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Jno. 5:26-29).

There are those who believe in the resurrection only as a spiritual experience, and not as a rising from the dead—as the body rising from the grave. According to the Scriptures there is a twofold resurrection. Jesus declared, as seen by the former quotation, that both the good and the evil will rise from the dead; but they who are resurrected unto life are those who have previously risen in newness of life by the Spirit.

The Spiritual Resurrection

The term "resurrection" may not properly be applied to the experience of being born again. In the forty times that the term is used in the Gospels and Epistles it is associated with the resurrection of the body—either of the body of Christ or the bodies of men raised from the dead. Thirty-eight times, the Greek word **anastasis** is used. **Egersis** is used once. Matt. 27:53. **Exanastasis** is used once. Phil. 3:11. But the term for resurrection is derived from another word which has a wide range of significance, **anistemi**. This word is used 37 times and is translated "arise" and "arose." It signifies taking a position of standing as opposed to sitting or reclining. Matt. 9:9: "And he arose and followed him." Luke 8:55: "Her spirit came again, and she arose." In the case of the little maid, she arose after her spirit came back to her. The rising in this case was not her resurrection. Nor was it a regeneration or conversion.

The term **egeiro** which implies waking or rousing up, is made use of 27 times. Twice it is used in connection with the raising of the dead—in Matt. 9:25, when Jesus caused the maid to arise, and in Luke 7:14, when Jesus told the young man to arise. It is also used in describing the rising of the bodies of the saints who slept. Matt. 27:52. There must be a difference between the rising of a body and the change in the spiritual condition of a being.

When the Lord and the apostles referred to the fact of a new life for men, the fact of being "quickened," **zoopoieo**, it refers to the life element that is given to men by the Lord. The term is used nine times in the New Testament. Two instances refer to the quickening of the Spirit (Jno. 6:63) and the quickening of the seed. I Cor. 15:36. The

remaining references refer to the raising of the body from the dead.

There is, then, a difference between the resurrection of the body and the renewing of the soul. Both are taught in the Scriptures. It is a fact that anyone who is not renewed in spirit will not attain to the renewal of the body in the day of resurrection; that is, the resurrection of the righteous. But the Scriptures which tell of the renewing of the spiritual life cannot be made to describe the resurrection of the body; and those Scriptures which tell of the resurrection of the body cannot be made to refer to the conversion of the soul or the renewing of the Spirit. The terms used for these two experiences are not synonymous. When Jesus explained to Nicodemus the fact of the new birth, He said, "Ye must be born again." He explained it as being born of the Spirit. Jno. 3:3, 8. This is the thought maintained throughout the New Testament. The new birth is thus applied only to the spiritual life, and not to the physical being.

Jesus came that we might have life, and the life which He will give is of a twofold nature. It effects the regeneration of the spirit and also the body. The spiritual birth, or renewal, comes first. The renewal of the body is a blessing which comes at a later period of the fulfillment of the work of redemption. Rom. 8:11. This Scripture is sometimes interpreted as applying to the healing of the body. It is true that the healing of the body is accomplished by the power of God, when in answer to prayer, or as an act of special providence of God for His child. But the indwelling Spirit is the Spirit of life in Christ Jesus (Rom. 8:2), which is the Spirit by which the believer is led. Rom. 8:14. It is the Spirit of adoption by which the children of God are able to say, "Abba, Father." The Spirit abides in the heart of the believer, to guide him and comfort him and keep him in all truth and righteousness. He dwells in the believer, and cannot dwell with him without dwelling in the body. But there is a time in which He will not dwell in the body. At death the soul is separated from the body which returns to the earth, or to dust. The body is mortal, and earthy; it is a natural body. I Cor. 15. The expression, "dwelleth in you" (Rom. 8:11) can only apply to the experience of a living person, and cannot apply to the body after death. But there is a promise of redemption for the mortal body, which shall be quickened. "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21). The difference then, between the saving of the soul by the indwelling of the Spirit, and the redemption, or quickening, of the mortal body is that of time. The soul is indwelt by the Spirit at the time of the new birth, and the saving of the

body at the time of "manifestation of the sons of God" (Rom. 8:19). Here is seen the difference between the spiritual newness of life and the resurrection of the body.

While the Word speaks distinctly of the resurrection as applying to the body as it is associated with the bodily resurrection of Christ, it also associates the new birth, or the resurrection into newness of life, with His bodily resurrection. Jesus spoke of this fact when telling Nicodemus of the necessity of being born again. John 3:16 is associated with the death of the Lord. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:14-16). Salvation is associated with and dependent upon the fact of the death of Jesus Christ. He was the Son of God, given because of the love of God for the world. He was given by the Father. As Moses **lifted up** the serpent in the wilderness, He was lifted up on the cross. The brazen serpent was a dead one, but was a model of the serpents that had bitten the people of Israel. Jesus died, being put to death because He represented the judgment of sin for those who had sinned. There was no atonement for sin in the brazen serpent, but there was atonement for the sins of all people in the Son of man who bore the judgment of sin in His own body and died on the cross. The wages of sin is death, and without the shedding of blood there is no remission. If men do not accept the atonement by the blood of Christ they have no life in them. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (Jno. 6:53, 54). Here again the new life is set forth as a present possession and the raising up of the body as a matter for the last day. But newness of life is dependent upon faith in the atonement by the body and blood of Jesus Christ.

Paul explicitly associates newness of life with the death and resurrection of Christ. Rom. 6:1-5. The Christian is dead to sin by his spiritual appropriation of, or baptism into, the death of Christ. As a result of his remaining dead (we that are dead to sin), the believer is also risen (like Christ) into newness of life. The resurrection life of Christ is that which all Christians possess. They are all risen into newness of life because they possess the life which Christ now lives. He is no longer in the flesh; He lives now at the right hand of God in the Spirit. The Christian does not live after the flesh, which in the body of Christ was crucified. He lives after the Spirit, for Jesus now lives in the life which is from above, where Christ sitteth at the right hand of God.

In the Second Epistle to the Corinthians Paul emphasizes the fact that Christians live a new life that emanates from the resurrected Lord. "They which live should not henceforth live unto themselves, but unto him which died for them, and rose again. . . . Yea, though we have known Christ after the flesh,

yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:15-17). The new life is that which is associated with the resurrection of Christ, and not with the physical life of the Lord who died for all. But this life of the Christian is not his own resurrection life. He, by faith, becomes partaker of Christ's resurrection. Both in Romans and Corinthians the characterization of the believer's life would be a newness of life and one in which all things have become new. His death is also spiritual, partaking of the death of Christ by faith, and remaining dead in Christ by faith. But the body of the Christian is not dead, and therefore cannot have partaken of the promised resurrection.

Living Together with Christ

The expression, "together with Christ," is quite familiar to all believers. It is used frequently by the apostles. In the Epistle to the Ephesians Paul does not stress so much our death with Christ as he does our life with Christ. "You hath he **quickened**, who were dead in trespasses and sins" (Eph. 2:1). "Hath quickened us together with Christ" (v. 5). He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (v. 6). The term, "quickened," Gr. *zoopoieo*, means, to make alive, or to give life. It differs from resurrection in that it does not signify to make that alive which was dead. It is related to the thought of rising in newness of life. It is associated with being born again, because it partakes of the life of Christ who is now risen and lives at the right hand of God. We are quickened together with Christ, who also was quickened from the dead. We are raised up together with Christ, who also was raised to a position far above all principalities and powers and made to be "head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1:21-23.

Let us keep in mind that this exaltation of the church and all believers together is the present position of each follower of Christ by faith. We are at present sitting with Him in the heavenlies. This is not an occasional experience of spiritual elation; it is a present position of exaltation. We are now in the heavenlies, enjoying the blessings of a new life in Christ, all things new in a new environment, and having the privileges of a heavenly fellowship, and the enjoyment of contemplation of the things which are above. John, who wrote of the new birth, tells the Christian, "Now are we the sons of God, and it doth not yet appear what we shall be." The present position of the believer is a heavenly one.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1, 2). Compare the position of the believer in Colossians with that in Ephesians. Both are with Christ in His resurrected nature. But in Ephesians he is "in the heavenly places in Christ," whereas in Colossians only his affection is set on things above. It is

therefore evident that the location of the Christian is one of a spiritual character. His life is on the earth but not of it. He is still in the flesh, but has his affection on the spiritual elements of which his life is composed. He is still in a condition in which his members are to be mortified. Col. 3:5. All this indicates that the Christian is far from being translated into heavenly glory and that he is living in anticipation of the **blessed hope** and glorious appearing of the Lord.

The blessings which go with the life that is quickened together with Christ are those of spiritual character. "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). The new life is established in Christ by faith, but it is associated with this life in location. The spiritual character of it is manifested by the nature of its interests. The location of it is shown by its conflicts. All of the believer's interests are in Christ in whom "dwelleth all the fulness of the Godhead bodily" (v. 9). Christ brings to the Christian all that is in God, as far as the objectives of that life are concerned. There is peace with God and the forgiveness of sins. There is triumph over the elements of the world and flesh because of the conquest of Christ and the cross, by which the condemnation of the law is overcome. There is a new freedom of service in the spirit of righteousness because the obligations to the letter of the law have been superseded by the faith of the righteousness of the spirit. But there is also a consciousness of the appeal of the world and of the flesh to fulfill these terrestrial ideals which have never brought victory or peace to the soul. While there is a new life in the quickening of the Spirit, there is no translation from the present world into the glory of the celestial realm which is promised to all at the appearing of Christ. It is then that the resurrection shall have its manifestation. It is then that those who are risen in newness of life and have been quickened together with Him and made to sit with Him in the heavenlies will appear in glory to meet Him and be forever with Him. When He shall come with the shout and with the trump of God, the dead shall hear His voice and shall come forth. There is but one resurrection, and that is like unto His own glorious resurrection, as the first fruits of them that slept.

THE STORMS OF LIFE

I was standing once with a friend on Salem Island, and he called my attention to a great storm cloud gathering in its fury. When the lightning began to flash and the thunders began to roll we watched every little sailboat and rowboat and fishing smack come hurrying to the shore, and just as the storm was bursting in its fury we saw a great old ocean steamer move out from the shore and steam out to sea right in the face of the storm. We saw her ride out to sea in safety. When the storms of life come upon us, the little fellows seek earthly shelters; but the Christian goes out on the bosom of God's love and mercy. The storms we can safely face are determined by the strength of our Christian character. —Sam Jones.

EDUCATIONAL

The Church's Response to God in Past Generations

BY JOHN E. LAPP

Condensation of an address given at a Christian Day School meeting held at the Hess Mennonite Church, Lititz, Pa., Feb. 25, 1950. Bro. Lapp is a bishop in the Franconia Conference in the Mennonite Church and pastor of the Plain congregation near Lansdale, Pa.

The church's response to God in past generations included an acceptance of the Bible as the word and will of God and as the final appeal on all questions. She responded with a simple faith that must be given expression in life—a life separated from the world and with its affections set upon things above.

In past generations our ancestors recognized that we are but sojourners passing through this world, and that we should not become attached to the things of this world. "I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Pet. 2:11). Really, our Mennonite ancestors of the past were not attached to this world as we are in this generation. I wonder if circumstances would call for us to move into another country, how many of us would be ready to move? I really wonder. More than two centuries ago, 1709 to 1754, between three and five thousand of our ancestors dared the troubled seas, in the days when they didn't have comforts for travel like we have, to come to Pennsylvania. In 1789, 900 went from Prussia to Russia. In 1803 to 1870 there were 8,000 who moved from Germany to Russia. From 1815 to 1861, 3,000 moved from Switzerland to the United States. 18,000 moved from Russia to Western United States and Canada between 1874 and 1880. Twenty-four thousand who escaped from Russia were moved to Paraguay and Western Canada following the close of World War I, and approximately 16,000 have been moved since World War II has closed. I wonder whether we are so much attached to the society and the material interests of life in the world in which we are living today that we couldn't do that. Or are we simply sojourners who could move too, if occasion called for it? I believe that is something to think about, because some of us in our own lifetime may yet face such a situation.

We like to think of the response of the church in evangelism, missions, and education. The Swiss Brethren movement in Europe was the greatest evangelistic enterprise in history since the days of the apostles. The state churches were writing about

the "hedge preachers," and many of them died as martyrs, and yet in spite of all this it is marvelous how the Gospel spread like wildfire throughout central and western Europe. It is remarkable how that in those days new converts were taught to read, so that they could read the Bible for themselves. They were taught to read so quickly that some of their enemies actually accused them of having a power that they received from the devil that they were able to train people to read so quickly. It is remarkable, the progress that was made. But the Gospel was spread through preaching, teaching people to read, and giving the Bible so that they could read it to feed their own souls. The spread was remarkable. Leonard Bouwens who was a contemporary of Menno Simons (Menno ordained him) baptized over 10,000 souls in a ministry that covered about thirty years of time. Ten thousand souls—I wonder whether there is a living Mennonite bishop whose record would compare with that number. Persecution was so severe in the days of Tertullian that it was said, "The blood of the martyrs is the seed of the church." The persecution was so severe that actually in places the Mennonite Church was practically wiped out.

Then, of course, those who had come to America, who had settled down and were pioneering in a new country, cutting down the forest and building new homes, were interested in their own economic development and in the rearing of their own children. They were interested in the teaching of their children in the faith. In fact, it was in these colonial homes that children were taught reading, writing, and arithmetic. They were taught the Word of God. They were taught the history of the church. In those colonial days the children of Mennonite parents knew the history of the Mennonite Church better than do our children today, when they are taught world history, medieval history, ancient history, American history, or some other history, at the expense of our own Mennonite history, which is neglected so sadly. Naturally, with people being interested in developing their own homes, and their own economic affairs, they did lose out in their witness to

other people, but likely this was already lost in Europe when they became known as "die Stillen im Lande" (the quiet people in the country). Because they were forbidden to continue their evangelistic work, they became satisfied, contented simply to lead their own children into an experience of salvation through faith in Jesus Christ. Thus they lost their evangelistic fervor and missionary spirit before they came to America. This made the church in America one that was very self-centered.

A great awakening took place in the church in America during the past century. Beginning about the time of the Civil War, John F. Funk, who was born in 1835 and died in 1930, became the pioneer in publication work in America. He began to publish the "Herald of Truth," and wrote pamphlets and booklets on various subjects, in order to try to develop again in the church that which had been lost—the missionary spirit, the evangelistic fervor, and spiritual interest in our own children. John S. Coffman, who came on the scene about 1870 (born in 1848), became the pioneer evangelist in the Mennonite Church. He was not the first one to conduct evangelistic meetings (I believe John F. Funk had a part in the first one) but was the one who really stirred up the interest of the church in saving our children for Christ and the church. He aroused an interest in the Sunday-school movement, which became a real teaching and missionary agency of the church. This movement began in 1840 and soon after, at various places, but did not continue at first. The coming of John S. Coffman on the scene spurred on this new movement. With Sunday schools and evangelism, the church took on new life. Then missions developed in 1893, in Chicago, and 1899, in Philadelphia. Foreign mission work began in India in 1899, in 1917 in South America, in 1934 in Tanganyika, and since that time it has spread to Puerto Rico, China, Ethiopia, Japan, Honduras, Belgium, and a number of other foreign countries are in our plans at the present time.

With the publishing of literature the educational work of the church really took on a new meaning. Back in the days before the Revolutionary War, during the French and Indian War, those living in Eastern Pennsylvania sensed the need of indoctrinating their children, and so it was planned that the *Martyrs' Mirror* be translated and printed, which was done at the Cloisters at Ephrata, and then it was circulated in many of the homes of our people living in Penn's colony in those days. This was a real educational achievement. And this was the response on the part of the church to God to save our youth, to save them for Christ and the church, to save them from militarism. We think also of those works that were written earlier, those of Menno Simons and Dietrich Philips, that were then translated into the High German and used throughout the colony. Then we think of the writings of Heinrich Funk, the hymnbooks, the "Ausbund" that was used in many of the congregations throughout the colony, and later on, periodicals of various kinds, histories, biographies, Bible doctrine books.

In the past generations, much was done to educate and to indoctrinate our people in the faith. The present educational movement of the Mennonite Church began at the top, and it has worked downward. It began at college level and has come down to the level of the elementary school. But we need to think of the earlier movement in education in this colony of Pennsylvania. We thought first of the home teaching, in colonial days. Then later on, we had a schoolhouse built on the grounds of practically every church house. In fact, at the congregation where I am at home, the first building which stood in what is now the cemetery was a schoolhouse and a church house combined. Many of the buildings were of that kind. In many cases the one who ministered to the congregation on Sunday from the Word, was the one who taught the children through the week to read, write, spell, and the other essentials in order that one might help himself in life. It was in those days that Christopher Dock, the pioneer schoolteacher of Skippack lived. He gave to the teaching profession of America a system of pedagogy that was far ahead of his day. He is known as "the pious schoolmaster of the Skippack."

The present educational movement goes back into the past generation. Elkhart Institute was begun about two generations ago, in 1894, and it became Goshen College in 1903. Then Hesston College was opened in 1909, and Eastern Mennonite School in 1917. These schools were followed by a number of high school, and elementary schools that I will not mention at this point. The past generation saw the higher level established, and the present generation is coming down to the lower level. We like to think that as the church we must seek to know the will of God, and then do it. A live church will be an active church. Sometime ago some one of our brethren commented on "die Stillen im Lande," as the brethren in Germany were known two centuries ago. I do not think that Christians anywhere should desire to be known as "die Stillen im Lande." Christians everywhere should have such an evangelistic spirit and missionary fervor that they will make known the faith of Jesus Christ to men everywhere. We do not want to be dumb dogs that cannot bark, but we want to be the kind of watchmen who can sound the warning and let people know of the doom that is coming to this world. A live church seeks to make practical every Christian doctrine and principle for the time in which we are living. I mean that the doctrines of the Bible, the principles of the Bible, are unchanging. But there may need to be different ways in which we express them in the times in which we are living. We need to be careful that we meet the issues in the day in which we are living. Past generations have done their part. We cannot point back to their failures and lament our present condition because of what they failed in, but we today need to meet the issues that are before us according to the principles and the doctrines of the Word of God. We must today give more attention to those things which face us if we would maintain our dis-

tinctive living and distinctive witness in the world. Christian education must be kept Christian. Our Christian day schools and our higher institutions of learning are simply a tool, and they must be used as a tool.

Some of us are very deeply concerned when it comes to education. We are deeply concerned because we know what has happened in other countries. It is a sad, tragic story told in "Glimpses of Mennonite History," of the Mennonite Church in Holland. That active group which numbered 160,000 souls at the beginning of the eighteenth century, by 1800 had declined to 27,000. It's a tragic story to read, and one wonders why this decline. Well, to help build up the church, a seminary was established in Amsterdam in 1735 for the training of Mennonite ministers. This seminary was conducted along conservative lines for over 100 years, but was rather weakly supported by the church. As we said by the year 1809, the Dutch Mennonites numbered only 27,000. They were also still broken up into various groups. The "Allgemeene Doopsgezinde Societeit" was founded in 1811. Gradually almost all that was distinctive in Mennonite practice and doctrine was lost, although believer's baptism was retained. Beginning soon after 1850, the Amsterdam seminary also became liberal in theology and gradually

made the church practically Unitarian in doctrine. It is a sad and tragic story.

When one thinks of the educational movement in the Mennonite Church today, in America, one cannot help but think of what happened in past generations in other countries. Those of us who have children in our Christian day schools, or church high schools, and are looking forward to their going to college, are deeply concerned with what may happen. In a certain family there are three brilliant-minded sons, and all are lost to the church. I can't blame it all on education. Likely influences at home were responsible in part. I say it gives us a great concern when we see what happens. May the Lord help us to learn lessons that will be useful to us from the past generations. Someone said one time, "The only thing that we learn from history is that we don't learn anything from history." It is too bad if we don't. We follow too often the tragic failures and mistakes that were made by others in generations past, instead of profiting by them. I trust that we shall profit by whatever mistakes were made in the past, and that we in our day, may meet the situations in a better way because we know a little bit about what did happen in the past.

Lansdale, Pa.

The Turning Tide of Drink

When Mrs. D. Leigh Colvin, national president of the Woman's Christian Temperance Union, chose as the title of her annual address "The Tide Is Turning," she was not whistling to keep up her courage. There are positive evidences of mounting public opinion in opposition to beverage alcohol.

True, there are many disheartening facts. A three-year downward trend in the consumption of alcoholic beverages shows a tendency toward reversal, although it is still a decline, and the drop in expenditures for liquor is slowing up. Drink-caused crime is still on the increase, with staggering social and economic losses. Available records indicate an increase in drinking by women, and the conscienceless starting of drink habits among young people and those with little resistance goes on unchecked. The quick transfer of steady and heavy drinkers into alcoholics proceeds, aided and abetted by social customs and social approval. The jails and beds in mental hospitals are overcrowded with the victims of alcohol.

Furthermore, the liquor makers have achieved a direct and official relationship with the military forces. And they have prevailed upon the government to exempt from income tax all money spent for advertising, so that there has been a sickening flow of pro-drinking propaganda on billboards, newspapers, magazines, radio, and television. Occasional drinkers become addicts, and addicts turn into inebriates.

Yet, there are encouraging trends, too.

One is the increasing support of scientific,

medical and social authorities against the strange claim that alcoholism is nothing but a disease. No one with the intelligence of more than a six-year-old would deny that the alcoholic is a "sick man," but he deliberately chose to be sick. Perhaps he was tempted to excessive drinking by his own emotional instabilities, his feelings of inadequacy, his poor adjustments to the demands of daily living, and so on, but alcohol and not these emotional traits, was the cause of his undoing. It is reliably estimated that, of the 750,000 alcoholics in the United States, 40 per cent owe their downfall to personal deficiencies, but 60 per cent have reached this stage through years of social or so-called moderate drinking.

Another encouraging factor is the new and increased emphasis on the moral issues involved. Admitted that science can help find some solutions (especially by getting behind the often-quoted physical effects on the body to the effects upon the mind that is disturbed, anesthetized and put out of balance), science cannot solve the problem. An act of will is required, if a man is to safeguard his capacity to judge, to discriminate, and to act intelligently. Social traditions are included—customs that are socially destructive and injurious, and that must be discarded for forms of release and happiness that are, in the words of Harry S. Warner, "better fitted to modern ways of living."

There are other evidences, such as the belated realization that laws against liquor are not enough, the knowledge that attractive advertising must be curbed (yet, there are more than 2,500 publications with a total

accept any alcoholic beverage advertising), the news that a new prohibition movement is spreading in India and other Asiatic and European countries, but let us keep this on the individual and personal level. There is new evidence that alcoholism is not to be prevented or cured except through the help of religion. Good citizenship is not sufficient; we need the attitude that remembers the "other fellow," the weaker brother who cannot remain moderate.

This begins with abstinence, not from compulsion but from choice, not as a result of fear of consequences but from a desire for a natural, healthful, and free life. The total abstainer has taken a long step in helping free his country and his world from the dead hand of its alcoholic past. He is taking advantage of the turning tide, the tide of the future.—The Christian Advocate, Adapted.

Is Gambling a Sin?

If So, Why?

Gambling is contrary to the Golden Rule of Christ who said, "Do unto others as you would that others should do unto you." Gambling is contrary to the Ten Commandments, one of which says, "Thou shalt not steal." Stealing is taking something from another without giving a proper equivalent therefor—unless it is a gift; but the loss in a bet is not a gift by the loser to the winner.

Gambling is a parasitic activity and a Christian cannot be a parasite. Here is a gambling test as outlined in an English booklet:

- (1) Does the action you are considering issue from a good or an evil state of mind?
- (2) Does it express a good or an evil principle?
- (3) Does it produce good or evil results?

From the economic standpoint we are justified in taking money from another only if we have earned it by labor, or if we give to him its equivalent, or if we accept it as a token of affection.

Business is acquisitive in motive but it produces as well, while gambling scatters abroad. Business, of course, involves some risk, but it is risk which is by every device possible reduced to the minimum. The gambler says that he is purchasing a thrill, but it is a false thrill involving reaction, and it is a thrill which, when realized, is counterbalanced by the disappointment of someone else.

Wherever gambling is tolerated good citizens find it a menace to prosperity and good order. A joint committee appointed by the Irish Free State government, which semi-officially conducts the Irish Lottery, reported: "The gambling craze has affected all classes down to persons in receipt of unemployment benefits and home assistance, and the total results are demoralizing, disorderly, uneconomic, thriftless."

The Dublin Mercantile Association stated to the Free State government: "We view with concern the amount of gambling in the Irish Free State which diverts both energy and money from commerce and causes great dis-

turbance to the public mind." The Cork Chamber of Commerce council declared: "We deplore the growth of the habit of betting which has been stimulated by increased facilities, and we urge the government to check the evil."

The Irish "Times" declared that: "The betting shops in the back streets are crowded from morning till night; the influence is an increasing source of want, dishonesty, and idleness."

The American people may well congratulate themselves that they are not cursed by national or state lotteries, though some states do legalize some kinds of gambling, which is a disgrace and leads to their moral and economic injury.—From the Civic Bulletin, Albany, N.Y.

Book Reviews

Blossom of the Crag, Marie Barham; China Inland Mission, 1950; 203 pp.; \$1.25.

The significance of the title of this book is not stated until near the end of the story. The book is one that would appeal to the intermediates and young people. It could be used in relating its story to teach the way of salvation and the joy of Christian victory and service.

The author's theme of Christ's power over all evil and what joy and satisfaction that power can bring to every believing soul, is carried out through the story in the progressive steps from Chinese superstitions, rituals, idol and ancestral worship, human attempts to satisfy by financial gain and educational progress, to victory through Christ, sweetness of Christian fellowship, freedom from fear, and the assurance of a Christian hope here and hereafter.

The characters are very aptly placed in the story in the order in which they can best help the heroine reach the goal that the author has set for her to attain: that of leaving her Chinese heathen religious life and entering into the real joy of the life possessing the "Jesus Hall" group.

Cloud, the heroine, never is in any way disrespectful toward her parents and the customs and rituals that they hold dear; but from the time of the death of her beloved brother Wealth, she begins to question the reality of life after death. Wealth had heard the "Jesus Hall" people talk of eternal life and had heard them answer the question, "If a man die shall he live again?" He had talked to Cloud about this truth. He had explained that people must have a different body to live with Jesus and Cloud somehow felt that Wealth had that body and that his soul was at rest instead of wandering in some unknown place.

War, bandits, robbers, fear of the vengeance of the gods, loss of finances and family bonds, all worked reverses in Cloud's aspirations and efforts to get her education and to learn the way of the "Jesus Hall" group; but through many sad, but exciting, experiences she persevered and learned to love her Christ. Her unusual natural abilities and pleasing personality traits are consecrated to the cause of Christ in her work to make Him known among her people.

There is a very beautiful romance unfolded and developed through the story. This is done so effectively that it never imposes on the great Christian theme of salvation and its power. Loyalty, Cloud's lover, ever keeps her longing for the Christian hope, although she seldom gets to see him or talk to him.

There is no inconsistent action in the lives of the "Jesus Hall" group, unless it be found in their dealings with the government officials. No definite statement is made against war and the fact that Loyalty at one time was made to express his desire to fight for his country might bring the book under censure.

The plot is simple, the narrative moves rapidly, the setting seems natural, the characters lifelike, the customs real, and there is no place

where the story seems dull. The book provides wholesome reading and can well be added to the home and Sunday-school libraries.

—Esther B. Detwiler.

Human Growth, Lester F. Beck; Haeourt, Brace and Company, 1949; 124 pp., \$2.00.

Here is a small, well-planned book which describes human growth. In simple language it tells the story of life from conception to adulthood. Its four chapters: Growing—Growing—Grown, About Ourselves and Our Cells, Preview to Parenthood, and the Miracle of Birth, treat the romance of human development in a reverent, honest manner. The author does not try to be clever or use a teens-catching style, although the sentence structure is simple and the paragraph length and absence of unnecessary detail and too scientific language show that the book has been planned to meet the educational and emotional age of teen agers.

"The book stresses normal, healthy development of the body. No special effort is made to describe the social and emotional changes or the moral and ethical problems that face the child in the process of growing up. These topics, it is felt, are more closely related to motives—to internal forces that cause human beings to act in certain ways—than to physical growth. The main object of the book is to give young people a clear understanding of birth and growth without at the same time involving them with questions of right and wrong. These questions would properly be discussed in the family, the school, and with the people who have charge of religious instruction." This quotation from the introduction to the book clearly sets forth the author's purpose.

I would recommend this book to parents who feel inadequately equipped to discuss the process of human development with their children in the normal course of family living. It should help to free them from any embarrassment they may feel in talking to their children about the development of their bodies.

I have used it with teen agers who had never been told the story of life and find that it fulfills its purpose. It is better than any other similar book that I know, and with the few qualifying statements of the next paragraph I would recommend it to parents for their own use and to use with their children.

In a taken-for-granted manner the author mentions at various places throughout the book practices we cannot condone: the use of lipstick, attending dances and movies, and smoking during pregnancy. If parents read the book with their children or call their children's attention to these and together discuss them, I should not feel that they would disqualify the book for our use.

The layout of the book is excellent, done as it is in two colors with diagrammatic sketches, and at the end of each chapter a section of questions which children have asked after seeing the film from which this book was developed, and a glossary of the scientific terms used throughout the book.

With such an inexpensive, brief, simple, honest and reverent book as this is on the market, no parent should excuse himself if he fails to give his child the marvelous story of human growth and reproduction.—Ethel Yake.

THE REWARD OF FAITH

Faith knows that God has His moment, and in that moment everything yields to His will. Faith can wait. If she comes to a prison gate, she can stand without until God touches the bars, and it flies open. If the enemy hurls rocks from the battlement, she stands unmoved and unharmed. Faith knows some Jerichos need to be compassed fourteen times, and she carries with her the word of victory to give the final shout.—Selected.

SUNDAY SCHOOL

Lesson Nuggets of Truth

BY MERLE SHANTZ

THE BEGINNINGS OF SIN

Genesis 3:1-6, 9-15, 24; 8:22; 9:13-16

Lesson for April 8, 1951

Gen. 3:1-6. God made a garden and placed within it man for its keeper. In the first two chapters of Genesis we see the perfection of God's handiwork. In this passage we are introduced to sin's beginning with its consequence of distortion and ruin. How did sin originate? This lesson gives no ultimate answer, but it does tell how sin entered the human race. The medium was a serpent, but this creature showed more than animal cunning. In the serpentine body there was satanic wile.

The first incentive to sin was by a question. One that cast doubt upon divine integrity. Nor did sin's progress remain static. The doubt entertained was succeeded by the lie accepted. Our first parents' complete capitulation to sin and Satan is evidenced by the rapidity of their spiritual decline.

Sin completed its first cycle in man when it reached social proportions. "After they had both eaten their eyes were opened."

Gen. 3:9-15. In the previous portion Satan interrogated man with the intent to create doubt; in this section we find man questioned by God. It was a simple question, "Where art thou?" Geographically his location had not yet changed, for they were still in the garden. But morally Adam and Eve lived in a different world. Furthermore the fall within had disqualified them for their environment without. Why did they fear when God called? Sin makes men spiritual fugitives.

The man said, "The woman . . . gave me of the tree." The woman said, "The serpent beguiled me." We aren't original when we blame our personal failures on others; we are simply following the marred pattern of our fallen parents. As new creatures in Christ we should transcend this tendency. When we blame others for our failures we loudly proclaim our carnality.

Gen. 3:24. "So he drove out the man." The expulsion from the garden was an act of righteous judgment, as well as of mercy. By expelling Adam and Eve from the garden God both vindicated His righteous name

and also protected man from the intolerable consequences of his unrighteousness.

Gen. 8:22. This verse follows the judgment of the flood, the abating of the waters, and the building of an altar to God for appropriate burnt offerings. God is ever faithful. Fallen man, acting in penitent dependence upon Him, finds Him merciful, as well as true to His covenant promises.

Gen. 9:12-16. Though sin merits judgment, yet the judgment of a righteous God does not exclude mercy. Even in the garden redemption was promised to fallen man. So also after the flood God gave a token of His covenant that He would never again employ a flood to destroy the human race.

The rainbow, a phenomenon of exquisite beauty, is employed by God as a token of His spiritual integrity in dealing with sinful man. Though the earth is a domain of sin, yet over it hovers the sign of God's faithfulness. Man has failed, but God does not. The very structure of nature, even in its exquisite beauty, bears witness to His character and dependability.

THE PERIOD OF THE PATRIARCHS

Genesis 13:5-12; 15:1-6; 17:5-8

Lesson for April 15, 1951

Gen. 13:5-12. "And Lot went with Abram." Whatever else is to be said about Lot, he certainly showed wisdom in going with Abram in his early life. This became the basis of his future prosperity. Too many young men attach themselves to wastrels and this to their moral detriment.

"And Lot also, . . . had flocks, and herds, and tents." His deficiency was not so much in possessions as in character. Though he shared in Abram's temporal success he did not participate perceptibly in his spiritual growth. Lot had herds and tents; but not too much besides. Many people today have houses, lands, and factories, but inwardly are spiritual paupers.

The aridness of Lot's soul became manifest in his indifference to the strife between his and Abram's herdsmen. Though all he had he doubtless owed to his uncle, yet it was his uncle who took the initiative in effecting a peaceful settlement, even at possible personal loss. This is the characteristic of those growing in godliness. They are quick to take the first step in securing har-

mony. Lot may have been a justified believer, but he had few revealing traits of sanctification.

Gen. 15:1-6. The times of the patriarchs were not only times of triumph but also times of testing. Abram the venerated progenitor of mighty nations was still childless, though advancing in years. Do you think he had misgivings about his initial call from Ur and his subsequent call from Haran, with its accompanying promises for fruitfulness? If he did God did not test him beyond his capacity to bear. Our lesson text is one of reassurance. God does not guide men by pushing them into the unknown with no further assurance than the confused memory of the initial thrust. Yet the very concept of faith necessitates trustful conduct prior to demonstrable evidence. The character of Abram's spiritual stature is attested by the fact that he trusted in the character of God, and this was reckoned to him for righteousness.

Gen. 17:5-8. This passage occurred in the life of Abram thirteen years after the birth of Ishmael. Ishmael is a symbol of man's abortive effort to do that which is possibly only to God. These verses also precede the fulfillment of God's own promise in the birth of Isaac. Here we find a change of name predictive of a great destiny. A man's name was emblematic of his character especially in Bible times. Abram's growth in spiritual stature was recognized by God through the bestowal of a name predictive of his destiny. This was accompanied by the renewal and clarification of previous covenant promises.

THE PERIOD OF MOSES

Deut. 5:1-6; 6:5-7, 20-25

Lesson for April 22, 1951

Though the period of Moses was the beginning of an era which was ended in Christ, the influence of Moses will nevertheless be felt in civilization as long as time endures.

Deut. 5:1-6. These verses form part of Moses' second discourse on the plains of Moab. Canaan was in view but between the encampment of the Israelites and their objective flowed that most historic of all smaller rivers—the Jordan. Our lesson contains part of the lawgiver's introduction to his repetition of the law. Notice the implied emphasis that the basis of Israel's religion is a vital relationship with Jehovah their God. The people are reminded of God's covenant with them, as well as of their deliverance by Him out of the bondage of Egypt. In this passage he began his remarks by a call to hear, learn, and observe to do the statutes and ordinances. Too many

people endeavor to have a religion without use of their moral and mental faculties. Inattention, ignorance, and disobedience too frequently characterize those who would share in the privilege of the godly. Just as the Hebrew faith was meaningless in a mental and moral vacuum, so also is Christian truth.

Deut. 6:1-5. Moses taught the necessity of love, wholehearted, whole-souled love, directed towards God. He must have been a master teacher to transform so vast a people of slave background into a nation. Yet to do so he did not lay the major stress upon external things. His message on Moab's plains was designed for inward reception and digestion. It was to be mentally and spiritually appropriated by the mature, as well as to be diligently taught whenever opportunity afforded to the oncoming generation of children.

Deut. 6:20-25. A child's questions are a parent's opportunity. Moses anticipated the kind of questions the Hebrew children would ask. Hence he cautioned the parents to be ready with their replies. In order to have satisfactory answers they must be well acquainted with the heritage of their past and of God's dealings with them.

"He brought us out . . . that he might bring us in." Redemption from the former life of bondage must precede participation in the new life of freedom in Canaan.

The intent of God's laws is not to suppress us nor to bring us into spiritual bondage, but they are given for our welfare, moral preservation, and complete spiritual redemption. This is realizable through Christ.

THE SETTLEMENT IN CANAAN

Joshua 14:6-13; Judges 2:7-10; 21:25

Lesson for April 29, 1951

Joshua 14:6-13. "Then the children of Judah drew nigh unto Joshua." Here we may have in part the secret of Judah's prominence in Israel's history. Caleb was a brave man representing a valiant tribe. Spiritual progress marches forward in the van of brave men. Forty years had elapsed since Caleb had notably represented his tribe as one of two spies recommending the immediate conquest of Canaan. Since then neither had his physical vigor perceptibly diminished nor had his moral courage and vision suffered diminution.

When the Israelites entered Canaan the cowards and unbelieving of Kadesh-barnea were not with them. Their bodies had turned to desert dust. But Joshua and Caleb were an important part of the encampment at Gilgal just west of the Jordan. Joshua had succeeded Moses as the leader and Caleb survived as a valiant warrior.

Though of retiring age Caleb did not have the retiring spirit. For him it was not enough to tread the sacred soil of the promised land. Though Canaan was promised and entered it was still not victoriously possessed. Well might younger men have emulated him; he asked for the hill country inhabited by the giant Anakim.

The cowardice of others resulting in forty years of wasted wandering did not disillusion him. He maintained his objective and his faith in God. Courageous at eighty-five, he demonstrated that his courage was more than a biological accompaniment of youth.

"Joshua blessed him, and gave unto Caleb Hebron for an inheritance." But the inheritance had to be won. God has bestowed great spiritual blessings upon us, yet through our lethargy and cowardice in entering into their possession we spend our days as spiritual anemics.

Judges 2:7. "And the people served Jehovah all the days of Joshua." This is a tribute to the impact of a great man. But this impact survived beyond his time. It continued throughout the days of the elders that outlived Joshua. For they had seen the great work of Jehovah that He had wrought for Israel.

What perpetuates the faith? Is it not to be a personal witness and participant of God's exploits? Faith is not perpetuated simply by memorizing catechisms and studying church history. Our youth will be lost to the church unless by the grace of God we can recapture the kind of faith that produced the Anabaptist movement in Europe and which through revival revitalized the church in America. Emphasis on method and organization is a lifeless substitute for Spirit-engendered obedience to God's Word.

THE UNITED KINGDOM

II Samuel 5:1-5, 10; 8:15; I Chron. 22:17-19

Lesson for May 6, 1951

II Samuel 5:1-5. That David was not of alien blood may have helped to bind the tribes of Israel to him. But it was more than blood affinity that gave David leadership over the whole of Israel. Abner, the captain of Saul's host, had made Ishbosheth king over Israel. But he was a weakling and reigned only two years. Meanwhile David was very successful as a ruler of Judah. After the murder of Ishbosheth his weakling rival as successor to Saul, David revealed the greatness of his kingly stature by punishing the murders and ordering that the head of the victim be given an honorable burial.

Verse two reveals that time and circumstance will delineate the true stature of the man. David had been content to rule at Hebron over Judah. His good reign there gave the northern tribes time and opportunity to evaluate his abilities. It was under God's guidance that he had gone there to be anointed king. Any man who moves under the guidance of God will not find his life ending in a blind alley.

II Sam. 8:15. Previously he was anointed king over Israel, but here we read he reigned over all Israel. Some men are appointed to an office but can't fill the office. Not only did he reign over the twelve tribes, but with the progress of the years he extended the borders of his kingdom. Edom, Moab, Ammon, and Syria were eventually included in his empire.

"David executed justice and righteousness unto all his people." He was every inch a

king—not because of his robes but because of his righteous rule.

I Chron. 22:17-19. Even kings need the help of others. In this message David recognized that his son Solomon was not sufficient in himself. Solomon would need aid from two sources. He could not dispense with the help of the princes. No man is independent of his fellow men, not even a king. But above all Solomon would need to recognize his dependence upon God. This chapter is a charge to build God's house. How can man build God's house without God's help? Before an edifice can be built to the glory of His name it is needful to seek Him first with heart and soul. David bequeathed to Solomon a great kingdom, but more, he bequeathed to him the rich heritage of a heroic faith firmly rooted in God.

THIRTEEN FACTS ABOUT ALCOHOL

1. Alcohol is not properly described as a food. In the body it does not contribute to growth, repair, or storage.

2. Alcohol is a depressant to the central nervous system. It is a sedative, an anesthetic. It should be used as a medicine only on prescription by a doctor. It is not a stimulant.

3. Habitual users of alcohol may become addicts, chronic alcoholics, or "problem drinkers." The tendency is to increase the amount used or the frequency of use.

4. The principal effect of alcohol is upon the behavior of the person—his emotions, self-control, judgment, discretion, memory, and association of ideas.

5. The uniform effect upon bodily functioning is depression. After drinking, all functioning is on a lower level, no matter how the drinker feels.

6. Alcohol increases the risk of bodily infection; it is injurious to health and shortens life.

7. The use of alcohol is a direct cause of various acute and chronic diseases, it complicates many others, it is responsible for nearly ten per cent of new admissions to state hospitals for mental diseases.

8. Alcohol probably causes the death of ten out of one hundred thousand of the population each year.

9. Alcohol dulls the higher faculties of the mind, intellect, will.

10. The bodily reflexes are delayed or retarded from five to ten per cent by the use of alcohol in small amounts. The moderate drinker is an unsafe driver.

11. A temperamental predisposition to alcohol may be inherited; alcoholism, itself, is not.

12. The use of alcohol is responsible for much crime, particularly misdemeanors, many accidents, much absenteeism from work. The output of work is lowered, while the quality of work is reduced.

13. The direct liquor bill at the present time is a little less than nine billion dollars annually; the consequential cost is not known, but would be many billions more.—Clipsheet.

Fifty Years with Mennonite Sunday Schools

BY DAVID E. PLANK

A veteran Christian worker, now serving as deacon of the Mennonite Mission at Detroit, Mich., Bro. Plank shares with us some of his impressions of, and gives his testimony to, the value of Sunday-school work as he has observed it in the Mennonite Church during the past half century.

Looking Backward

As a boy, I did not have the privilege of attending a Sunday school of our own church, like our boys and girls of today have. We were one of those "isolated" Mennonite families and therefore occasionally attended a Methodist or Baptist church. Then when I was fifteen my parents returned to a Mennonite community, and it was in April, 1900, that I attended my first Mennonite Sunday school. I may say that I was deeply impressed, and I have been a Sunday-school enthusiast ever since. Also, I was given my first lesson quarterly (Advanced) that first Sunday. Bro. Joseph S. Shoemaker was then the editor. I took the quarterly home with me and read practically all the comments for the entire quarter on that first Sunday afternoon. In later years, when I learned to know and to love Bro. Shoemaker, I am sure that my appreciation of him was enhanced because of those early Sunday-school lesson comments.

I have held every office in the Sunday school and have taught classes of all ages except primary, but I am conscious of this fact that the Sunday school has done far more for me than I have been able to do for the Sunday school. That first Sunday school had its weak spots, even as our Sunday schools have today, but they still remain one of the most effective means of studying and teaching the Word of God that our church affords. One of my first Sunday-school teachers was a splendidly talented young man, but a weak Mennonite, as his activities in later life have indicated. I have observed numbers of similar cases in the years since in some of our Sunday schools, but it is a regrettable condition. I am not judging such people's Christian status, but in my opinion it is the part of Christian wisdom to employ only such teachers as are in full harmony with the faith and practice of the church which sponsors the particular Sunday school. There may be necessary exceptions, but this would seem to be the proper rule.

The Nursery of the Church

The home and Sunday school constitute the nursery of the church, and whether we have in mind the nurture of trees or children, we recognize the tremendous importance of proper care of the young during the nursing period. True, we do not mean to teach Mennonite doctrines as such; we do mean to teach Bible doctrines, but various churches have varied understandings of some of these doctrines. It has always been my desire that my teaching in Sunday school shall be in accord with the doctrines, practices, and policies of the church of which I am a member. If this accord does not exist, then it

were better that I either refrain from teaching, or change my membership to some church where I can consistently teach, and herein could Paul's advice to Timothy be applied; "Take heed unto thyself, and unto the doctrine, . . ."

Prayer

One of the very first requisites of the Sunday-school teacher is prayer. We finite creatures need to be "in tune with Infinite" at all times. We need to pray for that spiritual wisdom which is from above. "If any of you lack wisdom," James says, "let him ask of God, . . ." In our humanity we not only "lack" spiritual wisdom, we are entirely devoid of it. We need His wisdom to understand and to teach His Word. We cannot have God's approval without it. This godly wisdom is free, and He gives it to us in generous quantities. Then we need to pray for every member of the class. "The love of Christ constraineth us" to bring every soul to Him, and to help those who are in Christ. We need the guidance of the Holy Spirit every step of the way in our teaching, and His help is ours for the asking. Also, we need to pray to Him for help in conducting our own lives, for we ever have our own human "flesh" with which to reckon. We need God's help to keep our human nature where it belongs; we cannot do it of ourselves. Yes, we need to pray!

Knowing the Bible

The Sunday-school teacher should know his Bible. He should not only have an intellectual knowledge of the Bible, but also, and what is even much more important, a spiritual knowledge of His Word. Or, stated in other terms, he should have not only a mechanical, but also an experimental, knowledge of God's Word and of the great truths which His Word contains.

It is well that the teacher should become familiar with the history and geography of the Bible. Not that these things are of first importance, but they do have their value. The Bible abounds in mentions of dates and figures, names of persons and places. If these things would have no value, the Holy Spirit would not have inspired those holy men of old to set them down. It may seem of no direct importance that Hebron was south of Jerusalem, and that Beer-sheba was south of Hebron, nor that while Adam lived to be 930 years old, Methusaleh lived to the ripe old age of 969. Or of what particular value is it to know that while God changed the names of Abraham, Sarah, Jacob, and Peter, it is nowhere stated that He changed Saul's name to Paul, as we sometimes hear it remarked? And so we could go on with hundreds of bits of information in the Bible.

Certainly, we do not mean to discourage the teacher who does not have all of this information stored away in the back of his head, but the teacher is handicapped who does not at least have a fair knowledge of these things. For it is likely that all of these details somehow fit into God's plan. If we do not at least take account of them, we may even miss some spiritual truth that He has for us.

In any study of the life of Christ, for example, every detail of every event should be carefully noted, and if possible, the account of the four Gospel writers compared. This takes time, or perhaps I should say, it takes a lifetime, for none of us ever brings to completion our knowledge of His Word—not as long as life lasts. Again, we often get considerable help in our Bible studies by comparing versions, referring quite frequently to a good Bible dictionary, reading various commentaries, etc. But we should ever keep in mind that we are seeking to learn what the Bible says and means, and that we are not seeking to make the Bible say and mean things that it does not say or mean. We cannot teach God anything, but we can learn everything from Him that we need to know.

The teacher who is well informed, and especially on Bible doctrines, will find his knowledge of great help in answering the erroneous thinking of certain class members. Such members are to be found in almost every class. Sometimes such adverse thinking may be deliberate, but oftener it is because of the ignorance and weakness of such members. For instance, suppose the subject of the resurrection comes up for discussion. You may have in your class some member who has been reading the literature of the Adventists. If you have already familiarized yourself with what they teach about the resurrection, you will find such information of advantage. But if you cannot do that, at least be fully informed as to what the Bible teaches about the resurrection. With such information, and with the help of the Holy Spirit, you should be able to help the honest seeker after truth who has arrived at some misconception of the same.

Teaching a Sunday-school class is a very serious job, but it is a very worthy one. May we ever be found faithful in His service.

Lesson Helps

Many of the older teachers will remember that period quite a number of years ago when the late Bro. D. H. Bender was editor of the Advanced lesson quarterlies. Onetime editor of the Gospel Herald, he was for many years president of Hesston College. As a speaker and writer he was very much appreciated by this writer. While editor of the lesson quarterlies Bro. Bender spoke at a Sunday-school meeting that I had the privilege to attend. During the discussion he was asked the usual question as to how to use the lesson "helps." He replied as to how **not** to use them and especially during the class period; "Don't read a verse from the lesson text, then leaf over and remark to the pupils, 'Let's see, what does Bender say about that?' then read another verse and go over the same process. Read the comments **before** you go to class;

(Continued on page 125)

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By THE Y.P.B.M. EDITOR

The programs continue under **UNIT IV. LEARNING ABOUT GOD** with the following topics:

1. **A Person with Perfect Character.**—Some of the perfections of His character are considered under these headings: His Holiness, His Righteousness, His Love, His Truth. These characteristics are found in perfection and are so marked that sinful man is greatly humbled to approach His perfection without special preparation. The only preparation which is sufficient comes by the way of the atonement and the blessings of regeneration and the presence of the Holy Spirit within.

2. **A Person Beyond Compassion.**—Though we saw in the preceding topic that men can be partakers of the divine nature there are characteristics of God which none of His creatures can ever attain. These fill our hearts with wonder, admiration, worship, and devotion to service. In these we notice that God is all-knowing, all-powerful, everywhere-present. We may also think of His incomparableness in that He is eternal—"from everlasting to everlasting" in existence. Further, He is unchangeable—"the same, yesterday, to day, and for ever," in the perfections of His character and in the incomparableness of His qualities of being. He is one upon whom we may thoroughly depend and in whom we may confidently trust.

3. **God's Interest in Us.**—It is comforting to know that we as human beings are made by the hand of the eternal, incomparable God and that we are the special objects of His tender care. He is constantly upholding all things by the word of His power and is giving particular attention to our needs, to the very smallest needs of His lowly creatures. He has greatly honored the human family above all the rest of His creation. He has seemingly provided the whole universe for the special benefit and development of man in his relation to and fellowship with God. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

In this issue we begin **Unit V** which is entitled **LIVING IN FELLOWSHIP WITH GOD**. The following topics under this unit are to be considered in this issue:

1. **Taking God at His Word.**—This topic is to look into the reasons for exercising faith in what God has spoken. After learning about the nature of God—His perfections, incomparable nature, and tender loving care for us—it would be very wicked, as well as blindness on our part, to fail to take Him at His Word and to trust Him for His grace.

How eagerly we ought to desire the Word of God that we may more fully honor Him and receive the blessings which He has revealed that He is ready and willing to bestow upon human beings and especially His faithful children!

2. **Walking in the Will of God.**—Having sought to know what God has promised and has provided for us in His Word, it is not more than a response of reasonableness to "Present your bodies a living sacrifice, holy, acceptable unto God." It should be our longing to separate from the evil and to yield ourselves in love to "that good, and acceptable, and perfect will of God." We may avail ourselves of these blessed experiences by a diligent study of the Word to know His will, and by meeting every condition for the illuminating presence of the Holy Spirit in our hearts and for His enabling power to do all that has been revealed to be His will in our lives.

Special Thoughts for the Hour

Our studies in the foregoing topics, if rightly entered into, will prepare us for a closer walk with God and a better understanding of our place and relationship toward our fellows. We would earnestly entreat you that you do not slack up in your endeavors to enter into the full meaning of the topics already considered and of those which will follow. Study the topics whether you have a special assignment or not. Give earnest attention to the discussions given by others. Let God use you.

GOD IS A PERSON WITH PERFECT CHARACTER Psalm 99

Topic for April 8

* * *

MOTTO

"Your Father which is in heaven is perfect."

MEDITATIONS ON THE TOPIC

1. **God, a Person with Perfect Character.**—In thinking through the words which describe God's perfection of character we often become lost in contemplating His infinite perfection, for it is beyond our comprehension.

He is Perfect in Holiness.—In this word holiness we are especially made to think of that which is free from defilement and uncleanness and impurity. "Holy, holy, holy is

the Lord of hosts," writes the prophet who had a vision of His glory. In order to get the conception of this holiness we must get a contrast between the unclean and the clean, the evil and the good, the sinful and the sinless, the untruth and the truth, the wrong and the right, and know that God fulfills the positive side of these contrasts in absolute perfectness.

He is Perfect in Righteousness.—We catch a glimpse of His perfect holiness as we note the righteousness of God. We see Him dealing with men as creatures that have departed from their uprightness and have fallen under the all-searching eyes of a God who deals righteously with men. Righteousness requires that all iniquity be put away. It cannot be tolerated in the presence of or in the actions of a righteous, yea, holy God. In His perfect righteousness He is bound to be

true to His character and judge that which is evil. The law of righteousness against sin is, "The soul that sinneth, it shall die" (Ezek. 18:4). His perfect righteousness requires a perfect justice in dealing with sin. God is not mocked by those who presume to trifle with sin and to disregard the way of uprightness.

He is Perfect in Love.—Here again we are lost in our contemplation. Vain thoughts do not comprehend the depth of love. A love so deep that "mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10). It was such a love that remained perfect in its righteousness and justice by the sacrifice of the Son of God as an atonement for sin so that God could be "just, and the justifier of him which believeth in Jesus" (Rom. 3:26). By the atonement God's righteousness was perfectly displayed in the giving of His Son to die in the sinner's stead so that mercy could be bestowed upon all who willingly accept the plan.

He is Perfect in Truth.—God cannot lie. Here again His holiness comes to light. What He has promised that will He do. He does not contradict His perfect righteousness to meet His perfect truth. He does not violate His perfect truth to meet His perfect love. He has not promised anything that He can not and will not fulfill. In His perfection He has perfectly balanced all things according to all His moral attributes. "Truth shall spring out of the earth; and righteousness shall look down from heaven" (Ps. 85:11). That same truth that has promised mercy to those who fear and heed Him will also be shown in the execution of His wrath "against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18).

II. **The Text.**—Ps. 99.—This Psalm views God's character as being "great in Zion" and "high above all the people." His holiness is the characteristic of His name which calls for highest praise and reverence. That holiness in actions brings the love of judgment and the execution of righteousness. It calls for the exaltation of the Lord in man's thought and action. Though He has ready forgiveness, He has not sacrificed a righteous vengeance against their inventions of iniquity.

OUTLINE STUDY

I. Perfect Love.

1. God's nature (I John 4:8, 16).
2. Expressed in sending Christ (John 3:16).
3. Expressed in hatred of iniquity (Ps. 5:5).
4. Proved by making us His children (I John 3:1).

II. Unblemished Holiness.

1. God's nature (Isa. 6:3; I John 3:3).
2. Shown in the demand for holiness (Ex. 19:6).
3. Expressed in hatred of iniquity (Ps. 5:5).
4. God is glorious in holiness (Ex. 15:11).

III. Divine Righteousness and Justice.

1. The Lord is righteous (Ps. 116:5; Ezra 9:15).
2. God is righteous in all His ways (Ps. 145:17).
3. He is righteous in judgment (Ps. 19:9).
4. God shows His righteousness:
 - a. In punishing the wicked (Dan. 9:12, 14).
 - b. In forgiving the penitent (I John 1:9).

- c. In keeping His promises (Neh. 9:7, 8).

IV. Absolute Truth.

1. God cannot lie (Tit. 1:2; Heb. 6:18).
2. His truth endures forever (Ps. 117:2).
3. He keeps truth forever (Ps. 146:6).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Love," "Holiness," "Righteousness."
2. God Is Love.
 - a. Loves Christ.
 - b. Loves the world.
 - c. Loves His children.
3. God Is Holy.
 - a. He is pure.
 - b. He loves holiness in others.
 - c. He hates sin.
4. God Is Just and Righteous.
 - a. He punishes the wicked.
 - b. He rewards the righteous.
 - c. He keeps His promises.

For Seniors.

1. God Is Love.
2. Our God Is a Holy God.
3. God Is Righteous.

PERSONAL THOUGHT

Have we taken time enough to meditate upon the true and perfect character of God?

SEED THOUGHTS

It is His holiness by which He desires to be remembered, as that is the attribute which most glorifies Him. Let us bear this fact in mind as we study the attributes of the divine nature. It is just this vision of God that we need today when the tendency to deny the reality or the awfulness of sin is so prevalent. Our view of the necessity of the atonement will depend largely upon our view of the holiness of God. Light views of God and His holiness will produce light views of sin and the atonement.—Wm. Evans.

Then there are the moral attributes—such as holiness, loving kindness, righteousness, purity, etc.—which He has also enjoined upon all His people, and in which we may shine in His image. And not the least among the comforting thoughts enjoyed by the saints of God on earth is the fact that in the bright hereafter they will be **like Him**.—Doctrines of the Bible.

It is through Him only that the light of revelation is thrown upon the canvas of time and the realms of the past, present, and future are brought within the grasp of finite man. The heathen who knows not God is shrouded in ignorance, mysticism, and superstition. The agnostic who refuses to know God, though he often prides himself on his intelligence and knowledge, knows absolutely nothing beyond the reach of the finite mind. It is alone the child of God, through whose faith access is found to the hidden mysteries which mortal man could never fathom, that can speak intelligently of the living God and His wonderful works.—D. Kauffman.

GOD IS A PERSON BEYOND COMPARISON

Psalm 148

Topic for April 15

* * *

"The Lord God Omnipotent reigneth."

MEDITATIONS ON THE TOPIC

I. **The Incomparable Attributes of God.**—We thought of the character of God in His perfection in attributes in which human beings may become like Him through the grace of God. In this lesson we think of those attributes which are far beyond what we are and what we can ever attain. They are be-

yond comparison with any other being in the universe.

Three words that have been used to express three of these attributes are omniscience, omnipotence, and omnipresence—all-knowing, all-powerful, and everywhere-present.

The first word, **omniscience**, is so much beyond us that we can scarcely comprehend how it can be. To think of God as knowing absolutely everything is so far beyond the grasp of man that we cannot enter into its greatness except in a very small part. **He knows! He knows! He knows!** All about the whole universe of His creation, including the smallest part of it and on to the greatest part. He knows all living things. He knows every thought and intent of human hearts. He knows all that ever was and all that ever shall be. He knows how to judge the evil and He knows how to save and to reward the good.

The second word, **omnipotence**, is just as incomprehensible as the first. He has been called "The mighty God" because of His great power which has been seen and felt in the experience of men. There is nothing too hard for God to do. When we remember His perfect character and understand His mighty power we know that we ought to trust Him for anything because what He has promised He is able also to do. With solemn awe and adoration we bow before Him in His mighty power as we behold all the mighty things which He has done and is doing every moment.

The third word, **omnipresence**, is to us as creatures of time and place, with material bodies, difficult to comprehend. Our minds, however, have a kindred capacity of thinking ourselves into situations anywhere in the wide world without being there in person. How much more real is the presence of God—everywhere, in heaven and on earth and anywhere in the universe. He is there, not just in the imagination, but in reality. "If I ascend up to heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139:8-10).

Other great and incomparable qualities are worthy of our thought. God is from everlasting to everlasting. He is unchangeable. He is "the same yesterday, and to day and for ever."

II. **The Text.—Ps. 148.**—This Psalm recognizes the greatness of God and calls upon all creation and the whole universe to praise Him. His glory inspires confidence in Him who has undertaken to exalt His people, the children of Israel.

OUTLINE STUDY

I. Omniscience: God Knows All.

1. In nature (Ps. 147:4; Matt. 10:29).
2. Men and their works (Ps. 33:13-15).
3. Thoughts (Acts 15:8; Ps. 139:2).
4. The past (Mal. 3:16).
5. The future (Isa. 46:9, 10; Acts 15:18).
6. All things (I John 3:20).

II. Omnipotence: God Has All Power.

1. God Almighty (Gen. 17:1).
2. Creator (Gen. 2:4).
3. Sustainer (Heb. 1:3).
4. Restores life (Rom. 4:17).
5. Nothing impossible (Matt. 19:26).

III. Omnipresence: God Is Everywhere.

1. Fills heaven and earth (Jer. 23:23, 24).
2. Impossible to escape His presence (Ps. 139:7-10).
3. Not limited or confined (II Chron. 6:18).

IV. Eternal and Unchangeable.

1. Ever-present Being (Ex. 3:14).
2. Lives forever (Deut. 32:40; Isa. 41:4).
3. Unchangeable (Ps. 102:27; Mal. 3:6; Jas. 1:17).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Great," "Mighty," with "Lord."
2. God Has All Knowledge.
 - a. Of nature.
 - b. Of men.
 - c. Of past, present, and future.
3. God Has All Power.
 - a. In creation.
 - b. In upholding His creation.
4. God Is Always Present.
 - a. He sees every thought and deed.
 - b. He is present to help.

For Seniors.

1. The God of All Knowledge.
2. The Lord God Omnipotent.
3. Our Ever-Present God.
4. The Unchanging God.

PERSONAL THOUGHT

Though God is so great and glorious and far beyond our thoughts and power, He is also infinitely tender and kind and completely able to meet our every need. Why should we not trust Him and yield ourselves fully into His hand?

SEED THOUGHTS

"God . . . knoweth all things" (I Jno. 3:20). "How unsearchable are his judgments, and his ways past finding out" (Rom. 11:33)! The mysterious purposes and decrees of God touching man and his salvation are beyond all human comprehension.—Evans.

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18).

"Is there any thing too hard for the Lord" (Gen. 18:14)?

"Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. 23:23, 24).

God is never so far off,
As even to be near;
He is within. Our spirit is the home
He holds most dear.—Faber.

The omnipresence of God is not only a detective truth—it is protective also. After dwelling on this great and awful attribute in Psalm 139, the psalmist, in verses 17, 18, exclaims: "How precious are thy thoughts unto me. . . . When I awake I am still with thee." By this is meant that God stands by our side to help, and as one who loves and understands us (Matt. 28:20).—Evans.

"Art thou not from everlasting, O Lord my God, mine Holy One" (Hab. 1:12)?

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8).

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17).

GOD'S INTEREST IN US

Psalm 8

Topic for April 22

* * *

MOTTO

"The very hairs of your head are all numbered."

MEDITATIONS ON THE TOPIC

I. **God's Interest in Man.**—God has not only set the world going and made laws to

fit into our being. He keeps everything going and gives thought to the needs of His living creatures, with special reference to man. God created the whole universe for a purpose. "He formed it to be inhabited" (Isa. 45:18). Man was and is His crowning work and has been given dominion over the earth which seems to have been formed for the express purpose of man's habitation. Every other creature has been put under the rule of man by God's decree. While the whole of heaven and earth seems so boundless and in volume and power far beyond the man God has created, yet God has set His heart upon man and placed him in the center of His creation. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." In comparison to God, everything which is upon the earth is as nothing. Cf. Isa. 40:12-17. However, man is the special object of His tender care and thought. Man is foolish to exalt himself. It ought to humble us that the Mighty God considers us and provides for us both temporally and spiritually.

Man has often used his special power of dominion over the things of earth in a way that runs contrary to God's purposes. It is this vain and foolish conduct of man that has brought the trouble and sorrow among human beings that we see and hear about. God has provided a way to bring the transgressor back to a place of harmony by the atonement which Jesus, His Son, has made by His death. God takes particular care that those who accept His salvation and put their trust in Him should have all things to work together for good in their lives. Rom. 8:28.

His providences are over the nations. He is so overruling that the nations may be made to think of Him and be concerned to seek and find Him. Acts 17:26, 27. His Gospel message has been sent out and is bringing whosoever will into that intimate relationship of reconciliation with God. It is the privilege of every one who will to personally experience His regenerating power and saving grace. We can see His tender care over all His creatures and feel His tender thoughts for us as He deals with us like a Father and cares for us in His loving-kindness.

II. The Text.—Ps. 8.—This Psalm is ascribed to David. He looks at the earth and the heavens and thinks of God's glory above all. He views the vastness of creation and compares man to it as one seemingly small in comparison. He feels deep appreciation that God, who is concerned with this great creation, thinks of man and takes special care of him. He notes the honor given to man and praises the mighty God for all His greatness and glory.

OUTLINE STUDY

I. God's Interest Revealed in His Word.

1. He thinks of us (Ps. 40:5; 115:12).
2. He knows our needs (Matt. 6:8).
3. His care illustrated from nature (Matt. 6:26-30).
4. The very hairs of our heads are numbered (Matt. 10:30).
5. He loves us eternally (Jer. 31:3).
6. He gave His Son for us (John 3:16).

II. God's Interest Proved in Our Experience.

1. He sustains His creation (Col. 1:17; Heb. 1:3).
2. He sends the seasons and harvests (Gen. 8:22).
3. He offers salvation (I Tim. 2:3, 4).
4. He protects us (Ps. 91:7).
5. He provides our daily needs (Matt. 6:11).
6. He hears and answers prayer (Ps. 65:2; John 16:23).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Love" (God's to us).
2. The Bible Tells Us of God's Care.
 - a. He thinks of us.
 - b. He knows all about us.
 - c. He loves us.

3. We Experience God's Interest in Us.
 - a. He provides for our needs.
 - b. He offers us salvation in Christ.
 - c. He hears and answers our prayers.

For Seniors.

1. God's Interest in Us Revealed in His Word.
2. God's Interest in Us Proved in Experience.
3. What God's Interest Means to Me.

PERSONAL THOUGHT

O Lord, help me to know how greatly I am favored by Thy loving provision and particular care over my life.

SEED THOUGHTS

Not a step can we take in any direction without perceiving the most extraordinary traces of design; and the skill everywhere conspicuous is calculated in so vast a proportion of instances to promote the happiness of living creatures, and especially of ourselves, that we feel no hesitation in concluding that, if we knew the whole scheme of Providence, every part would appear to be in harmony with a plan of absolute benevolence.—Lord Brougham.

His goodness stands approved,
Unchanged from day to day;
I'll drop my burden at His feet,
And bear a song away.—Philip Doddridge.

My bark is wafted on the strand
By breath divine;
And on the helm there rests a hand
Other than mine.—Dean Alford.

TAKING GOD AT HIS WORD

Rom. 4:13-25

Topic for April 29

* * *

MOTTO

"Have faith in God."

MEDITATIONS ON THE TOPIC

I. Confidently Acting on God's Word.—**WHO said it?** It makes all the difference in the world **WHO** says anything as to how we are to receive it and act upon it. We have been studying in past topics about God and His perfections of character, His power and knowledge. If any one should have our unwavering confidence it is a God who is absolutely faithful and true and who has all power to fulfill His promises.

God's Word has never failed in the past. He has always fulfilled every promise. He has demonstrated His power to perform what He has said would be done. The history of His dealing with Abraham, Isaac, Jacob, and their descendants, with Moses, Joshua, Samuel, and the kings and prophets, all along the line till Christ came, have been a record of faithfulness on God's part. The men and women of the church period who left a record have nothing that would indicate a single failure on the part of God to make His Word good.

God has undertaken for fallen humanity. Although man has been extremely evil, the powers of darkness through satanic forces very strong, and the bonds of iniquity firmly fixed beyond the power of man to overthrow, God has through Christ prepared a way of delivering man from the power of darkness and translating him into the kingdom of His dear Son. He plainly says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jno. 1:12). He also says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). God through His Word and Spirit touches

our hearts and brings a conviction of the truth upon us. We may confidently act upon the words, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Not only may we trust Him for deliverance from sin, but for our daily need of grace in every time of need. Heb. 4:16. "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6).

II. The Text.—Rom. 4:13-25.—Here we have the example of Abraham's faith in the promises of God. He spent his life in a way that proved his confident expectation that God would fulfill what He had promised. Abraham's faith was seen by God and was the reason God could impute righteousness to him. This same kind of faith in us toward redemption in Christ will bring about our justification before God.

OUTLINE STUDY

I. The God We Trust.

1. Unchangeable (Mal. 3:6; Jas. 1:17).
2. Faithful (I Cor. 1:9).
3. Keeping His promises (Deut. 7:9).

II. Living by Faith.

1. A solid foundation (I Pet. 2:6).
2. Grounded and settled (Col. 1:23).
3. Overcoming the world (I John 5:4, 5).
4. Putting Satan to flight (Eph. 6:16; Jas. 4:7).
5. Venturing in faith (Heb. 11:8).
6. Growing in faith (Col. 2:6; Rom. 10:17; II Thess. 1:3).

III. Men Who Took God at His Word.

1. Noah (Heb. 11:7).
2. Moses (Heb. 11:24-29).
3. Paul (Acts 27:25).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Trust."
2. Acting in Faith.
 - a. Trusting God's Word.
 - b. Following it even when others mock.
 - c. Putting God first.
3. Men Who Took God at His Word.
 - a. Moses.
 - b. Paul.
 - c. David Livingstone.
 - d. Conrad Grebel.

For Seniors.

1. The God We Trust.
2. Why We Should Trust God.
3. Living by Faith.
4. Men Who Took God at His Word.

PERSONAL THOUGHT

Have we cut loose from all else, confidently casting all our hopes and expectations on God's Word for successful ends in life?

SEED THOUGHTS

God cannot lie; and if, fleeing for refuge, you have run to the hope set before you in the Gospel—if, nestling in some invitation or promise of God's changeless Word you are resolved that death and the judgment shall find you there, you are safe. The way to honor God is to trust His truth, and hidden in His Word you are also hidden in His love. Rest there.—Jas. Hamilton.

Upon Thy Word I rest,
So strong, so sure:
So full of comfort blest,
So sweet so pure—
The Word that changeth not,
That faileth never!
My King, I rest upon
Thy Word forever.—F. R. Havergal.

I would sooner walk in the dark, and hold hard to a promise of my God, than trust in the light of the brightest day that ever dawned.—C. H. Spurgeon.

WALKING IN THE WILL OF GOD

Matthew 7:13-27

Topic for May 6

MOTTO

"All that the Lord hath said will we do, and be obedient."

MEDITATIONS ON THE TOPIC

I. Devoted to Do God's Will.—Such devotion is an effectual fellowship. "Enoch walked with God: and he was not; for God took him." One great reason for this effectual fellowship is the fact that the walk is more than just a legal obedience. "Whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight" (1 Jno. 3:22). Walking in the will of God means to do His good pleasure in all things. Before Enoch's translation "he had this testimony, that he pleased God" (Heb. 11:5). When we have a witness in our own hearts that we want to please God more than anything else, we also have a manifestation from God Himself that He is pleased with us. In our Holy Spirit age we may expect the witness of the Holy Spirit. "whom God hath given to them that obey him" (Acts 5:32).

God knows the hearts of men before there is any action of obedience possible on their part. He poured out the Holy Spirit upon Cornelius and his neighbors while they heard the Word. Acts 10:44; 15:8, 9. But surely in addition, the Gentiles of that house who were baptized with the Holy Ghost followed all the light that they could get on what was the will of God for them. Many who today profess to have been converted betray their claims by lack of interest in searching the Word and in failing to seek the guidance of spiritual men in order to understand the will of God for their lives. 1 Pet. 2:2; Acts 9:6, 17, 18.

We not only need to know our duty and the will of God as concerns our baptism and church membership. We need to know God's will for our life service. We may walk in what is considered a lawful Christian occupation and still not fulfill the will of God because we do not accept our calling to Christian service. Saul was a chosen vessel for a special work. Not all are chosen for the same work as Paul but "the manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12:7), and He divides the special gift of serving "to every man severally as he will" (1 Cor. 12:11).

II. The Text.—Matt. 7:13-27.—This passage from the Sermon on the Mount indicates that often the human heart is perverse in its acts and seeks to find a way of life that satisfies the carnal nature rather than to know and do the will of God. We need to enter the **strait gate** and follow the **narrow way**. We need to beware of false prophets. We need more than mere professions and forms of religious activity. We need to "do the will of my Father which is in heaven." We need to build on the rock by both **hearing** and **doing** the sayings of Jesus.

OUTLINE STUDY

I. Knowing God's Will for Us.

1. In the Bible (Matt. 7:24, 25; John 13:17).
2. Through prayer (Acts 9:6; Ps. 27:11).
3. An enlightened conscience (II Cor. 1:12; 1 John 3:21).
4. The unction of the Spirit (1 John 2:20).

II. Our Lives Directed by God's Word.

1. In our aims (Matt. 6:33).
2. In our methods (Col. 3:17).
3. In our relationships with others (Rom. 13:8).
4. In our worship (Heb. 10:25; 1 Cor. 11:25).

III. The Kind of Obedience God Wants.

1. From the heart (Rom. 6:17).
2. Willing (1 Chron. 28:9; 1 Cor. 9:17).

3. In faith (Heb. 11:8).
4. Unreserved (Matt. 5:19).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Do."
2. Learning What God Wants Us to Do.
 - a. From the Bible.
 - b. By prayer.
 - c. Through the teaching of Christians.
3. How God Wants Us to Obey.
 - a. Willingly, from the heart.
 - b. In faith.
4. Blessings of Obedience.
 - a. True happiness.
 - b. A good conscience.

For Seniors.

1. Knowing God's Will for Us.
2. Walking Daily in His Will.
3. The Obedience That Pleases God.
4. The Blessings of Obedience.

PERSONAL THOUGHT

Lord, give us light on the pathway of life. May we walk in all the light that we have and seek to do all that we know.

SEED THOUGHTS

My God and Father, while I stray
Far from my home on life's rough way,
O teach me from my heart to say,
"Thy will be done!"

Let but my fainting heart be blest
With Thy sweet Spirit for its guest;
My God! to Thee I leave the rest:
"Thy will be done!"

Renew my will from day to day!
Blend it with Thine; and take away
All now that makes it hard to say,
"Thy will be done!"

Then when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore:
"Thy will be done!"—Charlotte Elliott.

MENNONITE SUNDAY SCHOOLS

(Continued from page 121)

they may help your thinking on the lesson. The comments are supposed to be 'helps' not 'props.' Use them as such." His advice was well taken by the listeners.

The editors of our lesson quarterlies are chosen with great care. Our church publishing leaders are ever alert to the possibility of improving our Sunday-school literature in both material and personnel. Being human, the editors have their limitations, and it is for this reason that criticism is invited from the users of this material. If you are not in accord with some phase of the material that you are using, you are privileged to write to the editors or publishers about your convictions. And I surmise that they would appreciate an occasional favorable comment as well. One of the biggest "headaches" that afflicts the lesson quarterly editor is when he has to deal with some subject or doctrine wherein the opinion of the church is divided. Our church stands pretty solidly behind most issues, but we are sharply divided in opinion on a few. When the Sunday-school lessons approach such subjects, as they sometimes do, the quarterly editor perhaps has the biggest difficulty of any one involved. His comments are supposed to conform to the opinions of those on both sides of the issues. Can we blame him if he may attempt to evade the

issues altogether? Regardless of my opinion on a controversial issue, I need to exercise patience and charity towards editors, teachers, pupils, preachers, and, in fact, towards all.

Lesson Discussions

One of the biggest difficulties that the Sunday-school teacher encounters is to get his pupils to "talk." True, some pupils talk too much, thus monopolizing the time that should be divided between all the pupils, and such a pupil may make of himself quite a nuisance. However, it is the "mum" class that causes the teacher the most concern. Sometimes the teacher, failing to draw out his pupils in discussion, reaches the point where he says to himself, "I give up!" and from that point he spends the class period in lecturing on the lesson. It is unfortunate when we have to admit defeat. I think the teacher should continue his efforts to lead his pupils in discussion and especially the more timid ones. Sometimes it is well to ask a question directly of one particular pupil, provided this is done tactfully. Embarrassing the timid pupil must be avoided at all times, but some pupils prefer to be asked a question directly. Most questions may be left open for general discussion. And be sure to give time for questions which the pupils may wish to ask as well.

It is sometimes said, and with truth, that the preacher who is not a good teacher is not a good preacher. This, of course, applies to his own time in the pulpit. However, there is a tendency among preachers when they are asked to teach a Sunday-school class to "preach" to the pupils instead of leading a class discussion. It is a failing which all of us as teachers need to avoid. Just because we know a lot to say, is no reason why we should say it all. The pupils should be given a chance to express themselves even though they may know less than we teachers do.

We will conclude with Paul's advice to Timothy: "Keep that which is committed to thy trust, . . ." It is good advice for all of us Sunday-school teachers.

Detroit, Mich.

KINGDOMS

The kingdom of happiness is found when we try our best to do what is right, in all circumstances, wherever we are placed. Obstacles may seem insurmountable. Interference may swamp us. But good will and honesty are hardy qualities; when perseverance prods them onward, much can be gained. The liberty to choose what we want to do is an aid to growth. There are riches that are beyond the price of rubies. Money is small comfort without peace. The best vitamin supply for sick hearts is to try to build the peace of a good conscience. The password is a simple word, but it holds the key to lasting happiness. This is an eternal truth. The kingdom of God is a wonderful goal to aim at. With this predominating motive, many impossible trials can be overcome. Let us seek it and we shall find help to conquer much that seemed hopeless.—Mary White.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

The Tale of Twenty Civilizations—and Ours!

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, . . . Behold, your house is left unto you desolate.—Matt. 23:37, 38.

Except those days be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.—Matt. 24:22.

That that is determined shall be done.—Dan. 11:36.

Civilization on trial! The idea may sound strange. For most of us the word "civilization" usually stood for just the opposite of something on trial. We were told that civilization was as good as gold, and as safe as houses.

True, our forefathers had to work hard to build up what we now call our civilization, but many felt that there was not much danger of collapse. Not many thought of losing this fine thing they had handed down to us. But, unless enlightened by the WORD OF GOD, none of them thought that our civilization might be DOOMED.

It is natural for all of us to take the world for granted, the one in which we were born and brought up. Even after two disastrous world wars, and another pending, the notion that our civilization might be on trial is still quite startling. Yet this idea that our world, as we know it, might now come to terrible grief is now in the air. Scientists have told us that the next war—the atom war—will be the final one.

History records the tale of twenty civilizations which died of war, and a scrutiny of our own, by Dr. Arnold Toynbee, who wrote "Civilization on Trial" is worthy of our most intense consideration. Allow us to quote portions of a late address by this eminent British historian:

It seems impossible that a whole world could be destroyed. Yet history tells us that civilizations—not just one but perhaps twenty of them—have gone under in the past. We think back and wonder whether today's alarming events mean that our own world may be going the same way as those dead civilizations whose skeletons are preserved in history's cupboards.

The first dead civilization that comes into our minds is, I suppose, that of the Greeks and Romans. Its breakdown and collapse come home to us rather closely, because our own civilization arose out of its ruins. The decline and fall of the Roman Empire! Is something like that going to happen now to us?

And what did actually happen when the Roman Empire fell? Why do we think of its fall as having been such a catastrophe?

If one looks into the fall of the Roman Empire and the breakup of the Greek and Roman civilization, one finds that there were several sides to it. There was a fall in the material standard of living, which means a good deal to us nowadays. There was a decline in reason—a return of ignorance and superstition. There was a lowering of standards of behavior and a setback to public law and order—a return of barbarism.

For the people who had to live through these painful experiences, I fancy that the fall in the standard of living was the easiest to bear. In the late Roman world people were finding prop-

BY CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

erty a burden—not because they did not like having constant hot water and plenty of service; it is human to like those things and to dislike losing them. But it is also human to kick against paying too high a price even for things that one values, and the price property owners had to pay in late Roman times was the burden of being regimented in all the petty details of ordinary life.

In our world in our time, we are having some experience of this, but in the later Roman Empire the burden of it was far heavier, and it came to a point at which people were ready to sacrifice a great deal to escape from it.

When, at last, the whole complicated material structure of later Greek and Roman civilization fell with a crash, the dreadful thing was not the loss of material comfort. For this had its compensation in the simplification of life and relief from the worries that are the price of a complicated civilization. The dreadful thing was, not the material crash, but the moral one: the triumph of ignorance, superstition, lawlessness, and cruelty over the moral standards which Greek civilization, in its better days, had so laboriously built up.

That is what is terrifying in the fall of a civilization; and it is, I believe, the fear of a return to moral barbarism that is haunting us today.

But do we need to worry over the possibility of its happening to us? That depends on whether the decline and fall of the Greek and Roman civilization was an isolated and abnormal event, or whether it was one instance of something that has happened often enough to make it look as though it were the regular order of nature—something to be reckoned with as part of our normal expectations.

When we read in the newspaper the report of a railway accident, or of a house being burned down, we do not expect that our own house will be burned down over our heads tonight, or that the train we ourselves are going to travel in will be wrecked tomorrow, because we know that accidents like these are exceptional. So the first thing we have to ask ourselves about the downfall of the Greek and Roman civilization is this: Was this great social disaster an exceptional event in history, or have there been others of the kind?

The answer to this question is, I am afraid, an unpleasant one. If we look again at history, we do find a number of other examples.

We have called to mind the Greek and Roman case first, because it happens to be the one most familiar to us. Our own civilization, as I stated, had sprouted out of the Roman Empire's ruins. The Greek and Roman civilization sprang, in much the same way, out of the wreckage of an earlier civilization than itself. This pre-Greek civilization, the Minoan, perished so utterly that even its Greek successors had lost almost all memory of it.

It was rediscovered, towards the end of last century, by a great English archeologist, Sir Arthur Evans, who dug up the material remains of this forgotten Minoan civilization in the Island of Crete. Archeologists tell us that the Minoan civilization was overtaken by a decline and fall, like the Greek and Roman civilization after it.

Then, too, look at the history of the Far East, which till lately has lived a life of its own, independent of ours. You will find the same phenomenon there. The ancient Chinese civilization had its own decline and fall, which also came to a head in the breakup of a great empire about A.D. 200.

I can think of about twenty other examples, if, besides the civilizations that are dead and

buried, one adds in those which, while still alive, are now unmistakably in decline.

The result of this count is rather disconcerting. As far as I can see, the only living civilization, about which we cannot say for certain that it is in decline already, is our own civilization of the modern Western world.

What bearing do these rather alarming precedents from past history have on our own civilization's prospects? Is it doomed?

To find the answer—which I believe is no—let us ask ourselves what the dead civilizations died of, then see if we cannot avoid making the same fatal mistake. I believe they all died of war.

In the history of each of these other civilizations, there were wars of everincreasing severity between states. And, though a civilization that has been killing itself in this way has generally managed, in the last chapter of the story, to get rid of war, the remedy has been almost worse than the disease.

In the past, civilizations have got rid of war by getting rid of the local states between whom the wars have been fought. They did this by a knockout blow, by which one surviving Great Power has destroyed all its competitors and has then imposed a world-wide peace. The peace imposed on the ancient Greek world by the Roman Empire is the example that is most familiar to us. But the same kind of peace has been established in the same way in China and in other parts of the world.

The weak points about a Roman peace are that it comes too late and costs too much. It does not come till the wars between the local states have been fought out to the bitter end and have inflicted mortal wounds on the stricken society. So a peace arrived at in this way merely delays the final breakup of a dying civilization; it does not save its life.

The practical question facing our own civilization today is this: are we going to get rid of war by the old-fashioned Roman method of the knockout blow? Or are we going to find some cure for war that is not just a peace of exhaustion?

Since World War I, we have been looking for some way of bringing unity and peace to our world by mutual consent and co-operation, as an alternative to the old way of force and conquest. If we could make a success of this, we should have accomplished something that has not been achieved by any other civilization before ours, and this might open quite a new chapter in the history of mankind.

So let this be our answer to the challenge of decline and fall. Do not let us shut our eyes to the danger, and do not let us be daunted when we face it; let us take it in the opposite way, which I suggest is the way of salvation.

Let us be roused by it to save ourselves by opening a new way forward for ourselves and for the whole human race.

We are not doomed: our fate is in our own hands. It is up to us.

The speaker of the above address feels that there is still hope of avoiding the same catastrophe which befell past civilization. We grant him this right of thinking. We will go one more step with him in his thinking. That is—all of us ought to do everything possible to make our civilization the best possible. But his hope is futile.

The Futility of Godless Federations

The world is seeking to save itself through political and military combinations and means. But what a hopeless yoking of so-called Christian nations and pagan and anti-God regimes! A generation ago people talked glibly about human progress. Statesmen talked as though Utopia were just around the corner. Nowadays men are not so sure. Two world wars have helped to shatter the illusions which men had of themselves.

Hanson W. Baldwin, military expert of the "New York Times," calls three decisions of the World War II, three great errors of judgment—colossal blunders which will affect history and the world's destiny for centuries. Blunder No. 1 was in not allowing Germany and Russia, two great dictatorships, to fight each other to a finish. This, he said, would have placed the democracies into the place of leadership. Blunder No. 2 was the policy of "Unconditional Surrender." This, he said, lengthened the war, cost many lives, and led to an abortive peace. Blunder No. 3 was invading the continent through France rather than through the Balkans. This led to the losing of three countries to the Communists. This, he said invited Russia later to start taking over China, thus giving Asia to Russia on a platter.

Allow us to suggest to men like Mr. Baldwin that the greatest blunder of our day is to believe that man can bring in a state of universal peace on the foundation of unregenerate human nature. Does not the Bible clearly state: "There is no peace, saith my God, to the wicked?"

H. G. Wells began his public career as a devotee of science. He felt sure that with science at the helm, the ship of civilization would sail serenely into the harbor of peace and plenty. He came to repudiate that view. He came to think that science would destroy rather than save humanity. His last book, "Mind at the End of the Tether," is one of the most poignant documents ever wrung from a disillusioned heart.

There have always been prophets of gloom. Nevertheless, the world has been surviving. All these prophets have proved wrong, but then that was before the harnessing of atomic forces. These fearful new weapons fling a lurid and fore-boding glare across the waters of humanity. Men say: "There is no question about it now, we have in our hands the weapons capable of destroying us." The question men are asking is "Shall we use that weapon?"

And yet, there is an even greater question than that. It is the question of whether our civilization is worth preserving. Rome's doom was sealed when her sons chose luxury rather than hardship. They exchanged the desire to toil for the well-being of their empire for the determination to enjoy her wealth. Thus, Rome fell.

Jerusalem, the city over which the Saviour wept, had an illustrious past. It was the city of some of the greatest men of all time. It was the city which the Lord Jesus loved. He cried, "O Jerusalem." There was a heart agony in that cry. Listen: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The people and the nation might have been saved, if they had listened to His voice. But—the Pharisees clung to their formalism and hypocrisy, the tradesmen to their greed, and the people in general to their sins. The impending doom happened.

Does our Lord have anything to say about the civilization of the "last days"? He has! "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should be no flesh saved: but for the elect's sake those days shall be shortened." That is, abbreviated. The Lord also tells us something about the "abbreviation." The Prophet Daniel states the period will be one week of years, or seven years. Daniel 9:25-27. He hastens

to say that in the midst of this period the larger desolation will occur. This would reduce the time for the world smashup to 3½ years. This is in harmony with the later writings of John, the Apostle, who by divine revelation speaks of these times in Revelation, 6 to 19:11. In this section the following time element is spoken of in four different forms which mean the same thing. First, the 3½ year period is mentioned. Second the period is described as lasting 1260 days. Third, the same period is told to last 42 months. Finally, it is portrayed as times (2 years) time (1 year) and half a time (½ year). The Spirit of God used this means to inform His saints, and to make a deep impression on their minds. The days will be shortened, because of His saints. There is some disagreement among Christians as to the term saints. Saints of today are members of the **His Church**. Saints of "that day," referred to, are the "Great Tribulation Saints," a special group. Saints of this dispensation will undoubtedly feel the fierce blasts of the storm in the "TIME OF THE END." This "time of the end" is the period spoken of by our Lord as prior to the "END."

God's Program

The most comforting word for such an hour is the "WORD OF GOD." It has spoken: "That that is determined shall be done." That is, **God's program cannot fail.** It must be admitted that every invention for the aid of humanity has been turned in our time into a weapon of ruthless cruelty. Every economic system to free mankind has only forged greater chains for his abject captivity. (Communism is one of best illustrations.)

Since we cannot say that our civilization is worth saving, we can say that Christians are responsible to be the "light of the world," and, indeed, they are commanded to be the "salt of the earth," that is, the preserving element. So, we have a great responsibility. None who are Bible-taught Christians believe that God is "at Wit's End Corner." None of us believe that the Christian Church will be defeated. The "gates of hell shall not prevail against" the church.

In closing this write-up we feel that the words of Dr. Keith L. Brooks, editor of "Prophecy," will help all of us in these days of stress and strain.

WHAT IS THE WAY OUT?

"Hope thou in God" (Ps. 42:11)

What is to be our course? Our present leaders seem to think the remedy is to load up with our atomic bombs and undertake the thrashing of the Communist world abroad, while at the same time we shoulder the financial burdens of the "free nations." That sounds like something of an undertaking for a nation that is itself shouldered with an unthinkable debt. Luke 21:25-28.

Prophecy indicates the utter inability of the wisest of earth to cope with the complications of the last days. We believe those days are upon us, nor do we see in sight any leadership likely to command the situation. Certainly God is not being consulted. We must all do what we can to warn our neighbors, but the editors of **Prophecy** see but one real star of hope for the world of today. Rev. 22:20.

If it may be said by some that we are taking a hopelessly pessimistic view, we need only reply that world leaders who know nothing of prophecy are expressing complete lack of confidence in the best brains the world can afford. Some of them are hoping for the best, but the one who believes the Book has "the best hope" for it is "the blessed hope" (Tit. 2:13). Let us quote from a recent secular magazine article:

"Today, even the quite unphilosophical man in the street is ready to say that we are living in an historical age. Very evidently he does not mean that great things are being achieved, but that great sufferings are being endured;

not that his hopes are high, but that his fears are heavy. He feels that this is a period of decline, that the pillars of society are crumbling, and that the whole structure is in danger of falling. Implicit in his anxieties is a fear, perhaps a conviction, that the burden is too crushing, not only for him, but also for those who should lead him.

"It is largely because the men who lead the world today are so little that the times are out of joint. If there were the power of direction there would be the power of correction. But it should be noted that those who hold office today are rarely conscious of their own inadequacy, and that is part of the difficulty.

"Why at certain moments in the pilgrimage of humanity a sense of impotence seizes nations and a reality of futility their rulers, is a mystery which can only very partially be unveiled. We can trace the process without really detecting the causes. We say that the contemporary world is weary through exhaustion, but why did it choose to dissipate its spirit and its wealth in calamitous enterprises? Perhaps the best answer we can offer is that we do these things just because we are men who do not know God."

A fair sample of the world's line of thinking today comes from the late Geo. Bernard Shaw of England: "It is high time that we got rid of Jehovah. When the question is raised whether our children shall compound for their sins by sheltering themselves behind another's sacrifice, whosoever hesitates to bring down the knob-kierie is ludicrously unfit to have any part in the government in a modern state."

Surveying the world situation today, we feel how true are the words of our Lord concerning these last days: "upon earth distress of nations with perplexity" (no way out). There is no hope in man. The true Christian however may challenge himself with the words of the psalmist: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God" (Ps. 42:11).

W. W. Fereday of England writes on these words: "Two precious facts should help us in these days of difficulty and anxiety: (1) the assurance of the faithfulness of God, who has never failed His people yet; and (2) the knowledge of His counsels and ways as revealed in the Scriptures. This knowledge puts the Christian in a position of great advantage. The rulers of the nations are sorely perplexed; they feel they are groping in the dark; and no way of escape seems possible.

"In contrast with this, the Christian, taught by the Holy Spirit, sees with divine clearness the end which God has in view, and which He has been pleased to reveal in the sacred writings. What a witness against men is the neglected Bible! Full of instructive records of God's dealings in the past, abounding with divine warnings, and clear and full as to the limits which God will impose upon iniquity, with His intervention in power when the appointed time comes for it."

THERE ALWAYS WILL BE GOD

They cannot shell His temple,
Nor dynamite His throne;
They cannot bomb His city,
Nor rob Him of His own.
They cannot take Him captive,
Nor strike Him deaf or blind,
Nor starve Him to surrender,
Nor make Him change His mind.

They cannot cause Him panic,
Nor cut off His supplies;
They cannot take His kingdom,
Nor hurt Him with their lies.
Tho' all the world be shattered,
His truth remains the same,
His righteous laws still potent
And Father's still His name.
Tho' we face war and struggle,
And feel their goad and rod,
We know above confusion
There always will be God.

—Dr. Murray.

We are living in days when it means to look to our Lord and Redeemer for the grace and the patience we may need under all manner of circumstances and surroundings.—R.

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Life is never a dog's life for any but dogs. Of course, there is drudgery in it, but to surrender to that drudgery is to increase it. There is monotonous toil in it, but to see only the monotony is to be blind. The dog leads a dog's life because it has never dreamed of being anything more than a dog, but

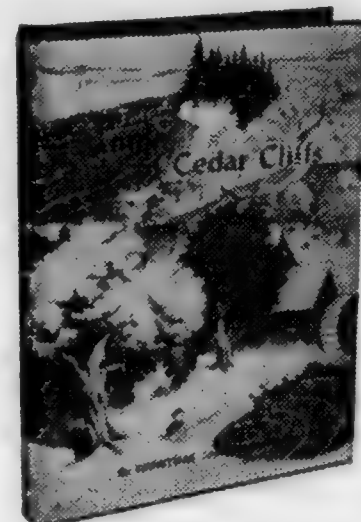
for a man born in the image of God there is the promise of better days and higher life. Man was created to walk upon two feet in order that his eyes might rest upon the stars, and his mind might be occupied with vast thoughts of God and eternity. Give your spirit a rest by thinking for a time on God's greatness.—Roy L. Smith.

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KEEP AT IT

A man was at work. Mallet and chisel were engaged busily as the workman plied them.

"Still chiseling," said a passer-by pleasantly.

"Yes! still chiseling," was the brief reply.

"To what part of the building does this stone belong?"

"I don't know, I haven't seen the plans"; and the workman continued his labor as chip after chip flew from the block.

Do we wonder at times what use our little life may be?

We have just to fill the niche assigned to us. God is the great Architect. He may give to us a place important or a place unimportant in the eyes of men.

Let us chisel our block and leave to Him the fitting in with His plans for the glory of His Son.

But keep chiseling at your block—whatever it may be.—Scattered Seed.

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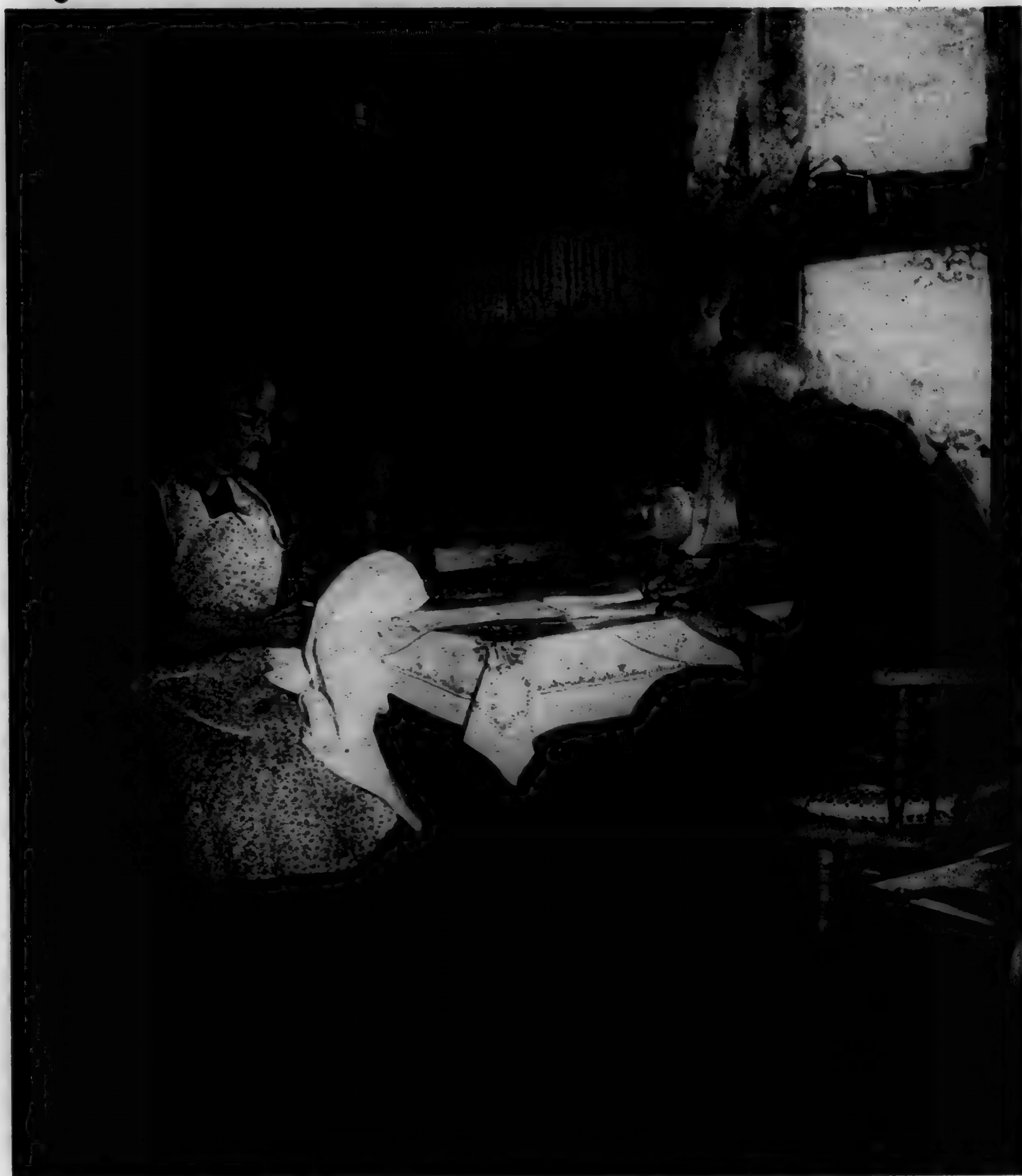
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A Christian Home in the Eventide of Life, a Fitting Emblem of National Family Week, May 6 to 13

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"Come Up Here"

BY EDWIN RAYMOND ANDERSON

"Come now, and let us reason together."



IT WAS quite easy to tell what had happened by the way the two were walking along Oak Street with hurried agitated steps. Or, rather, the one was hurrying with agitation, forcing the other to keep step with him. The leader was a tall elderly gentleman with features set in lines of anger and impatience. With a firm arm grasp he was hurrying the young lad at his side.

"Come along now! I've had about enough of this nonsense," and his voice matched his features. "I hope that your father gives you the thrashing of your life!"

The lad sought to squeeze away. "Please Mr. Ryerson! I promise that I . . ."

A tighter grip on the arm was the answer. "Never mind your promises! They won't mean anything anyway. You need another kind of lesson!"

They rounded the corner, and there was the trim house of the Wilsons. As young Bob Wilson, squirming under the tight, angry grasp of Mr. Ryerson, looked up with trembling, his heart skipped a beat, and sank. For there on the front porch, rising from his chair at the sound of their coming, was Dad.

A few more steps and Mr. Ryerson released his grip and pushed the lad forward. "Here's that boy of yours again, Mr. Wilson. And this time it won't be quite so easy. If I told him once, I have told him a hundred times not to play baseball so near to the back of my house. But no! He just laughed and kept on. Well, not any more!" He paused and expelled an angry gasp. "I'll be sending you a bill very soon."

Mr. Wilson was standing on the edge of the porch, shifting his gaze from one to the other. "A bill, Mr. Ryerson?"

"Yes! That boy of yours and I have witnessed to prove it smashed our large kitchen window. I saw him playing too close to it. I called out, but he just laughed and kept on. And now it's happened." He leaned forward and hissed. "Personally I hope that you will give him the thrashing of his life—something to remember for a long time. Good-by!"

Before either Mr. Wilson or Bob could think of anything to say Mr. Ryerson had turned on angry heel and marched back down the street. There wasn't a sound from either as they watched him recede into the distance, then turn the corner.

And then there was nothing further to watch. Bob slowly turned. Dad had not moved, but was standing on the porch edge. A long moment of silence followed and the boy began to feel uneasy. Why didn't Dad say—or do—something? But he just stood there, watching.

"Bob," it seemed that Dad's voice came from a great distance as the lad stood below with trembling, "Come up here."

"Please, Dad, don't . . ."

"Come up here."

A fraction of pause, and then a slow moving of the feet as Bob Wilson approached, reached the first porch step, then the next, then another, then another, and then he stood at the top but a few feet removed from his father. It was then that he noticed that Dad had his hands behind his back, his eyes boring into his. He tried to turn his head, to discover what those hands were grasping. He knew that a short hickory stick was Dad's favorite, and it could easily have been hidden behind him.

"Go over there and sit down in the chair."

Bob turned, and as he did, Dad turned with him and brought his hands out in front. This was it! The lad felt a sudden intake of breath—then stunned surprise! For in those hands Dad carried—nothing. There was no short hickory stick. What—what could that mean?

He felt himself sliding into a chair, and a moment later Dad was seated beside him with eyes continuing to bore into his.

"Did you hear what Mr. Ryerson said about giving you a thrashing that you would remember for a long time?"

"Y, yes, Dad. I heard him. But I . . ."

I AM YOUR MOTHER

I am your mother.

**In the pangs of pain I gave birth to you.
To you I have given an unfailing devotion.**

I have prayed for you, hoped in you and rejoiced in you.

**Your wrongs have pierced my heart.
Your goodness has cheered my days.
I have taught you, warned you and led you.**

I trusted in you, believed in you, loved you supremely.

You have laid heavy burdens upon me which I have borne willingly.

You have added blessings to my life which made it like heaven.

I have pointed you to the God of my salvation.

I have read to you from the Book of books.

I have taken you to the house of prayer and worshiped with you.

I have watched you step confidently out into the world of work with a mother's joy in my heart.

I live in the life of you, my child.

I will never leave you nor forsake you.

I am your mother.

H. H. Helman, in Gospel Messenger.

Mr. Wilson raised a hand. "Never mind. I think he is absolutely right. You need a good thrashing. And I'm going to give it to you right here and now." He paused, reading the boy's thoughts. "No, son, not with the hickory stick. I have something better."

"Something better?"

"That's right." The father leaned over. "And I think it will hurt a good deal more. You see, son, I'm going to use my—heart. Now you sit there and listen to me." He paused while the son eyed him curiously. "You think that it's smart to laugh and to disobey and to run your own way. That is always the way to more serious trouble. But, son, did you ever think of it this way? Did you ever think that every time you are bad and do something wrong you are hurting mother and me? Every time someone comes and tells me about something that you did they are pointing a finger at your mother and me so that we go into the front room and cry our hearts out over it? Did you ever think of it that way?"

The lad was taken completely by surprise. "No, Dad, I guess I never did. I just didn't think of it that way."

"Well, you should. Every time you do something wrong it puts a cut and tear into our own hearts. Tell me, son, do you think it is so 'big' after all—these things that you do—when we are left to weep over it and feel so disappointed over you? Tell me, son," and as the Father leaned over to lay a hand on the boy's arm there was a film of tear in his eye, "does it mean anything to you that way?"

There was a silence in the room as Robert Wilson finished telling me the story. He sighed, then turned to me.

"That is the story, Ed, of the worst punishment I ever received. I expected a swat of the hickory stick, but when Dad used his heart that day, it hurt much more, and much deeper. I received what I never expected." He leaned over. "It made one verse become much clearer and sweeter in my mind. It was the verse that led me to the Lord Jesus Christ. And it was the verse that reminded me so forcibly of that afternoon on the old porch."

"What verse was that?" I inquired with interest.

"It is that familiar verse in the first chapter of Isaiah—you know, verse 18, 'Come now, and let us reason together, saith the Lord.' Somehow when the preacher used that verse in that special meeting, I thought of that afternoon with Dad. Dad invited me to sit down and talk it over when all the while I was expecting the swat of the hickory stick. And isn't it the same with the Lord Jesus? There should be nothing except condemnation and punishment, but instead, He invites us to sit down with Him and reason together. He gives us His heart and shows us how He suffered because of our guilt." Robert Wilson sighed and shook his head slowly. "It is wonderful the way in which the Lord does things isn't it—and how He brings us to Himself!"

To which I could but reply, "Amen. It certainly is. What a wonderful Saviour!"

Waterbury, Conn.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLIII

SCOTTDALE, PA., MAY, 1951

No. 5

The Return

By MARIAN L. STEFFY

"The home that prays together, stays together."



And what God hath joined together let no man put asunder. Go forth as husband and wife, live in peace, fear God, and keep his commandments. Amen."

"The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. Amen."

With quick steps David and Helen Laphorn walked toward the rear doors of the church. Behind them came their four pairs of attendants, and in the rear the minister followed in steps befitting his age and office. Never before had the old country church trembled with so much excitement as on that warm autumn morning. Never before had its oak floors creaked with the weight of so vast a number. But never before had there been a wedding quite so outstanding as the one it had just witnessed.

As Dave and Helen left the church to enter the waiting car, whispers of "Isn't she beautiful?" and "Don't they make a lovely couple?" were heard. After a lovely reception the final good-by was shouted and the couple left on their honeymoon.

The weeks flew rapidly by, and before the second month of married life was over the first flush of excitement was gone and the monotony of everyday tasks was upon them. Dave finally admitted to himself that Helen wasn't exactly the kind of princess he had supposed her to be during their courtship days; and Helen had decided that Dave wasn't quite so gallant as she had supposed him to be, but each was tolerant of the other's failures as long as they didn't get too bad.

* * *

But scorched potatoes again! This was too much. For three consecutive meals the potatoes had been scorched. Dave realized this could happen occasionally, but must it happen all the time? The rear legs of his chair groaned as Dave, in a burst of disgust, shoved it from the table. "My mother didn't cook such potatoes three times in her whole married life. I don't see why you haven't learned by this time. I'm going back to the office now, and I'll not be back for supper.

Don't expect me before dark." The door slammed, the car's engine roared, and Dave was gone.

A wave of self-pity swept over Helen. Self-pity? Yes, but with it also a flash of hot anger and then almost as soon as the anger had come it was gone again only to be replaced by a still worse monster, that of vengeance. Just who did Dave think she was that he could speak to her like that? Well, she could retaliate with similar treatment. Why clear the table of the dirty dishes? She'd leave them there. It would serve him right to come home to an untidy kitchen. With these thoughts she went to the hall closet, put on her wraps, and walked out of the house. Dave would probably be back before nine-thirty, and she could easily stay away until after ten. She walked up the street with her head held high. First of all she'd go shopping, about six she'd eat her supper in the Blue Goose Diner, and then continue shopping until nine. She'd manage to put in the time window shopping until about nine-thirty, and by the time she'd get home it would be ten. She hoped Dave would be sitting in the living room when she walked through the front doorway; she'd just love to walk past him without even looking at him and then go to bed without saying a word.

The trip to town was uneventful as was her shopping tour. By five-thirty Helen was tired—not only in body but also in mind. She decided to eat her supper. The food would make her feel better. She went into the Blue Goose, chose a booth next to the window where she could see the people passing by, took off her coat, and sat down. Helen had been in the habit of offering thanks to God

before her meals, but this evening was different. The waitress brought her food and she hurriedly began to eat. It was good to eat someone else's cooking for a change, and she finished the main course rapidly. The trim waitress was by her side again asking what she wanted for dessert.

"I'll have cherry pie a la mode and a cup of coffee, please," Helen answered.

The waitress had no more than turned her back when Helen saw Dave come into the restaurant and take a seat at the counter. He had not seen her, she was sure, and he wasn't going to see her if she could help it. Without waiting for the pie, she laid the money for her meal down on the table, put on her coat and left the restaurant.

At last it was time to go home. As she neared the front door of her home her steps slowed. Almost she hoped Dave had gone to bed and she could just creep in beside him. But no! That would spoil her whole plan. The closer she got to the door the more determined she was to go through with her little act. She took hold of the doorknob, turned it, and walked in.

By the aid of the mirror in the hall, she could see Dave sitting in the living room reading. Now, however, he laid his book down and looked expectantly toward the door. "Just as I wanted it," she told herself, while her better self almost compelled her to forget her silly plan and go in to him. But not Helen! Had she ever given up any of her desires when at home? Never! Had she doubted she could have Dave for a husband when others said he was too good for her? Never. With quick steps she went through the hall, up the stairs, into their bedroom and slammed the door behind her. Hurriedly she prepared for bed. In her excitement she forgot about their habit of having Bible reading and prayer together, and as she pulled up the covers she heard Dave's steps on the stairs.

"Will the night never be over?" Dave said to himself. He was almost certain Helen wasn't sleeping, but if she were he didn't want to waken her. His mind formed all kinds of ways to tell her he was sorry, but his lips were stuck together as though they had been made that way. At last the clock struck six-thirty, and he decided he might as well get up. He bathed and dressed as noiselessly as possible and went downstairs. He made his own breakfast and left the house.

When Helen heard the front door close, she turned over and let out all her pent-up emotions in a heartbreaking sob. She had gone too far, but how could she ever ask his forgiveness now? She cried herself to sleep



and didn't awaken until after ten-thirty. She got up at once, bathed, and dressed, and went down stairs. There were the dirty dishes from the evening before, and there were Dave's breakfast dishes, too. She washed them and then got dinner. By twelve Helen had a mouth-watering dinner ready for Dave, but Dave didn't come. Finally at two Helen ate by herself, put the extra food away, and washed dishes again.

At supper time Dave came home, and Helen and he had supper together. Each tried to act as though nothing had happened, but their smiles were unnatural and their words forced. From that time on it seemed easier to disagree and harder to ask forgiveness. Thus the vicious cycle was begun.

Twice during the next months they forgot their differences, but only twice. The time Helen told Dave of the coming of their child they seemed to return again to their first love, but the feeling was short-lived. The second time was on the day Carl was born. Dave hoped surely everything would be all right now, but his hope was soon shattered. The baby seemed to provide more chances for argument.

* * *

Carl was cute. Everyone said so. Dave and Helen were proud of their son. Maybe that explains why Helen thought he should be trained one way and Dave thought the other way.

"Carl Laphorn, if you can't be a little quieter I'll have to put you to bed." Dave was tired. Office work was getting on his nerves.

Carl didn't pay much attention to what Dave had said, but went on blowing the little horn Helen had bought for him. Suddenly and without warning Dave jumped from his chair, grabbed Carl by the arm, tore the horn from his hand, and dragged him toward the hall door.

At once Helen was upon her feet. "Dave—Dave Laphorn, if you so much as strike that child once I'll—I'll not speak to you for a week."

"Not speak to me for a week! Huh, that's a good one. It might be a decent place to live around here if your jaws weren't working all the time. Come on, Carl; you're going to bed."

Carl let out a yell loud enough to be heard for blocks around, but to no avail. To bed he went, and there he stayed.

Years passed and Carl's cute age was over. Instead of people saying how cute he was, they now looked at him in pity and spoke in undertones about how thin and nervous he looked. Dave was worried. Carl didn't seem to act right. Whenever Dave said something, Carl gave his mother a swift glance, looked at the floor, and ran off to another room. He didn't seem to sleep well either. Many nights Helen had to get up three or four times to see what was troubling Carl. But the thing that distressed Dave the most was that Carl stuttered.

"Helen," Dave said one evening, "I think we should take Carl to the doctor."

"You think 'we' should take him to the doctor? Why are you telling me?"

"Oh, I thought you might be interested. What do you think? Don't you think we should?"

"Suit yourself, Dave. I don't see why you ask my opinion, though. You never did before."

"O. K. I just meant to be civil with you. If that's all you care, I think I'll take him this evening."

"Carl! O Carl! Come here."

Carl came into the living room. He looked as though he wasn't sure whether he should laugh, cry, or turn around and run.

"Carl, I wish you'd go along upstairs with your mother. She wants to wash and dress you. We're going away."

Mother and Carl went upstairs and in twenty-five minutes Carl was down again. He had had a bath and had on clean clothes and was ready to go.

Dave got his hat, took Carl by the hand, and the two left the house.

"Wh-wh-wh-where are we g-g-going, Daddy?"

"We're going to the doctor's office Carl, to see if he can help you to talk better. Do you like that?"

I FIND YOU, GOD

By John D. Kendig

**To me, O God, You are in the sky
Up in the clouds that are passing by.**

**I see You, God, in mountain heights, in
valley and plain,**

**In the glorious shafts of sunlight after the
rain.**

**In all the great green earth we know
Where the lowliest blade and the tall tree
grow,**

**In the plan of a flower that nods in the
breeze,**

**The song of a bird from the tops of the
trees,**

**The wildwood haunts of the buck and doe
Along the trail where the wild folk go—**

**I feel Your presence and I know You're
there,**

**Around about me, everywhere.
Manheim, Pa.**

"Y-y-you mean that old man that vac-vac-vaccinated me? He's nice."

"That's the man, Carl, and when we get there you just act like you always do and don't get excited. He likes little boys."

Carl liked Dr. Parron. He always talked kindly, never like Daddy or Mamma. He wished Daddy were more like Dr. Parron. When he grew up—yes, sir, when he grew up—he was going to be a doctor like Dr. Parron.

The office door opened. Dave got up and so did Carl. "Next, please," the nurse said. Dave and Carl went into Dr. Parron's private office.

"Well, Dave Laphorn. What brings you here? It seems like a long time since I've seen you. And Carl? How are you today? Seems like the last time I saw you, you were getting ready to go to school."

"To come straight to the point, Dr. Parron, we came to see what you can do for Carl. You probably notice he's not very heavy and seems a bit nervous and—"

"Carl, tell Dr. Parron what we had for supper."

"We-we had meat and p-p-potatoes, and g-g-gravy and c-c-corn and, I f-forget what else."

"You see what I mean, Doctor? He stutters."

"Yes, I hear. What seems to be the trouble, son? You're not afraid of me, are you?"

"N-n-n-no."

Dr. Parron gave Carl a complete check-over and then told him to go out in the waiting room and look at a magazine.

"I can't do much for the boy, I'm afraid, Dave. He seems to be emotionally upset. What's the trouble, do you think?"

"Oh, I don't have any idea," replied Dave thoughtfully. "What would cause such a condition?"

"Well, it must be something in his environment. He gets along with the neighbor children all right, does he?"

"As far as I know."

"The children don't tease him at Sunday school do they?"

"Well, to be perfectly frank with you, we don't go to Sunday school very often any more. But, when we do go, I think everything goes all right."

"Maybe I shouldn't say this since I know you are Christians, but you don't have any family quarrels, do you?"

"Well, er, I guess we do sometimes. In fact, Helen and I haven't been getting along very well ever since Carl was born. But I hardly think he realizes that."

"I'm sorry to say this, Dave, but that's where your trouble lies, I think. I'd advise you to take Carl home, give him some of this nerve medicine as directed, make a reconciliation with your wife, and start going to church and Sunday school again. That's about all I can tell you to do. But don't expect results in a week; it will take years of care before Carl is completely well."

Dave was completely at a loss to know how to tell Helen about Dr. Parron's advice. It was easy enough to give her the medicine; he knew Carl would get it as directed, but how should he tell her what the doctor had said?

Carl was in bed sleeping. Dave was trying to sleep, too, but his conscience would not let him. Helen was almost asleep when Dave spoke.

"Helen."

"Yes?"

"Helen, do you know what Dr. Parron said about Carl?"

"No, you didn't say."

"He said it was all my fault that he is this way."

"Your fault? Why?"

"He said it must be because of his home life that he is so emotionally disturbed. Helen, you know we haven't really enjoyed each other's presence for years. I'm sorry; it was my fault. Will you forgive me?"

There was a short silence as though the unexpected had happened.

"O Dave! Your fault? If you knew how many times I wanted to ask your forgiveness and was too proud! It was mostly my fault. I'll forgive you. Will you forgive me?"

"Of course, I'll forgive you, Helen."

There was another silence.

"Helen."

"Yes?"

"Let's do like we used to do right after we were married. I'll get the Bible and read aloud, and then we'll kneel together and pray."

"That would be perfect, Dave. Here's your bathrobe and slippers. There's no use to catch cold, you know."

Dave hunted through the closet until he found the Bible. He wiped the dust off it on his pajama leg. He opened it and started to read.

"The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

Bareville, Pa.

My Tenants

BY MRS. WALTER OSWALD

"This family is not a gossip one."

My tenants are migrants who have summered in the back yard for three years. One spring another family beat them to their favorite homesite. What a scene! Were they angry? Were they disappointed? Did they write out an injunction? Did they complain to the landlord? Did they raise a fuss? No. They simply sat there, heads bowed, pondering over their predicament, and eventually they went elsewhere to find a home.

This family isn't a gossip one. They are so different from many folks of their kind. About all you hear from them is a rather soft note which sounds something like this, "Ooo-oo, Woo-oo," descending, from what seems much higher, to the landscape like a benediction. Like our automobiles, they make a whirring, tinny noise as they go about from place to place.

These folk are always dressed in soft grey taupe, accented by earrings, black sequins on the wings, and a white-skirted border on the tail. This should give you a clue. Yes, my tenants are the Mourning Doves. These demure and unpretentious birds live the simple life. They are satisfied with their surroundings, their food, and their climate. They are modest, peaceable, and quiet. "Keeping up with the Joneses" is no major issue with them nor is the fact that Mr. and Mrs. Oriole have a hammock nest, and that the Wrens have dinner music all day long, disturbing to them. Their motto seems to be:

"In the World but not of the World."

Building materials for their homes are all found in the yard and garden. They build in an environment of protective coloration. The dappled gray bark of the tree and the brownish stick nest blend beautifully with their drab plumage. Their shy ways and plebeian habitat allow them to live near your home without being detected.

The Dove household is characterized by warm co-operation. The work of building a nest is shared by both father and mother. He is the provider and she, the architect and decorator. He carries the sticks and twigs. She nods her "Thank you," accepts the twigs, and then deftly fashions them about

her rounded body. The Doves are thrifty and do not require many furnishings.

Two white eggs are soon laid in the nest. Whether the mother does all the sitting during the incubation period or not I haven't been able to determine, but it is my opinion that Mr. and Mrs. Dove take turns. There is one of them on the nest at all times. Once after hatching time I saw them shifting positions. The one came sliding down over a limb toward the nest, then gently edged his way on to the nest and the young Doves. The other gradually released his position and, when the little ones were completely covered, took wing.

Yes, the Doves attend well to the affairs of their household. They never employ a baby-sitter to take care of the twins so that they may go out and enjoy the evening. In fact, they are so faithful to their home, and to the protection of their young, that at my



A Mourning Dove on Her Nest

first observation of them I noticed that the mother was sitting for weeks, and weeks, and weeks. To her I muttered sarcastically, "You dumb Dove, don't you know enough to leave your nest when the eggs aren't hatching? Sometime afterward, however, I thought I was seeing double, yea, triple. There was mamma Dove in a rather vertical position, being jostled about by two Doves almost as big as herself. She had managed to conceal them all that time. What beautiful co-opera-

tion! Soon they were out of the nest and were flying from limb to limb. Everything proceeded very quietly and orderly. How different from the Robins who are so excited and let every cat in the neighborhood know that they have babies!

During the three years that I observed the Doves, I had never seen them carry food to the nest for their young ones. This was an enigma to me. How could they be so secretive? You can see other birds carry worms continually. But last summer I found out their secret. Mamma Dove and one of the twinnies were silhouetted against the evening sky, high in the elm tree. It was almost too dusk to see definitely what they were doing, but they behaved in a most peculiar manner. Had she brought food for the little one, was she caressing, or was she reprimanding? I didn't know. So I asked a friend. "Why, yes," she said, "the parents digest their food into a kind of milky goo, and then the young eat it from their bills as they spit it up." The food mystery was solved. Now, if they were burdened with sanitation measures they would have to change their feeding habits.

You, too, would enjoy the Doves in your yard. All they ask for is a fork in a tree and some dead sticks that litter up your yard or garden.

In this cawing, clawing, restless, migrating, colorful world these simple folks, the Doves, maintain a home and rear their young in peace, simplicity, and contentment.

Hesston, Kans.

TRUE WORTH

A city lad visiting on a farm for the first time saw a field of ripening wheat. He noticed that some of the yellow stems stood up tall and straight while others gracefully bent their heads. "Those stalks that stand up so tall and straight must be the best," he remarked to the farm lad who was his companion. "They look as if they were proud of what they were doing."

The country boy laughed. "That's because you don't know much about wheat," he explained. He plucked a head of each and rubbing them in his hands showed that the tall straight stalks held very little grain while the bending heads were filled with the promise of a rich harvest.

Men and women of rich attainment and ability are usually modest and unassuming while the empty-headed people all too often feverishly

lift themselves above the crowd as if afraid they may not receive the attention they think they deserve. One of the surest evidences of greatness, is a humble spirit. —Unknown.

"God's promises are life preservers that keep the soul from sinking in the sea of trouble."

Let's Have a Campfire

BY ALMETA HILTY GOOD

"The atmosphere around a campfire is wonderfully relaxing."

"Mamma, when can we go camping again, sometime? And have a fire, you know?"

We had heard this question several times that week, my husband and I, from our two small children, but somehow it always had to be answered indefinitely. Then one evening, at the close of a very busy day, we

"I thought maybe we could just take our supper along and go—just a little way out in the brush—get next to nature—build a little fire and sit around it and dream,—you know." I sighed.

"And make coffee?" He suggested.

"Sure. And relax. And talk. And sing.



Whistler's Portrait of His Mother, a Famous and Much-loved Picture of Motherhood

stood talking over some of our problems along the ditch where he was setting his irrigating water. As I stood around close by I started to answer the question as usual with all the things that needed to be done first, before any time were spent on "foolishness." Then as my eyes followed the sky line, where late summer haze was taking on the pensive twilight tints, and the hills, purpled by distance, seemed to call with a silent beckoning, I took a deep breath and let it out slowly.

"Yes, why not?"

My husband looked up astonished.

"You mean—tonight?"

"I—been kinda lonesome to go camping out—same as the children. Haven't you?" I parried.

"Well, sure, but—won't it be too late, once I finish with this, and we have supper, and all—or how do you mean?"

I waved my hand out toward that sky line, and the sagebrush hills and flats that lay in between and rolled up to meet it.

Where's that old mouth harp? It'll still play 'Home on the Range,' won't it?"

"I doubt it. You've let the kids play with it too much."

"Oh well. . . ."

And so we went. The children wanted to carry everything, and the packsack dragged against Sonny's knees, but he felt every inch a man!

After the sandwiches were all gone and the children's Postum had washed down the last cookie, we lolled around the fire while darkness came down, and made up a whole story about how it would be if we were on an actual camping trip with a pack-train of horses or mules—we had to take time out for a little to argue the merits of each, languidly, in the mood of old-timers who didn't have a clock always in front of their face. . . . Sissy held the little black dog on her lap as if it were part of the family, which of course it is. And Sonny got tired, or rather started to relax and realize how tired he was already, so he laid his head in my lap and looked up at the infinitude of stars in the cloudless sky.

"What if I was really a cowboy, sleeping out on the range, Mamma."

"And looking at the stars till you went clear off to sleep?"

"Um—hum. . . ."

And so we got started on—

"Last night as I lay on the prairie,
And looked at the stars in the sky,

I wondered if ever a cowboy,

Would drift to that sweet by and by. . . ."

There were other songs about the Great Beyond. From there the child mind begins to question about cowboys, and their idea of God and heaven, and whether it's naughty to be a cowboy, or just naughty to be "a wild cowboy that kills people," as the boy so aptly phrased it.

All too soon it was "past bedtime" for the children, and we regretted going in almost more than they, for the atmosphere around a campfire is wonderfully relaxing to minds straining under financial worries and work piling up. The evening brought us a little nearer to the God who made quiet nighttime for owls to hoot in the silence, and vesper sparrows, and lamplight across the valley, and peace. And I notice the children remember these little occasions for a long, long time. Sometimes years later, when the burdens of those days are gone and forgotten, the children will pause in the day's activities with—

"Mamma, do you remember when . . .?"

Hammett, Ida.

THE HIGH COST OF INFLUENCE

A student in a certain university enjoyed a great influence for good over the student body. The president called him into his office and asked him, "Harry, why is it you can have such a Christian influence over this entire school? I would give the world if I could have that influence." The student replied, "Well, that is what it cost me."—Texas Baptist Voice.

Every Christian is a stone in God's temple. He has his place, different from all others, and important in its own way. Everyone counts with God.—Publisher Unknown.

"When we were yet without strength, in due time Christ died for the ungodly" (Rom. 5:6).

RESULTS WHEN—

A soap manufacturer, not a Christian, was talking with a minister. Said the soap-maker, "The Gospel you preach hasn't done much good, for there's still a lot of wickedness and wicked people."

The preacher made no immediate reply, but they soon passed a child making mud pies. He was exceedingly dirty. It was then the preacher's turn, and so he said: "Soap hasn't done much good in the world, I see; for there's still much dirt and many dirty people."

"Oh, well," answered the manufacturer, "soap is useful only when it's applied."

"Exactly," was the minister's reply; "so it is with the Gospel we proclaim."—Australian Baptist.

CHRISTIAN MONITOR PULPIT

"I Have Been Appointed"

BY LEWIS S. WEBER

A former missionary to South America, Bro. Weber is now editor of Spanish publications at the Mennonite Publishing House.

"Now I can find joy amid my sufferings for you, and I fill up in my own person whatever is lacking in Christ's afflictions on behalf of His Body, the Church. *I have been appointed to serve the Church* in the position of responsibility entrusted to me by God for your benefit, so that *I may fully deliver God's Message*—the truth which has been kept secret from all ages and generations, but has now been revealed to His people, to whom it was His will to make known how vast a wealth of glory for the Gentile world is implied in this truth—the truth that Christ is in you, the hope of glory. Him we preach, admonishing every one and instructing every one, with all possible wisdom, so that we may bring every one into God's presence, made perfect through Christ. To this end, like an earnest wrestler, *I exert all my strength in reliance upon the power of Him who is mightily at work within me*" (Colossians 1:24-29, Weym. Circ. 1920.)

The Apostle Paul had a very definite sense of vocation and of a mission towards the generation of his day. Whatever our profession or occupation in life may be we too "have been appointed to serve the Church in the position of responsibility entrusted to" us. Verse 28 of our passage makes it clear that he is not writing merely of the calling and privileges of a select few but of "every one" (three times in this verse) who will trust and follow Christ.

Our age is concerned with new procedures and techniques, but let us remember that new techniques must be subservient to the primary objective of serving Christ and His church. We may need better organization, but we are much more in need of a deeper love and more profound motives. We need better methods and greater activity in the teaching and evangelistic work of the church, but we also need more consecrated and better men and women. There is a danger of being so profoundly taken up with the procedure, processes, and progress of our work that we forget the main purpose and the moving power. May we then be willing learners at the feet of Paul, and we will discover at least three truths that he endeavors to teach us in our Scripture portion.

I. We Need a New Sense of Our Responsibility before God

The version before us makes it clear that "I have been appointed." The appointment referred to here is not necessarily to the apostolic office or the Christian ministry but to the duties of discipleship in general. The root meaning of the passage is the idea of ministering or serving, as in the case of the

deacon, the minister, the administrator, the waiter, and the servant. Paul delighted in considering himself the bond servant of Jesus. Surely we should not aspire to any more dignified position. When the Master is so loving and so considerate it really is a blessed privilege to be His perpetual slave. We are made to react like many of the Hebrew slaves on their day of possible release from bondage when the well-treated slave would say: "I love my master; I will not go out free."

The Apostle adds that we "have been appointed to serve the Church in the position of responsibility entrusted to me [us] by God." It is apparent that this position of responsibility refers to the calling of us all, if we are true followers of Christ. We are to serve Christ and His church in one way or another. The unassuming Christian mother who serves and gives her testimony in the home is appointed of God. The Sunday-school teacher or other officer who discharges his or her duty faithfully no doubt has had that position entrusted to him by God. The minister or missionary does not have any more right to claim to have received his appointment from God than any other believer, because we have all been called to be God's servants. It is important for us all to feel this sense of mission, and therefore, of responsibility, so that we will do something about the propagation of the message of the Gospel to those about us who are so ignorant of this life-giving truth.

II. We Need a New Urge for the Realization of our Task

Turn again to the Weymouth version of this passage where you will see the words "so that I may fully deliver God's Message." This message was considered a mystery until the time of Paul when God revealed to him that it was possible for all men, both Jews and Gentiles, to be redeemed by the atoning work of Christ on the cross, and by His resurrected life and intercession. This mystery was not something mysterious or magical, but rather a truth that was hidden from men until a given time of unveiling. The heart and center of this truth is that "Christ is in you [us], the hope of glory."

This message of Christ is not to be kept and treasured within the religious museum of the four walls of our churches as one would keep a relic or a unique work of art; it is to be preached. We are asked to ad-

monish, to instruct, to bring men into the very presence of God, and as near as possible to the perfection of life in Christ. This good news is being spread by means of the printed page, but that is not the most effective means of its propagation. The most efficient way to get the glad tidings to other souls is when every one tells it to someone else. If every true believer could win just one soul every year it would not be many years until all would be won for Christ.

II. We Need a New Attitude of Reliance on God

Our passage closes with the startling statement, "To this end, like an earnest wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me." Is this also our testimony? Or are we relying upon our intellectual brilliancy, or our social prestige, or our financial preponderance? We can be successful only when His Spirit is working mightily in us. What would happen in the Lord's work if we would throw our whole soul and energy into it like does the athlete, the runner, and the earnest wrestler? If we could always remember that we are appointed of God we would rely upon Him and see greater spiritual results.

Scottdale, Pa.

BETTER THAN OUR BEST

Isaiah 55 —

The liberality of God encourages our trust. In this world we get nothing for nothing; everything has to be paid for, and many things are not worth the price that is paid for them. But the market of God is such that the poor can make rich purchases because no payment is required; the gifts of God are without money; capacity is the only limit of possession.

The leadership of God attracts our following. His people have the benefit of His guidance; it is His presence among them that makes them the attraction they ought to be, and the attraction they often are. Other people seek their company because God dwells among them; He is the magnet that draws and holds. They will come to us because of Him!

The loftiness of His nature inspires our confidence. God's thoughts and ways are high as heaven above the thoughts and ways of men. We are often harsh and bitter, critical and cynical, He is charitable and kind even to the unworthy. Men break their promises and forget their vows, but He keeps His Word even with the unfaithful; men's patience is for a moment, His forbearance links the ages: men love for a summer day, He loves forever and ever.—The Christian (London).

Editorials

Christian Family Week

The month of May brings us many things, among which are the lovely flowers that resulted from the copious April showers which most sections of the country enjoyed this year. It also brings us a number of special days which have considerable significance. At the beginning of the month is Ascension Day, May 3, which is commemorative of the culminating event in the life of our Lord when He, in the presence of witnesses, took His formal departure from the earth to heaven so as to bestow upon His people the Holy Spirit and other blessings. Near the close of the month is Memorial Day, when the nation honors those who died in the service of their country. Coming on the second Sunday is Mother's Day, which won its way into the thinking, affections, and practices, of the American people in a remarkable way since it was established by an act of Congress in 1914.

Of recent years the more inclusive idea of home in general has been brought into the observance of Mother's Day and the activities of the week preceding it. In October, 1949, the Commission for Christian Education and Young People's Work designated the second Sunday in May as Home Sunday. Now comes the suggestion that the week of May 6 to 13 be observed as "Christian Family Week," during the period that "National Family Week" is being sponsored by the Division of Christian Education of the National Council of Churches of Christ. This brings into the month of May two Sundays which are devoted to observances which have to do with home interests.

It is generally conceded that one of the greatest needs of our nation is God-fearing, Christian homes, and it is perhaps equally agreed upon that this is one of the greatest areas of neglect in modern times. Since there are such tremendous possibilities for good in establishing, building up, and maintaining Christian homes, we should use this time, when the minds of people generally are directed toward the home and the family, as an occasion for discussing the Christian home with its possibilities, opportunities, responsibilities, and problems.

Such themes may be used as the basis of sermons, they can well be touched upon in Sunday-school classes, and they should be introduced into the discussions of the young people's Bible meeting. We should note that the topic for Mother's Day evening, May 13, is "Appreciating God for His Goodness," with special reference to His goodness in giving us Christian homes. The Scripture assignment for the evening is Psalm 16, which contains this beautiful statement: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." The Christian home is one of the basic "goodly" heritages which comes to us as children of Christian parents and which we are responsible to hand down to our children.

In observing "Christian Family Week," however, we should not lose sight of the original idea of Mother's Day as enacted by Congress on May 8, 1914, and stated to be "for public expression of our love and reverence for the mothers." It is no doubt true that most people recognize that mothers play a large and distinctive place in the home and in society, but it is probably equally true that many people take this so much for granted

that they have a tendency to neglect to give appropriate expression to their appreciation and love for their mothers. It is fitting too that public expression of such sentiments should be given. Mother's Day serves not only as a reminder of all this but provides a strategic time for such private and public expressions.

As we think of Christian Family Week and Mother's Day, certain familiar songs ring in our ears. The nostalgic note of John Howard Payne's "Home, Sweet Home," strikes a responsive chord in every heart. The sentiments of "My Mother's Prayers Have Followed Me," and "Tell Mother I'll Be There," likewise have a universal appeal. But our tributes to home and mother must go deeper than lip expressions, beautiful and appropriate though they may be. Our lives too must be living testimonies to our Christian homes and godly mothers.

Christian homes are in the top list of the needs of our nation today. Infidelity, divorce, and juvenile delinquency, are among the blotches in our society that tell all too tragically of the decadence of the home in our nation. And so if all of us as parents, grandparents, husbands, wives, brothers, sisters, children, and even "strangers within the gates," do our part in building up and maintaining the spirit of love and sacrifice which characterizes the true Christian home we will make one of the greatest possible contributions to society, to the church, and to the nation, in addition to bringing great happiness and blessing to ourselves. And to do this we need the help and blessing of the Lord who established the home as His first institution for the welfare and blessing of mankind.

"A Happy Life"

This is the title of a book, published in 1912, of which William C. Hershberger, of near Johnstown, Pa., was the author. He was ordained to the ministry in 1900 and passed away on April 13, 1951. He preached his last sermon on March 18, the fifty-first anniversary of his ordination. While his death is the occasion of the writing of this editorial, it is fitting that we should call attention to the book which he wrote early in his ministry as expressing a characteristic of his life, for as the writer knew him he seemed to try to live out the principles which he considered as being productive of a happy life. He did not claim any new discoveries but simply restated "the foundation truths upon which the happiness of the Christian depends."

It is noteworthy too, at this season of the year, to call attention to the tribute which he pays to his mother in his dedication of the book: "To my departed mother, whose admonitions since I was ordained to the ministry, and whose kindly influences through my life helped me to realize and to preserve in writing these lines relating to a happy life, This book is affectionately dedicated."

Written thirty-one years ago, Bro. Hershberger's book served its day, and is now found only in private and historical libraries. It still has a message, though, to all who will search it out and read it. The titles of his chapter headings will show the familiar and yet enduring principles upon which he felt the happy life on earth is based and the final issue which it brings in the life to come. They are: Endurance, Patience, Watchfulness, Hope, Faith, Love, Joy, Obedience, Adoption, Peace, Grace, and Heaven. Perhaps each one of us would have arranged the outline for a happy life a bit differently, but we will probably agree that he touched upon most of the great fundamentals of happiness and peace.

In the last chapter of his book, Heaven, Bro. Hershberger

makes these statements concerning the final consummation of the happy life: "It is the final result and issue of the eternal wisdom and counsel, project, and purpose of God to give to His people a happiness worthy of Himself. Since this is so we must believe that it is a happiness beyond all our powers of conception. The depth of this happiness appears from the stupendous means made use of to accomplish it. It is an end brought about by no less means than the incarnation, life, suffering, death, and resurrection of the Son of God. This is the end of all the wishes, endeavors, and expectations of the people of God."

Well stated were these expectations of eternal happiness in the world beyond by our brother thirty-nine years ago. During all these years he served his Lord as a minister of the Gospel. Now having finished his work we believe he has entered into the "happy life" in heaven which he anticipated. May that be our portion too.

Summer Bible Schools

That the summer Bible school has become one of our important Bible instruction and missionary agencies during the past twenty or more years is common knowledge. That it continues to grow and to fill an increasingly larger place in our church activities is a fact that should draw forth sincere thanks to God for His blessing upon the work and to challenge us to use this means of Bible teaching in a larger and better way as enlarged facilities and opportunities come to us from year to year.

Statistics for 1950 show that 22 more schools were reported than in the previous year, and that the gain in enrollment was 3,122. This is a nice growth, but any one who is familiar with the work and who looks over the spiritual needs in his immediate community will at once come to the conclusion that there are still great opportunities for reaching out to help more boys and girls, more young people and adults, to a knowledge of the Bible that will make them wise to salvation and to the principles of the victorious Christian life.

One of the great aids in summer Bible school work has been the new Herald Summer Bible School Series of helps, for pupils, teachers, and superintendents. Most of these materials have been available for the past two years, but now for the first time there are prospects that every item in the designated course from the nursery to the tenth grade will be available. One of the new books ready for the first time that workers will especially appreciate is the "Superintendent's Manual," by C. F. Yake, Secretary of Summer Bible Schools of the Mennonite Commission for Christian Education and Young People's Work, and editor of the Herald Series. The completion of these curriculum materials is as the editor states, "a significant milestone of progress in curriculum building in our denomination."

It should be stated, however, that the fine new teaching materials are not intended to take the place of hard and faithful work on the part of all summer Bible school workers—committees, superintendents, treasurers, teachers, assistants, secretaries, transportation helpers, janitors, and others who take part in the work. All must do their part well if the summer Bible school is to come up to its possibilities in meeting the spiritual needs of the people whom we can reach with the means and personnel at our command.

May we each do our part to achieve the goal of "More Summer Bible Schools for More Children in 1951." A new catalogue of the Herald Summer Bible School materials may be had upon

request to Herald Press, Scottdale, Pa. This contains much information that may help you to achieve the goal.

Our Responsibility Toward a Troubled World

As one looks out upon the world today he can see trouble on every hand. The conflict of ideologies that threatens to bring on a third world war continues without letup. The local wars, as in Korea and French Indonesia, seem to defy all attempts of settlement and present constant threats of spreading into larger areas. Troubles in India, Tibet, and the Arab countries are far from bringing assurances of peace. The divisive and subversive elements in our own land threaten to undermine the foundations of freedom and democracy. The decadence of morals and religion is likewise alarming.

More and more leaders in the church and the nation are saying that our greatest issues are moral and spiritual rather than political. Our nation is in greater danger from its enemies within than from those without. A nation can be no better than the people who constitute it, and when people no longer regard the great moral and spiritual principles as laid down in the eternal Word of God they are taking the path that leads to ruin, because judgment must come upon those who ignore and violate the laws of God. James DeForest Murch has well said: "There is now a moral weakness at the nation's heart. An idealism founded on liberalism, materialism, and secularism has robbed us of our virtue." Even General Douglas MacArthur, in his recent speech before Congress said that the basic problem before the nations is a spiritual one, and that the solution "must be of the spirit if we are to save the flesh."

Since this is the type of world that we live in, a live question is, What is our responsibility as Christians to the age and the world of our present time? Let us consider a few things that are rather clearly taught in the Scripture and which hold good at all times and in all types of society and government.

1. Prayer. We are exhorted by the Apostle Paul to pray "for all men," and then he specifically mentions "all that are in authority." So it is incumbent upon Christians to pray for our national leaders and for the members of the United Nations, especially that the people of God may live in peace and quietness and that the evangel of Christ may continue to carry the Gospel to all nations.

2. This brings us to the point of evangelism. Jesus plainly stated that the Gospel is to be carried to all the world throughout this entire age. The task of the church is to continue to send out missionaries so that as many people and nations as possible may be reached while there is opportunity. "It is entirely possible that the real hope of the world lies in the prayers of evangelical Christians and their zeal to evangelize the lost; that there is more strength and security found in a return to God than in all the A-bombs, guns, and armaments that we may amass" (Murch).

It is still true that Christians are "the salt of the earth" and "the light of the world." As individuals and as a body they constitute the great force which preserves the nation and the world from moral and spiritual decay and consequent ruin and judgment. They are the ones who shed forth the light of truth and right in a troubled and evil world. Their task is great and their responsibility is clear. Will they and we rally to the challenge?

CHRISTIAN LIFE

The Difficulty of Knowing One's Self

J. J. HOSTETLER

A city missionary and evangelist, Bro. Hostetler out of his experience gives us a message that should help us in this difficulty of self-appraisal and self-understanding:

We want to discuss the difficulty of knowing one's self, in the light of the question in Psalm 19:12: "Who can understand his errors?" Somehow people have a lot of trouble trying to understand themselves. It is so easy to blame God and all the things that are associated with our lives for our predicaments and problems rather than to be able to look on the inside and see that often the base of the problem is our own self. Perhaps we are revealing what is on the inside by some of the things we say or don't say or the things that we do or don't do. Let us ask ourselves the question, "What keeps us from knowing ourselves?" or, "Who can understand his errors?" There is no doubt that we all have errors, that we all have faults. As John says, "If we say that we have not sinned, we make him a liar and his word is not in us." So we ask ourselves, "What are some things that keep us from understanding our innermost selves?"

It may be, first of all, the busyness of our occupation, our duties, our general life. Perhaps you know the story of King Ahab in the Old Testament. He was at war with the Syrian army. I Kings 20. Benhadad, king of the Syrians, came and invaded the land and Ahab won the battle. After the battle he released King Benhadad, although God had appointed him to complete destruction. One of the prophets disguised himself with ashes by the side of the road, and when Ahab came along the prophet reported that he was out in the battle when another soldier came and brought a prisoner to him and said, "Watch this man; and if you let him go, you shall pay with your own life." Then he added, "And as thy servant was busy here and there, he was gone." King Ahab replied, "So shall thy judgment be; thyself hast decided it." Then the prophet took off his disguise and Ahab saw that he was a prophet and that he pointed out the king's own experience. While he was busy here and there he allowed the most important person to get away from him.

In the rush of busy lives it is so difficult to think and to take time for spiritual things. The song says, "Take time to be holy, speak oft with thy Lord." We can't do spiritual things in the modern rush of speed. We can't do like the little boy who gets up and says, "There's my sentiments, Lord," and points to the motto on the wall and rushes away to school. It takes time to be

holy. A busy life must be stopped now and then. A certain learned man, a prominent educator who was noted for his writings and addresses, was one time accosted by a Quaker lady and asked how he managed to do so many things. So he went into great detail to point out how he had parceled out his moments and hours for this and that and the other thing, and outlined it all for the twenty-four hours of the day. The Quaker lady asked, "When dost thou do thy thinking?" We might say, "When dost thou do thy meditating and thy praying?"

One time a missionary in South America, in the Brazilian areas deep in the Amazon River district, was making a forced march to gain a certain place where he was needed very urgently, and he employed a number of Indians to carry luggage and other supplies that he had. He wanted to make so many miles a day so that he could get to his destination by a certain time, and so he urged these men on as he drove them hard to make his destination on schedule time. After several days of marching on a morning when he wanted them to get up

TRUST HIM

By David E. Plank

Oh, why should I worry
Or fretfully hurry
And stew, when the going gets rough?
And why should I borrow
My fears from tomorrow,
When "thought" for today is enough?

Why lose the Lord's blessing
With thoughts so distressing.
When sparrows He kindly does feed?
The God that's above me—
I know He does love me,
And He will supply all my need.

With sunshine and showers
He dresses the flowers—
The lilies that grow in the field.
Then surely He'll dress me
And otherwise bless me.
If to His kind leading I yield.

But these evil doubtings
And sometimes the poutings—
They mar the sweet peace of my soul.
I'll trust Him more truly
And praise Him more duly;
Each day I shall make this my goal.
Detroit, Mich.

and get on the way they refused to go; they just sat still, and he couldn't move them. He wondered what was wrong with them. They said, "We have to wait until our souls catch up with our bodies." I wonder if that isn't our experience sometimes—we in our mental and physical progress go much faster than in our spiritual advance. Is that one reason that we don't understand ourselves?

Another reason that we don't understand ourselves may be due to a light view of sin. Jesus one time told the story of a certain king who made a feast. He sent out his messengers to invite the people to come, but they wouldn't come. The king sent out other messengers to invite them to come, and they laughed at them. The idea! His feast isn't ready. One said he'd go to his farm; he could do a lot of farm work till the feast is ready. Another one said he would go to his business; he considered that more important than the feast, and thus they made light of the invitation. Now God has given us a lot of invitations to serve, to witness, to take time to read, to meditate, to fellowship and so forth; but we just seemingly take a light view of spiritual things and we don't heed His Word.

Some people are always late for church on Sunday morning. No matter if you would move the church service to a later hour, they would allow that much more time and would be just as late. We find some people that you can set your clocks by the time of their coming to church at a certain time. They are always late. "Now getting to church on time is just a matter of a little mathematics," somebody has said. All you need to do is to estimate how much time it takes from the time you arise for you to perform your Sunday morning duties and responsibilities and to travel to the place of service and to be there. Then if you find you are ten minutes late, just rise ten minutes earlier. This is very simple mathematics. But it seems difficult for people just to add up those few minutes. Perhaps we take too light a view of our religious services. I wonder whether these things don't come into our experience and cause us to take a light view of the importance of certain things and of sin.

It is also easy to take a light view of sin in the things we say or do not say. You can imply certain things, and you can so easily allow other people to think certain things when you know better. I don't suppose anyone here uses ugly words or swearing and blasphemy, but sometimes if we were to check up on some of our phrases and terms we might be surprised. I don't suppose anyone here misuses his body and abuses it by intemperance, unless it would be in eating or some such thing. Are these sins? I don't suppose anyone here gambles, but do we sometimes take extra chances in life in things that aren't necessary or where we are not completely yielded to the Lord? It is easy to make a joking matter of some of the sinful things. Well, I don't say that we need to be completely solemn in everything. I believe the Lord wants us to have some humor in our lives, but sometimes we ought to be checking up on ourselves.

In Ezekiel 8 we read how the prophet went to see a group of men in a worship service. They had closed the door to the room. God told the prophet where there was a hole in the wall and he looked into the room and there he saw the church leaders, so to speak, the priests, and the elders, a large number of them, back there in the room engaging in idolatrous worship. The Lord told the prophet that the thought of these men was, "The Lord seeth us not." Doesn't He? Can He not see? Does He not know? They were taking a light view of sin right in the very Temple itself. They were misusing the place of worship. Some people do not see any value in worship. It is difficult for some of them to determine just why they should worship. Did you ever question that? Sometimes young people say, "Must I go to church?" That might be understandable, but when other folks, without saying it, just refrain, they show that to them it is folly to worship.

Some people even excuse themselves from their sins. Adam said, "The woman you gave me took the fruit, and she gave it to me." The woman said, "Well, the serpent came along and he told me certain things and, well, that's the way it was." People often say, "I wouldn't have done this, but I was in a certain situation, and I didn't know just how to help myself out of it. And so and so did something like this, and I thought I could do it likewise." Maybe it sounds rather simple talking this way. King Saul reasoned, "Well now, if we'd save the best of the Amalekites' cattle with which to worship God, certainly that would be a fine thing and ought to be excusable." Was it? "Behold, to obey is better than sacrifice."

Again we might not understand ourselves, due to the gradual and silent growth of sin in our hearts and lives. Satan's method is to get a grip on people gradually, to wrap his tentacles about a person's habits and ways in subtlety without our being aware of it. Most of the deadly evils that come upon us do not leap upon us like a lion. They creep upon us and come upon us unawares. They are deceitful, and they deceive even the wisest who is not on his guard, or the most careful who is not filled with the Spirit, or the studious who is not giving himself to the Word of God. Sin appears fair in the first place, but it is filthy. It comes in pleasantness, but it is very pernicious in its end. Sin promises us much and persuades us often but performs nothing and leaves us destitute in the end. It hardens the soul, and we need to be aware of it for as it sears our conscience we can't even understand its presence nor know what it is accomplishing within us. It corrupts our thought life. No wonder Paul said we are to bring our thoughts into captivity, to arrest them. It is easy to let Satan deal in our thoughts, and before we know it standards come down, or standards are not so clear any more—they are not so convincing and convicting.

Last of all, perhaps the reason we don't know ourselves and understand ourselves is due to ignorance of God's Word—the divine law. Sin is the transgression of God's will. Whatever that may be, it is determined by

reading and studying and meditating on His word. We often hear of people who have read the Scriptures fifteen or twenty or twenty-five times. That is not too often. And too many of us haven't read them as thoroughly as that. Sometimes we excuse ourselves by saying, "Well, I don't believe in just reading the Bible through; I just read around here and there." That is just it. We read around here and there and we do not get the message of all that pertains to the Christian life and God's will. Isn't it all to be read? Should we just use some of it?

How long has it been since you spent some time to read the Ten Commandments which apply to moral principles that are the same as long as human nature continues to exist upon this world? Could you still repeat them? Some of them have been sharpened up in the New Testament. Have we discovered the fullness of their meaning? Are we sure that "Thou shalt not covet" is a standard in our life as well as the other commandments? How long has it been since we have given attention to the Sermon on the Mount as principles laid down for the Christian way of living. Could we enumerate all the points that Jesus touched upon in that short sermon? If we were to take the Sermon on the Mount and study it carefully again and list its points and then list things in our lives alongside of them, perhaps it would show to us where we have failed to re-

cognize ourselves. As we read through the New Testament epistles of Paul, Peter, and James, has our thought life been shaped up to conform to the ideas that Jesus revealed to them through the Holy Spirit? How long is it since we have discovered what the attitude of Christians in the church ought to be, as Paul wrote in the Corinthian letter? Or what we have to do with the works of the flesh and the works of the Spirit, as written in Galatians? Do we know what the Christian's responsibilities are as stated in Ephesians, or in some of the other epistles? I wonder how much we know about God's Word anyway.

The psalmist's question is, "Who can understand his errors?" There is a penalty for every sin. The wages of sin have never been reduced. And Paul says in Galatians that anyone who is guilty of any of these works of the flesh is excluded from the kingdom of heaven. Let us search our hearts to find if we have that spiritual life that ought to be within us. In the last part of the verse, the psalmist says, "Cleanse thou me from secret faults." There is no sin, no evil, too powerful for us to get rid of. David in the Old Testament had found the answer. He raised the question, "Who can understand his errors?" Then he breathed this prayer, "Cleanse thou me from secret faults." May God help us to do that.

Canton, Ohio

The Importance of Christian Salutations

BY SAMUEL W. THOMPSON

A helpful resume of Bible teachings showing the importance and place of Christian greetings in our relationships as brethren and sisters in the Lord.

Salutations are as old as friendship and have always had the same purpose, differing only in ways of expressing it. Often their meaning was conveyed better by an action than by words, as when Eskimos rubbed noses together or armed men raised the naked hand in proof of harmless intentions. A wave of the hand, a handshake, a slap on the back, all express the idea of acknowledging some sort of common bond.

The comprehensive word "salute" has its origin in a Latin root that has produced many English words having to do with health, safety, and well-being. A synonym of salute is the old English hail (be well). Both are used in our common translation of the New Testament. Thus we may say, in short, that a salutation is the initial token of recognition, good will, and love. And to Christians, especially, this last meaning is most pertinent. A Christian greeting should be a message of love.

In the language of the Old Testament to greet another child of God was to "bless" or "ask for the peace of." The psalmist says, "Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord" (Ps. 168:26). How meaningful a greeting was to them! It was not the hurried formality of abbreviated words of wishing, but a prayer and a consignment of

one's needs to the disposition of Almighty God. Yes, even to this day, I believe that it is considered discourteous among the natives in Biblical lands to approach someone on a business matter, to deliver a message, to ask for information, or to pass on to similar things without a salutation showing interest in the welfare of the other and his family. Although much of this may be a relic of past times and ways, nevertheless it tells us of the close ties that existed between people relative to mutual joy and affliction, common history, and inspiring ideals. There were special greetings given to certain persons or on unusual occasions which were still in practice in the time of our Lord. Some were formal, while in others the spontaneity was evident.

Religious leaders, such as rabbis, priests, and Pharisees, often received a kiss on the hand. The happy father, in the Parable of the Prodigal Son, fell upon his son's necks (not neck), that is, he kissed him upon both sides of the neck! What a beautiful illustration of an impulsive Jewish father's affection, and in general of any good father, given to us as a type of the heavenly Father's love!

The most touching form of salutation was to kneel and clasp and kiss the feet, as the repentant woman who placed herself at the feet of Christ. Contrast this with the vocifer-

(Continued on page 151)

OUR HOME CIRCLE

Our Homes Need Christian Mothers

BY RUBY P. ZOOK

Christian mothers are one of the greatest forces to keep our homes and our nation from going into a state of moral decay.

"Every wise woman buildeth her house; but the foolish plucketh it down with her own hands" (Prov. 14:1, R.V.).

There had been a train wreck. The conductor ordered his flagman to run down the track and wave his red lantern "to save the other train." Today the Christian **must think** of the oncoming generation and with the help of God hang out the red lantern of warning. If the United States is to continue going forward, onward, and upward during the coming years it will have to look to more than its armies and navies, its courts and legislatures, its commerce and industry. It will have to look to the Christian home, where it will find godly fathers and mothers. They have the sacred responsibility of building a spiritual home. Fatherhood and motherhood both come from God. "They are mirrors in which the divine nature is imaged." "The heart of God is the mother of all mothers."

Hannah prayed earnestly that God would grant her the happiness of bearing a son. Today this blessing is despised by many modern women. Today parents flee from parenthood as though it were a curse. They even go so far as to commit murder to prevent childbirth. The result is ruined health, wrecked happiness, broken homes, divorce trials, lost self-respect, a weakened nation. And worse than all these—a disregard of God.

In all her sorrows, Hannah did not surrender to despair and cry out, "Well, what's the use anyway?" She did not resort to fortunetellers. She did not clench her fists and vow she would get through these difficulties in her own strength. She did not drown her sorrows in drink, parties, and pleasure. She turned to God. It would be well for American mothers to follow Hannah and rely on the Almighty. They must go back to God. That means they must go back to Jesus. He exalted motherhood. Through Him motherhood was elevated to its highest heights. And He did this during a reign of unspeakable misery and indescribable lust. He, as God, might have entered the world in pomp and great glory, but instead He was born of the Virgin Mary. What an honor to motherhood! During His boyhood He obeyed His mother. Even in His dying moments He provided a home for her. Many instances are recorded of His compassion and interest for mothers of His day. He still loves moth-

ers. He still has power to comfort and bless.

In many homes today there is quarreling instead of peace and quiet. There is hatred instead of love. Mothers are worried about their children. Many are oppressed by sins. Many are disturbed by serious mistakes of the past. But, thank God, there is hope. Jesus died for such mothers. He has promised forgiveness and redemption, if only they will turn to Him. His compassion, which He manifested so perfectly in refusing to cast a stone on an abandoned woman, has not changed. His promise, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool," still stands true.

Today the mothers of America are defying the Almighty. They are rejecting the Lord Jesus. Today, without a doubt, more American mothers than ever before are living without God. They are willfully spurning God's mercy. They indulge in cocktail drinking. Many even work in saloons, taverns, and night clubs while their children are home alone, out on the streets, at the movies, with an inefficient baby-sitter—or what have you. Many American mothers, card-crazed and pleasure-bent, see Sunday come and go

MOTHERHOOD

**Gracious Saviour, who didst honor
Womankind as woman's Son;
Very man, though God-begotten,
And with God the Father one;
Grant our womanhood may be
Consecrated, Lord, to Thee.**

**Jesus, Son of human mother,
Bless our motherhood, we pray;
Give us grace to lead our children,
Draw them to Thee day by day;
May our sons and daughters be
Dedicated, Lord, to Thee.**

**Thou who didst with Joseph labor,
Nor didst humble work disdain,
Grant we may Thy footsteps follow
Patiently through toil and pain.
May our quiet home-life be
Lived, O Lord, in Thee, to Thee.**

**Thou who didst go forth in sorrow,
Toiling for the souls of men
Thou who shalt draw all men to Thee,
Though despised, rejected then;
Humble though our influence be,
Use it in the world for Thee.**

—E. L. Shirreff.

without giving a thought to their own or their children's salvation. Statistics show that atheistic organizations list mothers among their staunchest supporters. In this day when more books and magazines than ever before are being printed, some of the worst novels and plays have been written by mothers. At least half of our American mothers are not members of any church. Many of those who have their names on the church rolls do not attend, even if they are within walking distance. Many more may be trying, but fail, to find comfort in modernist congregations. Recently I read a mother's report of such an incident (And she may be only one out of thousands!). She said, "While sitting in the pew, I had to overhear such fragments of conversation as: 'I had a no-trump hand.' 'Yes, they're almost bankrupt.' 'Who's your dressmaker now, or are you buying your clothes ready-made?' When the sermon came, the text was taken from the Old Testament—the words, 'David longed.' Ah, I thought, he is going to give us a wonderful sermon. He will draw a comparison between the water of the well and the living water, and David's thirst for it. Alas, I didn't know modernism. The preacher told about his own old home, the things his father did, how his mother wanted a veranda. Not once was Christ mentioned. The sermon referred to God two or three times, but the speaker showed by his manner that he expected God to be grateful for the fact that His name was mentioned. Those who attended the service received not the Bread of Life, but ashes." Oh, that these hungry seeking mothers might be led to join a true church! For, as long as millions of mothers stay away from God, America can have no assurance that divine favor will continue to bless it as a country. A trusting faith in Christ by more American mothers will be one of the nation's greatest assets. A trusting faith in Christ will also give personal assurance of sins forgiven and of the Saviour's guidance on earth.

Hannah "poured out" her "soul before the Lord." In our American homes, there are millions of mothers who cannot bring before the Lord the needs of their family life because they know not how to pray. In various crises in American history many Christian mothers have gone to their knees pleading with the Almighty. As mothers of Christian homes today we have an obligation and a responsibility to pray for the mothers of America who are without Christ. Pray that more mothers may discover that their place of prime importance is the home. Pray that they may realize their greatest responsibility is the care of husband and children. Pray that they may watch carefully and prayerfully over the bodies and souls of their boys and girls. Pray that in the days to come, with warclouds hovering low, that the usual sins of unfaithfulness of husband and wife, divorce, career-chasing of mothers, and selfishness may be lessened. Pray that more American mothers may be convicted by God against their sinful practice of abortion and their willful neglect of children.

There are American mothers who spoil their children with overaffection. They think only of the child's health and appearance. They laugh at his cute or naughty ways. They prepare their children for baby contests, but they never prepare them for the Lord, because they do not know how. They attend theaters and visit the booking agencies because they hope to have a daughter—or more—selected for a motion-picture role. But one looks in vain for them at the church services. Their boys and girls know ball-room dancing, but they are not acquainted with the Sunday school.

What a blessing it would be to this nation if more mothers of America, Christian mothers included, would bring their sons and daughters and lay them on the altar of God. The Saviour is still saying, "Suffer the little children to come unto me,

and forbid them not: for of such is the kingdom of God."

What would it mean to this nation if more mothers taught their children of Christ's marvelous love? If more mothers would teach their boys and girls to kneel daily in prayer to the Saviour? If more mothers gave their children early religious instruction? If more mothers insisted that God's Word be read regularly and reverently in the home each day? If more mothers took their children to Sunday school each Sabbath day? If more mothers could be used to bring their children to accept the Saviour as Lord of their lives? No doubt the country would soon feel the powerful support of such a movement, and all the world would know that the homes of America were now blessed with more Christian mothers.

La Tour, Mo.

Qualities of a Great Woman

BY NINA C. HOLMES

The qualities that made Hannah a "great woman" are as applicable to womanhood today as in the days of the Prophet Samuel.

The setting of the picture I want to present is in Shunem, one of the borderland cities allotted to the tribe of Issachar. It was on the road between Samaria and Carmel, where was located a school of the prophets. In this city dwelt the unnamed woman who was outstanding in her good qualities. The only one mentioned in the Scriptures as a **Great Woman**.

Christ presented true greatness when the disciples were arguing about which of them should be accounted the greatest. Because of the wrong idea about greatness, there was strife among the disciples. Christ showed to them by teaching and example that contention and self-exaltation is the spirit of the world and is not compatible with Christianity. He showed that true greatness comes through proper attitudes toward and service to others.

In the woman of Shunem is seen a number of admirable qualities, for example:

1. **She was generous.** While she had a comfortable home with all the conveniences of that day, she was not satisfied to live at ease and do nothing for her God. Elisha often passed that way en route from Samaria to Carmel. This woman found much pleasure in entertaining him. It was a great convenience for him to have a home in which to refresh himself. He did not readily accept her invitation, but "she constrained him" to stop for lunch. Her manner was such that he saw in her genuine interest in him as a prophet of God.

2. **She was a woman of discernment.** She was able to see the difference between the prophet of the true God and the prophets of the false gods. Also she could see that Elisha was a holy man of God, he was not a deceiver or pretender to be that which he was not. He was not a man to frequent her home and partake of her hospitality from selfish motives.

3. **A woman whose husband could safely**

trust in her. Prov. 31:10-31. Her interest in Elisha did not cause her husband to feel ill at ease. He saw in her only a desire to do good, and to help others as opportunity afforded.

He was perfectly willing for her to have the little room built and furnished for the convenience of the prophet. In this narrative is pictured Hebrew home life at its best, and it shows how the legal and theoretical subjection of the wife was often modified in practice. Her husband was evidently a progressive farmer and more interested in outside affairs, so left the entertaining and household interests to his wife. Why? Because he had no cause to doubt her fidelity.

4. **She was contented.** When asked by the prophet in what way he could reward her for kindness, she said "I dwell among mine own people." It is not necessary for you to speak to the king or captain for my husband's promotion to some office. We are reasonably prosperous and contented with our status in life. This meant much to her husband. A wife who is continually grumbling, or dissatisfied about her home or home life can be a great hindrance to her family. A wife or mother or anyone who is satisfied and cheerful is a great benediction in the home or community in which she lives. Paul said, "Godliness with contentment is great gain." It is the Christian woman's duty to strive to be Godlike, to grow in grace and knowledge of the Lord, and to be contented where He has placed her. If at any time we feel a lack of contentment let us count our many blessings, and the clouds will lift and we can thank the Lord for what He has done.

5. **She possessed the rare grace of sobriety.** When the prophet promised her a son she reminded him that he was a man of God and should not make promises or statements that were too much to expect in order to have her favor. She loved the truth and weighed the words of anyone who might use

flattery. Flattery is one of the ways Satan tries to get a person off his guard. It is good to speak of one's good qualities before correcting a fault, but flattery should not be indulged in. This woman loved the truth. The flippant gossip would not have felt comfortable in her presence. The idle exaggerating talker would soon have felt a check by her wholesome conversation.

Elisha's prophecy came true, so this strengthened her confidence in him as a man of God.

6. **She was submissive.** After a time this child of promise died quite unexpectedly and suddenly. In this great trial she made no complaint but meekly submitted her case to God. She immediately made preparation to go to Elisha. She does not seem to have told her husband of the death of the child. He at first objected to her going, as it was not the usual time for pilgrimages to places of worship. But she assured him that all would be well, so he made arrangements for her to go to Carmel.

7. **Another characteristic was her faith.** She always answered any questions as to their welfare with "It shall be well," or, "It is well." She felt sure that the prophet who prayed for her to be given a son could raise him from the dead. Her faith was that which received him back to life. She made no preparation for the burial of her son, but for his restoration to life.

8. **The next observation is her perseverance.** She would not take any substitute for Elisha's going. She pleaded earnestly for him to go to her home. She felt he could help her in this time of sorrow. She had not been dissatisfied nor fretful because she was childless. Her son was a fulfillment of promise; therefore, she felt she could trust for his recovery.

9. **She was victorious.** Because she was strong in character, humility, faith, and perseverance she received her son back to life. —Pentecostal Holiness Advocate.

WHY IN THE MORNING?

At an early morning meeting the following reasons were given for reading the Bible and praying early in the morning:

We owe first things to God. We are most likely to be able to secure a quiet time in the morning. There is much danger of Bible study and prayer being crowded out entirely if it is not enjoyed in the morning. The mind is then free and fresh. First impressions last. Bible study and prayer make a good foundation for the day. We should seek a high-level start. By this we are put on guard against sin. Ps. 119:9-11. We shall most probably have occasion during the day to use what we get in the morning. Many good and holy persons recommend this as one of the chief secrets of deep spiritual living. There is Bible authority for the habit. Ps. 5:3; 63:1. —The Church of God Evangel.

"Thus saith the Lord, the Holy One of Israel, * * * Ask me of things to come * * * concerning the work of my hands command ye me" (Is. 45:11).

OUR HOME CIRCLE

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By RUBY P. ZOOK

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Jesus, Son of human mother,
Bless our motherhood, we pray;
Give us grace to lead our children,
Draw them to Thee day by day;
May our sons and daughters be
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Nor didst humble work disdain,
Grant we may Thy footsteps follow
Patiently through toil and pain.
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—E. L. Shirreff.

without giving a thought to their own or their children's salvation. Statistics show that atheistic organizations list mothers among their staunchest supporters. In this day when more books and magazines than ever before are being printed, some of the worst novels and plays have been written by mothers. At least half of our American mothers are not members of any church. Many of those who have their names on the church rolls do not attend, even if they are within walking distance. Many more may be trying, but fail, to find comfort in modernist congregations. Recently I read a mother's report of such an incident (And she may be only one out of thousands!). She said, "While sitting in the pew, I had to overhear such fragments of conversation as: 'I had a no-trump hand.' 'Yes, they're almost bankrupt.' 'Who's your dressmaker now, or are you buying your clothes ready-made?' When the sermon came, the text was taken from the Old Testament—the words, 'David longed.' Ah, I thought, he is going to give us a wonderful sermon. He will draw a comparison between the water of the well and the living water, and David's thirst for it. Alas, I didn't know modernism. The preacher told about his own old home, the things his father did, how his mother wanted a veranda. Not once was Christ mentioned. The sermon referred to God two or three times, but the speaker showed by his manner that he expected God to be grateful for the fact that His name was mentioned. Those who attended the service received not the Bread of Life, but ashes." Oh, that these hungry seeking mothers might be led to join a true church! For, as long as millions of mothers stay away from God, America can have no assurance that divine favor will continue to bless it as a country. A trusting faith in Christ by more American mothers will be one of the nation's greatest assets. A trusting faith in Christ will also give personal assurance of sins forgiven and of the Saviour's guidance on earth.

Hannah "poured out" her "soul before the Lord." In our American homes, there are millions of mothers who cannot bring before the Lord the needs of their family life because they know not how to pray. In various crises in American history many Christian mothers have gone to their knees pleading with the Almighty. As mothers of Christian homes today we have an obligation and a responsibility to pray for the mothers of America who are without Christ. Pray that more mothers may discover that their place of prime importance is the home. Pray that they may realize their greatest responsibility is the care of husband and children. Pray that they may watch carefully and prayerfully over the bodies and souls of their boys and girls. Pray that in the days to come, with warclouds hovering low, that the usual sins of unfaithfulness of husband and wife, divorce, career-chasing of mothers, and selfishness may be lessened. Pray that more American mothers may be convicted by God against their sinful practice of abortion and their willful neglect of children.

There are American mothers who spoil their children with overaffection. They think only of the child's health and appearance. They laugh at his cute or naughty ways. They prepare their children for baby contests, but they never prepare them for the Lord, because they do not know how. They attend theaters and visit the booking agencies because they hope to have a daughter—or more—selected for a motion-picture role. But one looks in vain for them at the church services. Their boys and girls know ball-room dancing, but they are not acquainted with the Sunday school.

What a blessing it would be to this nation if more mothers of America, Christian mothers included, would bring their sons and daughters and lay them on the altar of God. The Saviour is still saying, "Suffer the little children to come unto me,

and forbid them not: for of such is the kingdom of God."

What would it mean to this nation if more mothers taught their children of Christ's marvelous love? If more mothers would teach their boys and girls to kneel daily in prayer to the Saviour? If more mothers gave their children early religious instruction? If more mothers insisted that God's Word be read regularly and reverently in the home each day? If more mothers took their children to Sunday school each Sabbath day? If more mothers could be used to bring their children to accept the Saviour as Lord of their lives? No doubt the country would soon feel the powerful support of such a movement, and all the world would know that the homes of America were now blessed with more Christian mothers.

La Tour, Mo.

Qualities of a Great Woman

BY NINA C. HOLMES

The qualities that made Hannah a "great woman" are as applicable to womanhood today as in the days of the Prophet Samuel.

The setting of the picture I want to present is in Shunem, one of the borderland cities allotted to the tribe of Issachar. It was on the road between Samaria and Carmel, where was located a school of the prophets. In this city dwelt the unnamed woman who was outstanding in her good qualities. The only one mentioned in the Scriptures as a **Great Woman**.

Christ presented true greatness when the disciples were arguing about which of them should be accounted the greatest. Because of the wrong idea about greatness, there was strife among the disciples. Christ showed to them by teaching and example that contention and self-exaltation is the spirit of the world and is not compatible with Christianity. He showed that true greatness comes through proper attitudes toward and service to others.

In the woman of Shunem is seen a number of admirable qualities, for example:

1. **She was generous.** While she had a comfortable home with all the conveniences of that day, she was not satisfied to live at ease and do nothing for her God. Elisha often passed that way en route from Samaria to Carmel. This woman found much pleasure in entertaining him. It was a great convenience for him to have a home in which to refresh himself. He did not readily accept her invitation, but "she constrained him" to stop for lunch. Her manner was such that he saw in her genuine interest in him as a prophet of God.

2. **She was a woman of discernment.** She was able to see the difference between the prophet of the true God and the prophets of the false gods. Also she could see that Elisha was a holy man of God, he was not a deceiver or pretender to be that which he was not. He was not a man to frequent her home and partake of her hospitality from selfish motives.

3. **A woman whose husband could safely**

trust in her. Prov. 31:10-31. Her interest in Elisha did not cause her husband to feel ill at ease. He saw in her only a desire to do good, and to help others as opportunity afforded.

He was perfectly willing for her to have the little room built and furnished for the convenience of the prophet. In this narrative is pictured Hebrew home life at its best, and it shows how the legal and theoretical subjection of the wife was often modified in practice. Her husband was evidently a progressive farmer and more interested in outside affairs, so left the entertaining and household interests to his wife. Why? Because he had no cause to doubt her fidelity.

4. **She was contented.** When asked by the prophet in what way he could reward her for kindness, she said "I dwell among mine own people." It is not necessary for you to speak to the king or captain for my husband's promotion to some office. We are reasonably prosperous and contented with our status in life. This meant much to her husband. A wife who is continually grumbling, or dissatisfied about her home or home life can be a great hindrance to her family. A wife or mother or anyone who is satisfied and cheerful is a great benediction in the home or community in which she lives. Paul said, "Godliness with contentment is great gain." It is the Christian woman's duty to strive to be Godlike, to grow in grace and knowledge of the Lord, and to be contented where He has placed her. If at any time we feel a lack of contentment let us count our many blessings, and the clouds will lift and we can thank the Lord for what He has done.

5. **She possessed the rare grace of sobriety.** When the prophet promised her a son she reminded him that he was a man of God and should not make promises or statements that were too much to expect in order to have her favor. She loved the truth and weighed the words of anyone who might use

flattery. Flattery is one of the ways Satan tries to get a person off his guard. It is good to speak of one's good qualities before correcting a fault, but flattery should not be indulged in. This woman loved the truth. The flippant gossip would not have felt comfortable in her presence. The idle exaggerating talker would soon have felt a check by her wholesome conversation.

Elisha's prophecy came true, so this strengthened her confidence in him as a man of God.

6. **She was submissive.** After a time this child of promise died quite unexpectedly and suddenly. In this great trial she made no complaint but meekly submitted her case to God. She immediately made preparation to go to Elisha. She does not seem to have told her husband of the death of the child. He at first objected to her going, as it was not the usual time for pilgrimages to places of worship. But she assured him that all would be well, so he made arrangements for her to go to Carmel.

7. **Another characteristic was her faith.** She always answered any questions as to their welfare with "It shall be well," or, "It is well." She felt sure that the prophet who prayed for her to be given a son could raise him from the dead. Her faith was that which received him back to life. She made no preparation for the burial of her son, but for his restoration to life.

8. **The next observation is her perseverance.** She would not take any substitute for Elisha's going. She pleaded earnestly for him to go to her home. She felt he could help her in this time of sorrow. She had not been dissatisfied nor fretful because she was childless. Her son was a fulfillment of promise; therefore, she felt she could trust for his recovery.

9. **She was victorious.** Because she was strong in character, humility, faith, and perseverance she received her son back to life. —Pentecostal Holiness Advocate.

WHY IN THE MORNING?

At an early morning meeting the following reasons were given for reading the Bible and praying early in the morning:

We owe first things to God. We are most likely to be able to secure a quiet time in the morning. There is much danger of Bible study and prayer being crowded out entirely if it is not enjoyed in the morning. The mind is then free and fresh. First impressions last. Bible study and prayer make a good foundation for the day. We should seek a high-level start. By this we are put on guard against sin. Ps. 119:9-11. We shall most probably have occasion during the day to use what we get in the morning. Many good and holy persons recommend this as one of the chief secrets of deep spiritual living. There is Bible authority for the habit. Ps. 5:3; 63:1. —The Church of God Evangel.

"Thus saith the Lord, the Holy One of Israel, * * * Ask me of things to come * * * concerning the work of my hands command ye me" (Is. 45:11).

The Minister's Wife in the Home

BY RUTH EASH YODER

The large place which the minister's wife can and should fill in the work of the church is set forth convincingly out of the experience of the writer.

Only the right kind of home can furnish the right start in the world. From a good seed and good soil grows a good tree, and even good seed cannot thrive well in poor soil. It is a common saying that "Manners make the man"; and there is a second, that "Mind makes the man"; but truer than either is a third, that "Home makes the man." For home training includes not only manners, and mind, but character. Note that God chose for His Son a godly home—particularly a pious mother. And so far as we know the first thirty years of His life were spent largely with His earthly parents—his mother following Him to the end. Even though He said at one time that He had nowhere to lay His head, He loved to visit the home of Lazarus, of Zacchaeus, and others.

We hesitate to discuss so challenging a subject. We realize the greatness of our task and the limitations of our ability and experience. Were we to hope only in our abilities we would find ourselves getting nowhere. Permit us then to draw our conclusions from God's Word and the observations we have made from faithful mothers who have set worthy examples for us to follow.

As companions of ordained men or Christian workers, in many cases we accepted the challenge with them on bended knees. Regardless of the position in the church, the responsibilities are similar. Also the Scriptural qualifications are not far removed one from the other. Often we should review in our minds the advice of Paul to Timothy and Titus. Mothers usually compare the physical growth of children with norms set up by doctors who have averaged the weight and height of children. If there are large deviations from this pattern we become alarmed and do something about it. So we must compare ourselves with the highest standards for godly mothers and strive to improve.

It is not a coincident that Paul especially mentions the wife's place in the ministry of the husband. He knew our weaknesses and yet the great part we must play in helping him to be a real minister in the Lord's work. We hear folks say, "If a man fails, his wife gets the blame; if he is a success, he gets the credit." This may be both true and false in various situations. It is only fair, that before ordination the woman's rating is scored with her partner's, by those in charge. It is sad indeed when a brother is called and the sister cannot or will not adjust herself to his leadership. Hence, many of the qualifications mentioned in I Timothy and Titus should be common to both. Let me quote some of these: "blameless," "vigilant," "sober," "of good behaviour," "given to hospi-

talities," "no striker," "not greedy of filthy lucre," "patient," "not a brawler," "not covetous," "one that ruleth well his own house," "not a novice," of "good report," and "holding the mystery of the faith in a pure conscience." Some of these things may sound like such little things and yet, how great! Take for example: "not slanderers" (II Tim. 3:11). A bishop's wife once said, "Once you betray the confidence of one member in your congregation, you will have a long time in building it up again."

I like to think of our standards as those of any really consecrated Christian woman. Paul said concerning the widow: "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work" (I Tim. 5:10). Notice also Titus 2:3-5: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

Have you ever noticed a minister's decision along a certain line in which you were almost certain you could see "her thinking" shining through? So great is the power of influence that we hardly realize its far-reaching effect, even in church work. What a help or hindrance we can be! We are aware that in the minds of our congregation we are to be "just right." Let us humbly confess our imperfections but remember I Tim. 4:12: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Two outstanding qualifications must be always uppermost in our thinking—faithfulness and ability. Faith involves experience with God and ability experiences with others.

As Christian examples we should remember to keep our homes simple and our standard of living not too far above the average in our congregation, we are told. Our work is more effective if the folks whom we try to lead can see that we are not trying to outdo them, and make them overly conscious of a less favorable environment. "Go easy" in your spending money for things which do not release more time for the work to which you are called. All efforts should be made to maintain honesty in money matters and business dealings. More than one minister has lost a good influence because he failed to "make it go" financially.

We mentioned "given to hospitality." If

it is hard for you to welcome strangers back to the church service or to notice people you never met, cultivate the habit. As a busy mother, I consider it a great privilege to have Christians visit us. It is a means of growth as we fellowship and discuss our problems and interests. It is not always the easiest thing to interrupt our routine and get meals, but sincere folks should and do understand our motives. "Sharing our roof and the soup in pot" is a small way in which we may serve. Recently we were told of a minister of another faith who said: "You Mennonites can go from coast to coast, so to speak, and visit in homes, where the rest of us find hotels." May we not lose this virtue—though we do need to show consideration in stopping here and there as we travel. Remember, "Be not forgetful to entertain strangers," for we read that thus "some have entertained angels unawares." Paul, though unmarried, was certainly not out of date when he mentions for the benefit of younger women that they should be "keepers at home."

As long as we try not to refuse to do things we certainly do add activities to our list, do we not? Often we feel condemned as we look over the week's events and see that we have neglected the sick and the lonely; letters go unwritten and children haven't been nurtured properly because of other activities. How far should we mothers go in securing "baby-sitters" to help along with many activities of the evening? Shall we trust the Lord and go on? I'm sure that our mothers of twenty years ago were not bound by an endless chain of activities, to say nothing of neighborhood functions. I don't mean that we need to turn down all of them, but are we expecting too much of ourselves? I feel a bit guilty in going away in the evenings for too many activities when the children coax to go along and we almost bribe them to stay at home. When we have them with us so few waking hours each day, where shall we draw the line?

It is our duty to carry on the work of the home during the husband's absence. We should endeavor to keep our homes in reasonable order as housekeepers. Here, we should be slow to judge, for over and over again I have observed that such mothers do not take time for little things that make for more effective ministry—or children are not treated fairly because everything must be "just so."

We must be devoted to our husbands in many ways. Often they have things to tell which must not go a step farther. Together we must "rule well our household." Children who are not under control when small are the hardest to discipline as age increases. But many a sermon is hindered because the wife or children do not prove the minister's teaching by example.

Constant communion with God and trusting Him for wisdom and guidance, are our greatest weapons in the fight for better living and a greater testimony to those about us. The family altar, prayer, study of the Word, and teaching or developing a love for God and the church cannot be left out of a successful home.

Grantsville, Md.

MISSIONS

A Youth Rejoices in Hope

BY LESTER T. HERSHEY

A missionary to Puerto Rico tells a moving story of the conversion and testimony of a young man from that country.

I knew very little of him before I moved to Betania community. I always knew him to be quiet, courteous, and gentlemanly. His quietness, perhaps, set him off at first as appearing not too interested in the Lord's work, for he did not feel quite free to speak at meetings or to give his testimony when the opportunity afforded itself. As I learned to know him better and was able to pry under that dignified front, I learned to know a fine Christian character that wouldn't be easily moved with every wind of doctrine.

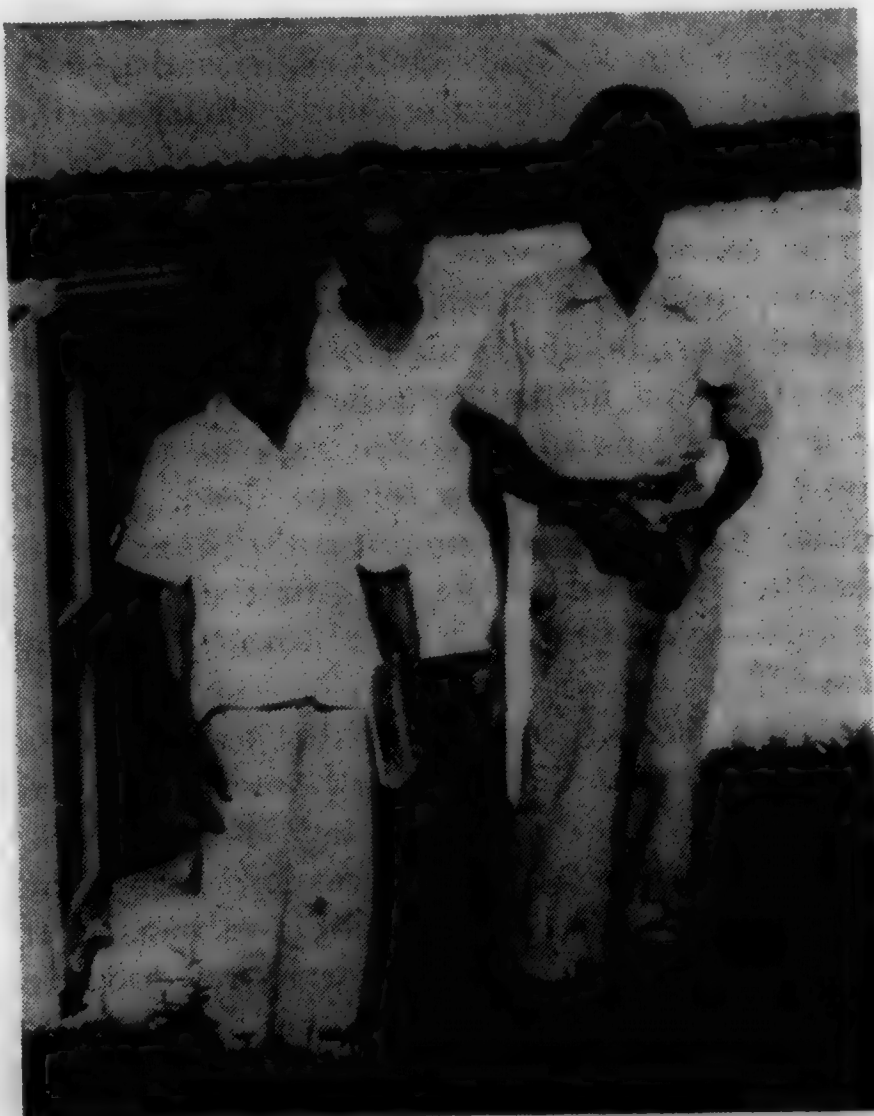
When he first learned to know the Lord he was very quiet about it. He said little at home, but when he spoke his father and mother knew he had a faith which they coveted. The young man grew in knowledge of Scripture and faith. He was baptized in November, 1947, and was much appreciated as a member of the church. He always took his place at every service and when given a part in young people's meeting accepted it and did his best.

During his days of instruction before baptism he entertained ideas of becoming a policeman when he came of age. His brother was a policeman in Cayey and it was an easy job with good pay. In 1948 the young men from Betania and El Calvario met at La Plata to hear nonparticipation in war discussed. They found this was the church's position when the government recruits soldiers. This young man wasn't sure whether he could accept this doctrine of nonresistance. He never spoke much about it. Only when the subject was brought up did he give a hint that he didn't know what he would do in case he was called. He still entertained ideas of being a policeman.

As time went on these ideas changed. He saw his place in God's kingdom and the testimony that is required of God's child. No one really knows just when he changed his convictions, but one day we woke up to the fact that here was a young man who believed nonresistance and practiced it daily. No one ever heard his arguing to the extent of causing strife and hatred, or even a fight, as is quite common among Latins. He took the opportunity to advise other young people of the church on matters of daily Christian walk, and lived as an example. "No one can point an accusing finger at Alfredo," a man said some time ago. "He was a Christian if I have ever seen one in this community!" And he was right. But with all this good

report, which he knew was about, he remained humble, quiet, and maintained his Christian poise. Pride did not find expression in his life.

When I assumed the responsibilities of the pastorate at Betania in September, 1949, this young man became my right-hand helper. He was the congregation's treasurer and did a fine job. He was the well-liked teacher of the intermediate boys' class. When we began work at Coamo Arriba he accompanied us and gave his testimony as often as he was asked to speak. He was a member of the church council and showed wisdom in



Young Members of the Puerto Rico Mennonite Church

his thinking. He was active in whatsoever activity he was engaged. He accepted the position of C.O. when he registered under the draft law, and later got his IV-E classification. At one time he wrote concerning his status, "I know that I will not go to the army. I have asked for the IV-E classification and this I must have." He had convictions, and he stood on them. His mother said, "I do hope he can get his IV-E classification. This is what he always wanted, and he certainly deserves it as he has always been so good and lived a peaceful life."

While still living in Pulguillas he worked on the mission construction gang. He was a

good and willing worker. The builder appreciated that he worked in silence and got his work done ahead of the others. Usually Puerto Rican workers must take plenty of time to talk. Sometimes one wonders if they are paid for talking or working.

Now he is working in the States. He first tried to find a job in Texas. Then he worked in the sugar-beet fields of Wisconsin. He learned of a factory job at Defiance, Ohio, where he could earn good money and thus be able to help his father and mother at Pulguillas. He worked, lived in Defiance for some time but spent his week ends helping in the Mexican work at Archbold. He seemed a Godsend, for just when Brother Flory took sick and the Mexican work was left without a leader Alfredo arrived on a Sunday morning inquiring about some friends our missionaries sent him to visit. He has been an able worker since. He has now moved to the Archbold community and is working for a Mennonite concern there. Of this change he writes:

"A short while ago I moved to Archbold. I believe I find it a better community than Defiance. To be sure, I am going to earn less than I had, but I am happy here, because I can be in a Christian environment. Here I have more facility to go to church and help in it."

Soon after the Stewardship Conference which we had at Betania, he got the conviction that he wasn't living up to his opportunities or privileges. Notes from this conference had been sent to him. He studied these notes, and studied his Bible. He came to the conclusion that he had been robbing God and began to tithe. His tithes were sent to his congregation. He gave offerings to the Lord where he was. His first tithes arrived when his uncle, a member of Betania, who was suffering from Pott's disease, needed a brace to help him hold his back erect. It was just the right amount needed. We wrote him inquiring if he cared if we used his offering for his uncle's need. His answer shows his unselfishness and right attitude towards money.

"You ask me in your letter regarding the money I sent for the church to use. Well, the money isn't mine any more after I give it. It belongs to the church now, and you can use it in the way you desire, whether it is to help some necessitated person as my uncle, or anything in the church. As you desire, so use it." We appreciated this spirit.

In a recent letter we asked him about his plans for the future. He answers thus:

"First, let me tell you that I haven't been able to save very much. . . . I feel that one of the church schools you mentioned might be too hard for me, as I have difficulty with the English. I would like to go to a place where I could learn quickly, a place where they speak Spanish. I am not yet sure if it is God's will for me to go to school. I hope He will reveal to me soon His will regarding this matter, and the place I ought to go. I appreciate your interest in me. My desire is that you will pray, so that the Lord will open the needed doors for me that I might be able to study sometime not too far off."

To know the Lord's will for him has always been his innermost desire. Many times have I heard him say, "The Lord's will for me." This is a very wholesome attitude to take, and we have appreciated this willingness on his part to be sure that God's will for his life is being realized. He does want

to prepare himself for the Lord's work in Puerto Rico if he knows the Lord wills it. He does know that his people need the Gospel, and he is willing to step in and work in their behalf, but first he wants to be sure that the Lord is leading in that direction. When doors open in that direction, he will no doubt consider it the Lord's leading into active Christian service.

He has been much concerned over his father's and mother's need for conversion. Shortly before he left for the States Alta and I visited in his home and pressed the need for giving their hearts to the Lord upon them. Alfredo thought they would give in. His father wasn't quite sure, and the mother was silent. We prayed, and Alfredo prayed for his parents. They were moved, and almost gave in, but still didn't. Several weeks after he left we were happy to lead them to the saving knowledge of Christ. Ever since they have showed happiness and joy in the Lord. It was with great joy that he answered the letter informing him of their conversion and faithfulness to attend instruction class at the church and in their home.

One Sunday morning I rode up from Coamo Arriba. I had left early enough so as to be home in time to prepare for the morning service. Another young man and I had spent the week down there in Bible instruction meetings. As I dismounted I was informed that the previous night Alfredo's father had died on his way to the hospital. Yes, he had passed on to his eternal reward. My thoughts immediately turned to this devoted son in faraway Ohio. What would be his reaction to this news? How would he take it? What would be his testimony?

Immediately we went to the home. We tried to comfort the widow. We were able to comfort her somewhat with the thought of his being saved and that she would be able to see him again. Arrangements were made for a church funeral that afternoon. We counseled the sons-in-law to be sure that everything would be arranged for. When one of the daughters came home and saw there were no candles lighted around the coffin and no crucifix in her father's hands, she was horrified. What heathenish action was this? Candles were placed around the coffin. This same daughter was again much horrified when she learned that his body wouldn't be taken to the Catholic church, but that her mother and two uncles desired him to be taken to the Mennonite church. We thought perhaps her remarks might change the plans, but he was taken to the Betania Mennonite Church.

Before a filled church, many of whom had not heard the Gospel before, the pastor preached a simple sermon on "The Day's Work Ended." He told the people that as they finish a day's work in the fields and come home to rest, just so the soul of the child of God after a life of toil returns to his God and heavenly abode for rest. He pleaded with the people to prepare for that call which is inevitable to all. He pleaded that they be ready even as this brother was ready. He recalled conversations with the

departed brother which satisfied him that he was saved and rested on the Lord's promises. He considered him in heaven right now, enjoying rest of body and soul.

The funeral procession, led by the pastor's car, wound round the hills and mountains on the way to Coamo five miles away. As one rounded the curves, he could see far back the last of the nearly forty cars and truck. At the cemetery, the service was concluded as the body was lowered to its last resting place. The people were for the most part respectful. Some of these had not entered the church for the service, but they heard the last words pronounced at the grave. The funeral was over. The body was laid to rest. The cars with their loads returned to their communities.

The question arose in our minds: what will happen now? Part of the family was still steeped in pagan Catholicism. The mother was alone amidst the rest of the family. If only her son could be here to comfort her and help her bear up under the pressure that the Catholics now began to show! We felt it the duty of the missionaries and also of the women of the church to visit her every day, to keep in touch with her and to add comfort to her sorrow with the many promises in the Word. This we did every day for two weeks.

The Catholics came also. But they didn't come with comfort. They came with confusion. An old woman in the community, partly Catholic and partly spiritualist, conducted a rosary in the home each evening for eight nights. The ninth night was to be an all-night affair. This was called a novena. The community was supposed to turn out. Some thought it strange that the Christians did not attend these nightly rosaries and especially this important novena. We advised our Christians not to take part as this was only a prayer meeting for the dead, and we don't believe in praying for the dead. Our brother was saved, he was in the heavenly abode—why pray for one who is already saved?

Once these rosaries and this novena were ended the Catholics left the home. They had done their duty. Now they could relax. What paganism! Dear reader, don't be alarmed at my calling Catholicism pagan. It is pagan. Anyone who carries a doctrine contrary to what Christ taught is pagan, even though he uses the Lord's name. It is pagan because they believe in a crucified Christ yet on the cross; they put their faith in Mary the mother of God (imagine it) instead of in Christ; they believe in salvation by good works. Even then when you die, all of your good works haven't been good enough to provide a direct entrance to heaven. They believe in prayers of intercession for the dead, etc., but at this time I don't want to enter into all the falsehoods of Catholicism. Sufficient to say that it is pagan.

We were interested in knowing our young brother's reactions when he learned of this pagan conduct in his home. We ought to say that the mother was too buried in grief to realize the importance of these affairs. Her son writes concerning his father's passing away:

"This has been the saddest news I have received in my life. This was a news which I didn't expect. I expected to return to Puerto Rico and see him again in my home. But these are things that happen in life when we don't expect them. . . . My father was already buried when I received the news, so I decided not to go to Puerto Rico. I am sure that if I had been in my home now, I would have suffered much with my family. But, I suffered here alone. Only I went to the Lord and there found consolation and peace in my heart. I didn't go to Puerto Rico not because I didn't love my father, but because going and seeing the house empty of him would have been worse. But I hold the hope of seeing him again in God's kingdom which He has prepared for His own. I am sure that my father was saved. For that reason I am happy that I will find myself with him again. I know that my father was happy in his decision recently. How wonderful that he accepted Christ in time! I read again his letters which he used to write me, and had to cry again over the things he wrote me. But, I was overjoyed when I read in one of these letters about the most important thing that happened in his life. Here I am sending you the clipping of what he said in one of his last letters. (The clipping said in the father's own handwriting: 'I know you will be pleasantly surprised to hear that the other day I took Christ as my only personal Saviour.') . . .

"I am happy that you had a service in our church; it was the place he should have been taken. I can't understand why the Catholics are praying for him now. It is sure that they never prayed for him when he lived. What they do now is of no value. One ought to pray and love a person when he lives and not when he is dead. But all that is worth nothing now, for he was what he was—not what the children say he is. No one can read his heart. But I have the confidence in his words which he has written me that he was an evangelical Christian. . . .

"I can't explain everything to you now by letter; it would be better to talk about it. But, I am against what has happened in my home by the Catholics. If I had been there, I would have many enemies due to my father's death. I wouldn't have permitted anything of the sort in my home.

"Well, . . . everything is all right with reference to my father's death. I have felt very deeply his death, as any son who loves his father does, but the Lord has helped me carry my sorrow. Through it all I have been fortified by means of the Holy Spirit . . .

"But thanks be to God that he is now in his heavenly home enjoying that mansion, where only eternal happiness and joy are found. So, he did not die for always, he only changed his residence for a better one where he will always be happy."

Hope! Where can one get such hope apart from Christ?

Joy! Where can one be filled with joy, even at the time of death, apart from Christ?

Here we see a youth, a consecrated youth, a sorrowing youth, yet a triumphant youth. He is triumphant even in sorrow because of his faith in Christ who is able to do abundantly for him. He rejoices that his father was saved in time.

Mennonite fathers and mothers, and young people—if you have prayed for this young man and others of our mission, you can rejoice with us for such consecration. Will you continue to hold him up to the throne of grace? Remember others, also. Some of these haven't experienced victory in their lives as this one has. But they can, and we are sure they will, if we all work together in our praying mission.

Pulguillas, Coamo, Puerto Rico.

The Christian's Obligation to the Lost

BY ARLEAN LEIBERT

What is your idea of the Christian's obligation to the lost?

We might ask ourselves the question, "Do we as Christians have any obligation to the lost?" Is it not true that many are lost because of unbelief, stubbornness, or a false sense of security? In other words, it is their own fault. Are we to be our brother's keeper? Gen. 4:9.

A lesson writer in the Herald Teacher recently asked the question, "What would happen in the field of personal evangelism if all of us had Christ's estimate of the value of a human soul?" Perhaps that is where most of our trouble lies. We do not really understand what it means to be spiritually lost, to be banished from the presence of God for eternity. Let us picture the plight of a little child who has wandered away from its home. Night is coming on, the weather may be cold, and the child poorly clad. The parents become frantic and people gather by the hundreds. By lantern light they search every foot of ground where the child might be. We often read about such happenings in our papers. We too share the concern of the parents and eagerly await news that the lost one has been found. It is quite a different matter to see the spiritually lost both within and outside the church. Only through the eyes of Jesus can we truly view our fellow men who are lost.

Let us look into God's Word for a moment to see the true condition of the lost. "For all have sinned, and come short of the glory of God" (Rom. 3:23). "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). "Having the understanding darkened, being alienated from the life of God through ignorance that is in them, because of the blindness of their hearts" (Eph. 4:18). Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2:3). "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1).

The Christian's obligation to the lost is to preach the Gospel. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:14, 15).

The Christian has another obligation, that is, to pray for laborers. "Pray ye therefore the Lord of the harvest, that he will send

forth labourers into his harvest" (Matt. 9:38).

The Christian is also to warn the wicked. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezek. 3:17). See also verses 18-21.

Often the lost do not realize their condition. When hearts have become hardened sin is no longer sin to them. One time an ungodly woman was heard to say, "My husband and I do not go to church. We decided that we could be good and stay at home." I wonder just what they considered as being good.

The lost are sometimes pictured as being unschooled, living in superstition and dire poverty. And yet, the lost may be the banker across the street, the clerk in the department store who waited upon us today, a Sunday-school teacher, or it could even be a minister. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

We who are saved have nothing to boast of in ourselves, for if it had not been for God's wondrous grace we would yet be sinners. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast" (Eph. 2:8, 9).

In Romans 1:14, Paul says, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." How about it, Christian workers, can we say with Paul, "we are debtors"?

The Christian's first obligation to the lost is to get a vision. Unless we clearly see the need we cannot act. Paul had a vision to which he was not disobedient. Acts 26:19. What is our response to the need? With Paul we need to be obedient to the vision God has given us and serve Him with a willing mind.

"But," you may say, "God has not given me a vision." If your heart is in tune with His, listen quietly to His voice as He speaks by His Word and Spirit. Let us think of our former position in the sight of God. We were sinners, yet God had mercy upon us and gave His all, His Son Jesus, that we might have life. Jno. 3:16. Can we do less for Him? Because He by love, gave us life, should we not appreciate this gift and in turn do all we can to bring the Gospel to others?

Oh, yes, we know how discouraging it may be at times. We patiently try to show some Bible truth and we are accused of preaching, etc. But, dear ones, God has declared that His Word shall not return unto Him void but it shall accomplish that which He pleases. This should be a great comfort

to us, even though our efforts at times appear to be in vain.

Material aid is a twin brother to spiritual help. The two cannot be separated and must go hand in hand throughout the world. A minister called upon a family one day, and while he was talking to the husband concerning spiritual things the wife said, "If you really want to help us we could use a sack of coal." The minister ignored the indirect request, although later he confessed that he wouldn't have minded to give them a sack of coal. It could be a problem at times to determine between an "actual need" and "just wanting;" but common sense should tell us that if a husband is out of work or there is sickness an actual need may be present. Even then many are reluctant to accept aid. Yet hearts are softened when they learn we do care. "What doth it profit . . . if a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body" (Jas. 2:14-16)?

A woman lay dying of cancer in a hospital, and although a church member one would not have thought her to be a Christian. A friend became greatly burdened for her. It was as though the weight of the world hung around the neck of the friend. For about a week she suffered physically as well as mentally as she on her knees wept and implored God to wash away the woman's past sins, to send the Holy Spirit into that hospital room to do His work, and that God would give her a clear mind so that she could make ready to go. It was such a burden as Jesus must have had when He wept over Jerusalem.

The friend asked God if the woman passed away saved to let her leave a testimony, that the friend might learn of it, and she did. This friend today feels sure that God would never send such a crushing burden for naught.

This is some idea of the Christian's obligation to the lost—when we can see them as the friend saw the woman dying of cancer, when nothing matters to us but that some particular soul be saved. Yes, it means tears and time spent on our knees in fervent prayer.

When we really have this kind of concern for the lost, we may one day be surprised to find that we do have some stars in our crown.

Nampa, Idaho.

AT REST

The rest we all need is not the outward tranquillity, but the inward quiet. Some one says:

"Inward rest; calmly, continuously, contentedly kept, with no fits of depression and no fits of excitement, no need of anything. Kept by Him."

This is the secret of the keeping power of God.—Sel.

BIBLE STUDY

Christian Doctrine XCII. Resurrection—Concluded

BY THE BIBLE STUDY EDITOR

There must be a difference between the raising of the spirit in newness of life and the raising of the body from the dead. Both of these experiences belong to the work of grace which the Lord has done, and will accomplish, for those who believe in Him. But there are many distinctions between the new birth and the resurrection of the body. The terms applying to either are not interchangeable. If either term is used it is either qualified, or its context will indicate which is meant, if there should be any difficulty in distinguishing its application. We are certain that one who believes in Jesus Christ in conversion does not by that act receive a resurrected body. And it is equally certain that not all of those who rise in the day of resurrection will receive a regenerated soul. There is a difference between the two experiences and the difference must be maintained.

Confused Interpretations

There were those in Paul's day who said that the resurrection is past. There are those today who will not accept the fact of a bodily resurrection, and who would intimate that the regeneration of the soul is a resurrection, because it is associated with the resurrection of Christ. The resurrection of the body is not accomplished as yet, for the resurrection, as it is taught in the Scriptures, is not past. Only a few persons have risen from the dead as promised by the Lord: the widow's son who was raised by Elijah, the Shunammite's son, the man whose body touched the bones of Elisha, and three persons whom Jesus raised—the young man, Tabitha (the little maid), and Lazarus. Many saints also arose after the resurrection of Jesus. Matt. 27:52, 53.

Yet we continue preaching repentance and regeneration, and inviting souls to believe on Jesus Christ, and to wait for that "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." If we have all that we shall have by virtue of our new birth, what have we to wait for when the Lord comes? If His coming only means that we shall be caught up together to meet the Lord in the air, what will become of those who are in their graves? What will be the special things for which the saints of old await—the promise of the better things which they will enjoy with the present-age believers? The saints of old have not yet

received their promise. If salvation of the soul is their only promise they possess it now. Abraham and Isaac and Jacob are alive and with the Lord. Moses and Elijah are also alive and appeared with the Lord on the mount of transfiguration, but, even though they were justified by faith they are mentioned as among those who are waiting for the promise. Heb. 11.

It is evident that to have risen with Christ in newness of life is not the same as the resurrection. Being born of the Spirit is not the same as the quickening of the mortal body by the Spirit that raised Jesus Christ from the dead. Rom. 8:11. The Spirit now dwells in the believer, but the event described by "shall also quicken" is a future power of the Spirit for which "the creature waiteth for the manifestation of the sons of God." Rom. 8:18-21.

The Apostle Paul wrote to the Philippians concerning faith in Christ, for which he counted all things but loss. Phil. 3:8-14. To win Christ is to be found in Him, in His righteousness by faith. This is the spiritual life. To "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," is a spiritual standing and experience. Attaining unto the resurrection of the dead, seems to have a twofold significance: first, attaining to the nature of the resurrected life of Christ for which he strives and has not yet attained; the second, striving unto the glory to obtain the resurrection of Christ from the dead.

Note that when one accepts Christ he accepts both His resurrected life and His death. Every believer is dead in Christ. He is reckoned alive by faith in the risen Christ, and reckoned dead by faith in Christ who died for Him. "I am crucified with Christ." Here is a marked difference between being risen with Christ in newness of life, and rising from the dead. Those who are in the faith must accept the crucifixion of Christ, and be accounted crucified. Such an one is both dead and buried with, and in, Christ. Rom. 6. And what is dead and buried remains dead and buried. The "old man" never has a resurrection. The body will actually die later on, unless the Lord comes. But the Christian who is resurrected does not count himself dead. "Behold, I am alive for evermore."

In the light of these Scriptures and the

truth of Christian faith there is a marked difference between the spiritual risen life and the actual resurrection life.

Christ, the First Fruits

The first fact of resurrection is that it consists of the resurrection of the body from the dead. The statement made by the Lord at the grave of Lazarus was, "I am the resurrection, and the life." This statement was made to Martha who had said to Him, "Lord, if thou hadst been here, my brother had not died. But I know, that even now whatsoever thou wilt ask of God, God will give it thee" (Jno. 11:21, 22). When Jesus said, "Thy brother shall rise again," Martha replied, "I know that he shall rise again in the resurrection at the last day." This called forth the statement by Jesus that He is the resurrection and the life. But His declaration was more than that of the resurrection of the body. "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Faith in Jesus Christ affords eternal life, so that they who believe shall never die. This applies to the spiritual life which does not die or become separated from God at the time of death. The resurrection of the body is assured by the fact, that "though he were dead, yet shall he live." The proof of Jesus' being the resurrection was through His declaration that Lazarus shall rise again; and the calling forth of Lazarus from his grave substantiated His claim to the power of resurrection. He raised the dead.

The earlier claims of Jesus to this power of resurrection were made as recorded in John 5:17-31. "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." The power of resurrection is in God, and is delivered to His Son. The power which was manifested in creation to form from the dust the body of man, and to breathe into it the breath of life, is not greater than to bring life again into the form of man after it has died. Both are but quickening dust to life.

Jesus had told His disciples of His coming trial, that He was to be delivered to the Jews, killed and buried, but that He would rise again on the third day. Matt. 20; Mark 10; Luke 18. The binding and killing was in the hands of His enemies; but the resurrection was in His own power. The enemies nailed Him to the cross, but He laid down His own life, and took it up again. Jno. 10:17, 18: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Men accompanied Jesus to His trial and to His cross and to His grave.

But there was no one present in or at the grave to assist the Lord in His resurrection. No one of friends or foes could roll away the stone. It was an angel of God from heaven who rolled away the stone to open it for the inspection of the disciples. But Jesus arose from His graveclothes and from the tomb without the aid of men or angels. He took up His own life by the power of the Spirit. Rom 1:4.

Paul declared before Festus that Christ should be the first that should rise from the dead. Acts 26:23. In I Cor. 15:20 Paul declares, "But now is Christ risen from the dead, and become the firstfruits of them that slept." Also in Col. 1:18 Paul states that Christ is "the firstborn from the dead." And he declares that being from the beginning, He has pre-eminence in all things.

But the firstfruits of the resurrection must be followed by a similar resurrection. There must be, and will be, a similar resurrection from the dead for all those who follow Him in faith. But there are also other first fruits among the believers. James says: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." Here are first fruits of regeneration. The 144,000 with the Lord on Mount Zion are said to be "the firstfruits unto God and to the Lamb" (Rev. 14:4). Paul says, concerning the believers who are passing through trials, that "ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). In these Scriptures there is mentioned a kind of first fruits which does not refer to the resurrection of the body, which resurrection was accomplished by Christ as the first fruit of its kind. There was never such a resurrection before His. As is that first fruit, so shall other fruits be after Him.

The Blessed Hope

The culmination of all the faith which we have in Christ will be fulfilled in and by Christ. All that there is in Christ belongs to the Christian now. But all that He has promised is not now revealed. In Romans 8 the blessings of the Spirit are present in life, and righteousness, and peace, and sonship; but there is also suffering and waiting and humiliation of so great an extent that even the Spirit groans for the Christian. There is a period of waiting for the fulfillment of the unseen hope. Rom. 8:24, 25. Paul tells Titus that the grace of God has appeared, in which the believer lives righteously, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:13).

Paul tells the Thessalonian brethren that the hope is not yet fulfilled. There is consolation in the Christian faith, and there is in the faith a solace for the sorrows of those whose loved ones have died, who are "asleep." "That ye sorrow not, even as others which have no hope." This plainly refers to the state of those who are dead in body. "If we believe that Jesus died and rose again, even so them also which are asleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven

with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:14-17).

The "blessed hope" for the believer is fulfilled when the Lord shall return according to His promise to the disciples, as stated in John 14:3: "I . . . will receive you unto myself, that where I am, there ye may be also." It cannot be fulfilled without His power, who is the resurrection, and will not be fulfilled without His presence, for He has promised to come again and receive His own unto Himself. Nor will it be fulfilled without His command who has power to give life and whose voice will raise the dead. They "shall hear his voice, and shall come forth." There will be heard the shout of the Lord, the voice of the the archangel, and the trump of God; and the dead in Christ shall rise first. The same shout and voice and trumpet will also call the living saints to be caught up in the air with the resurrected saints. They will all be caught up together to be with the Lord.

"We Shall Be Like Him"

In the days of Paul there were many who wondered at the manner of the resurrection, as if our faith in such a miracle of grace depended on our knowing how it is to be accomplished. To such Paul said, "Thou fool," and made the matter more difficult by saying that there must first be a death. But after death, the body, like the grain of wheat, will be changed into another character of body. Then there are various kinds of bodies, according to the nature of the life. Finally he says that the earthly body is like that of Adam, but the heavenly body is like that of the Lord from heaven. I Cor. 15:35-49. John answers the question of the glory of the sonship of believers thus: "When he shall appear, we shall be like him, for we shall see him as he is" (I Jno. 3:2). Not much can be attained by discussing the nature, character, qualities, and powers of the glorified body of the believer. It is a life with which none are familiar.

Paul gives us the thought of the change that shall take place at the time of death, and again at the time of resurrection. II Cor. 5. The nature of our present body is like a tabernacle, or tent. The nature of the new body is like that of a building, with permanency. At home in the body, is to be absent from the Lord. "We are willing rather to be absent from the body, and to be present with the Lord." There is a time when the spirit is absent from the body. In the body we groan, as in the tabernacle of temporal dwelling, to be clothed upon with the building of God, an house not made with hands. It is better to be absent from the body and spiritually present with the Lord, while waiting for the clothing upon with the house which is from heaven. The unclothing is the time of death, and the clothing upon is the time of resurrection. The first condition is the mortality, and the second is life. II Cor. 5:4.

"We look for the Saviour, the Lord Jesus

Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21). This text applies both to the bodies to be raised, and to those in which we live at the time of His appearing. For "we shall not all sleep, but we shall all be changed. . . . The dead shall be raised incorruptible, and we shall be changed." I Cor. 15:52-55.

"When He Shall Appear"

There will be a time when all things that are in Christ shall be gathered in one, both which are in heaven and which are on earth; even in Him. Eph. 1:10. There is a family in heaven and a family on earth named after Christ. Eph. 3:14, 15. When these are brought together, the bodies of the heavenly family will be raised and changed, and the bodies of the family on earth will also be changed. How far the Lord will bring those from heaven and where the earthly family will meet them is not stated. They will meet in the air. Wherever He is, there will His saints be with Him.

With the coming of Christ will begin His harvest time. Paul says nothing about the resurrection of the wicked in his epistles. He describes the resurrection of the saints in I Cor. 15, Eph. 3, 4, II Cor. 5, and Titus 2:15. John tells only of the glory of the saints. I Jno. 3:1-3. See also I Thess. 4:13-18. It is this coming of Christ for His bride that distinguishes the resurrection of the righteous and the ascending of the living saints to meet the Lord, from the general resurrection of all the dead, including the wicked. The first are like the first fruits—like the Lord. The resurrection of the ungodly and their consignment to torment will not be like that of Christ. Like Christ will be the rapture of the saints. Like Him will be the white-robed throng whose robes were made white in the blood of the Lamb. Rev. 7:9-17. Like Him will be the harvest by the Son of man, with the sickle. Rev. 15:13-16. Also like Him will be the 144,000 on Mount Zion, who were "firstfruits unto God and to the Lamb." Rev. 14:1-4. Even so are the two witnesses of the Lord. Rev. 11:1-12. These are all fruits of the resurrection, like the first fruit.

The descriptions of the thrones and the judgment seats where Christ reigns record the character of those who reigned with him. Rev. 20. They are souls, and are priests unto God and the Lamb. They are those who had been beheaded for the testimony of Jesus and the Word, and had not received the mark of the beast; consequently they had been slain. These lived and reigned. They were raised before the other dead. Verse 5. Therefore they belonged to the first resurrection, and were partakers with Him who was the first fruits of the resurrection. They were raised from the dead a thousand years prior to the last resurrection. The second death belonged only to those who shared in the second resurrection, when the earth and sea gave up their dead and when death and hell also were cast into the lake of fire. Rev. 20:12-15. This judgment of

(Continued on page 152)

EDUCATIONAL

The Unraveling Mystery of the Hittites

I

By JOHN DAVID ZEHR

This is the first of two installments of an article in which Bro. Zehr, a minister in our mission church at Los Angeles, California, tells how the mystery of the Hittite Empire has been unraveled and how this has confirmed the Bible account.

That a whole important race together with its history, its records, and its knowledge should sink so completely from history as to leave no trace on the sands of time save in the pages of the Bible seemed an incredible phenomenon to a great many Bible critics, some of whom said that the Hittites were a myth as was most of the rest of the Old Testament. But Bible scholars persisted in believing that some day some trace would be found of a people who played such an important role on the earliest written pages of God's Word. Some of these Biblical references might be cited. According to Genesis 10:15 Heth was the son of Canaan. Incidentally he was also the father of the Hittite race. In Genesis 23:10 Abraham bought the cave of Machpelah in which Sarah was buried from Ephron the Hittite of the children of Heth. The reference to these Hittites in Hebron tells us two things about the Hittites of that day. In the first place, the Hittites had already in Abraham's time infiltrated southern Palestine from what we now know to have been their original home in central Asia Minor. In the second place, this group of Hittites must have been on the fringe of the Empire. It could not have been a very powerful political entity since Abraham was considered a mighty prince among them.¹ In various places the Hittites are listed as among the inhabitants of the land of Canaan that the children of Israel had to depose.² In fact among the various lists of inhabitants of the land they are the most often mentioned. But the Old Testament rightly viewed Syria to the north as more of a center of the Hittites than Canaan. We know now that these scattered Hittite peoples in Canaan were but on the fringe of the great empire having its center at Boghazkeui. Joshua 1:4 tells us the land of the Hittites reached to the Euphrates. However, as one approached the center of the Syrian empire the stronger became these Hittite states and in the time of Solomon powerful Hittite kings ruled principalities in northern Palestine. It was undoubtedly from these areas that Solomon got his Hittite wives. Other references to the Hittites are scattered throughout the Old Testament. Esau, much to his mother's distress, married two Hittite wives. Uriah, David's army lieutenant whose wife he appropriated, was a Hittite and probably so was his wife, Bath-

sheba, the woman who later became the mother of Solomon by David.

The Old Testament is not alone in its testimony to the Hittites. Egyptian records tell of a powerful northern kingdom called the Kheta which was striving to gain political control of Syria and which thus was often in conflict with Egyptian imperial interests during the eighteenth to the twentieth dynasties (c. 1500-1190 B.C.). The Egyptian, Thutmose III, who carved out an empire that reached as far as the headwaters of the Euphrates, reports in his records that he received presents from the Kheta. Under a weaker group of successive Egyptian emperors than Thutmose III, a gradually growing Hittite power wrested control of most of Syria from Egypt. The bitter struggle for control of Syria culminated under the reign of Pharaoh Ramses II in about 1288 B.C. in a great battle with king Khattushilish III of the Hittites near Kadesh on the Orontes River. Ramses II boasts of his great victory, but more than likely it was a drawn battle, after which the Egyptians concluded a treaty of alliance with the Hittites. This alliance was concluded by and cemented with the marriage of one of the Hittite royal princesses to the Pharaoh of Egypt, during which time the Egyptian account tells us of the personal visit to Egypt of King Khattushilish III of the Hittites.

From still one other source outside the records of the Hittites themselves do we know of their history and culture. Babylonian cuneiform inscriptions tell about a powerful Khatti Empire that was considered a menace by Assyria, Babylon, and Egypt alike, in the first and second millenniums B.C. A Babylonian chronicle tells how these Khatti conquered the Akkadian-Babylonian Empire and put an end to the rule of the Hammurabi dynasty of the Old Babylonian Empire. A steady growth of Hittite power is reflected in the Amarna correspondence, and when in the twelfth century B.C. the Hittite Empire as such had disintegrated before the rising power of Assyria, the Assyrians still applied the name Khatti to Syria and especially to the surviving kingdom of Carchemish. Even after all semblance of political independence had died out, Nebuchadnezzar II, king of the Neo-Babylonian empire, still called Syria Khatti.

It becomes evident from the records of

Egypt and Assyro-Babylonia that the third great power of the ancient world was the Hittite Empire—next only in power and importance to Egypt and Assyro-Babylonia. Thus we get a picture of a nation great in imperial conquest. Not only was the Hittite kingdom aggressively rich and militant, but it played another large function in the world of its day. Located between Egypt and Assyro-Babylonia, the Hittite kingdom was at the commercial crossroads of civilization and thus became both rich and important commercially. From the mines of the Hittites came the first iron to Assyria, Egypt, and the Aegean. This was to some extent responsible for the transition of civilization from a bronze age to an iron age. The Hittites had an inferior culture to that of the surrounding nations and became the melting pot in which all the civilized world was amalgamated. Borrowing many elements of culture from Babylon and Egypt, they gave them a peculiar Hittite flavoring and left a deep impress upon the art, religion, and architecture, as well as on the peoples, of the Mediterranean world. And then this influence dropped from history. Even classical writers forgot or ignored it. It remained for the twentieth century A.D. to rediscover this civilization arising in the twentieth century B.C.

These discoveries were rooted in a series of seemingly unrelated finds spread out over a period of about two centuries. Scattered reports kept coming in of figures carved on a rock in the territory of Lycaonia in Asia Minor, of similar figures in Syria, on the Orontes River, and various other scattered points in Syria and Asia Minor. Along with these figures were found scattered tablets and inscriptions in an unknown and unnoticed tongue. So long as these were only scattered inscriptions, only scattered tablets from here and there, little attention was paid to them. Further, these figures and inscriptions were all in relief rather than being inscribed, and all alike had this strange unreadable hieroglyphic script. There was a striking resemblance to one another and to the appearance of the Khatti of Babylonian monuments and the Khetti of Egyptian monuments. Yet these facts were not associated very much, due to the fact that highly specialized archaeologists pay scant attention to languages and inscriptions outside their own specialized field. Since there were no specialized Hittologists these widely scattered inscriptions awakened little interest on the part of trained orientologists. The first notice in which these scattered monuments were associated as belonging to each other was given by the American Palestine Exploration Society publication in 1871 of pictures of two of these strange inscriptions. As a result the British Palestine Exploration fund sent out Mr. Drake who succeeded in taking good photographs and getting some good casts of the unfamiliar hieroglyphs. A missionary at Damascus meanwhile persuaded the local Pasha to send the monuments to Constantinople for protection from the elements. He also made casts of the monuments to send to London.

In 1876 George Smith, an archaeologist

whose chief interest was clay tablets, together with Skene, visited Djerabis, as it was a promising site for excavation. After making careful notation of the monuments visible on the site Smith and Skene agreed in proposing this site as the probable Carchemish of Assyrian annals. These often mentioned that city as the capital of the Hatti.

Professor A. H. Sayce first brought these isolated facts together into the first tentative outlines of Hittology. In 1876 Sayce studied the Hamath inscription in Syria and came to the conclusion that these were writings of the Hittites. In the face of scoffing higher critics he compared the Hamath inscriptions with those described by George Smith at Carchemish and found the hieroglyphs identical. Taking the identification of the site as Carchemish he proceeded to prove that according to the annals of ancient Assyria these were the writings of the Hatti or Hittites. Taking account then of the monuments found in Smyrna, Boghazkeui, and Karabel, all in Asia Minor proper, Sayce concluded these inscriptions all should be written in the same strange hieroglyphic script, and that if they were, it would identify the Hatti of the Hamath and Djerabis (Carchemish) monuments with the peoples of Asia Minor proper. In 1879 in a visit to Karabel Sayce confirmed his theory and found not only that the bas reliefs of these various monuments all compared but that the hieroglyphic script was identical. On the basis of these and other researches Sayce's colleague Wright, the Damascus missionary, published a volume called "Empire of the Hittites." Sayce too published several volumes, notably "The Ancient Empires of the East," and, "Fresh Light from the Ancient Monuments."

The first excavation in Hittite lands was undertaken by the British Museum at Djerabis on the site of what, as Smith and Skene had predicted, proved to be Carchemish. This excavation was carried on by unskilled workmen and probably more harm than good was done by the expedition, but a few monuments were brought to light and sent to England. Many more were broken, stolen, or covered up again.

This center of Hittite power at Carchemish had been favored over other sites because it was assumed through the agency of Assyrian inscriptions that Carchemish had been the center of Hittite power. However, Sayce as a matter of routine tentatively recommended that the extensive ruins at Boghazkeui be excavated. The British Museum attempted to get permission from the Turkish government to excavate this site but failed to do so and the excavation concession was given to the German Oriental Society of Berlin, working with the Imperial German Archaeological Institute and the Near East Society of the Imperial Ottoman Museum in Constantinople. Hugo Winckler was not a trained excavator, but he had the extreme good fortune of almost immediately stumbling onto a royal archives in a ruined palace. The clay tablets found by Winckler in his excavation in 1906 and 1907 and again in 1911 and 1912 dated back to the

fourteenth and fifteenth centuries B.C. He found a total of about 20,000 fragments and units of clay tablets.

The strange thing about these tablets was that they were written, not in the hieroglyphics of the monuments, but in a cuneiform script similar to Babylonian, although in the language of the Hittites. Most of these tablets found their way into the museum of antiquity at Stamboul, Turkey. Others went to London, Berlin, and Paris museums. These tablets measured an average of eight by twelve inches and were written in double columns on both sides. Each column contained from forty to one hundred lines. They included royal edicts, laws, treaties, diplomatic correspondence, and other letters to the kings of Egypt, Babylon, and Assyria. There were also vocabularies, incantations, rituals, sacrificial texts, omens, prayers, prophecies—in fact they covered pretty thoroughly the whole field of social, political, and religious affairs in the land of the Hittites some 1400-1500 years B.C.



The Famous Rosetta Stone, Illustrating Some of the Types of Inscriptions Found on Hittite Tablets

The most significant find of Winckler was doomed to be unedited for some years. His colleagues, out of respect for him and his work, waited for him to edit the tablets, but after a lingering illness Winckler died in 1913 without having done anything toward the decipherment of the language or editing the finds. Before British and French scholars could do much work on these tablets the World War came and they were no longer available to the scholars of the allied powers. German, Austrian, and Turkish scholars, however, were able to work at the job of sorting, assembling, deciphering, dating, and analyzing the tablets. Although the language was unknown, the tablets were in the readable Babylonian cuneiform script. The ideas and words were Hittite—they were merely poured into this Babylonian mold. Further, many of the tablets were indistinct or fragmentary. Most of them were uniliteral and had to depend upon themselves for interpretation. Some were bilingual, written with a parallel column of the known Akkadian beside the unknown Hittite. A very few

were trilingual, written in Hittite, Akkadian, and Sumerian.

Further complicating the problem of translation was the fact that the text had borrowed much from the Akkadian language and used it outright. These Akkadian words or ideograms, (sometimes even whole sentences) were inserted in the middle of the Hittite text. These Akkadian words, however, have Hittite inflectional sounds and must have been pronounced as Hittite. These "islands" of known Akkadian became valuable as the foundation for Hittite translation. Often they gave the key to a sentence by giving the general sense of meaning. However, there is a danger point in this area too. We cannot be sure that these Akkadian words or phrases meant the same to the Hittites as to the Akkadians. A modern example might be cited in our language relationships today. Although the word "circus" has been taken over bodily from the Latin by the English language its meaning is much different. So too the Scotch word "revise" is used in our American English in exactly the same form as in the Scotch but with an entirely different meaning. Similarly we cannot be sure these Akkadian words carried the same meaning for the Hittites as for the Akkadians.

After the death of Winckler Professor Friedrich Delitzsche took up the job of deciphering the Hittite cuneiform tablets and published them through his agent, Ernst Weidner. He was making good progress with the interpretation, having built up a vocabulary of about 165 Hittite words together with a few facts of grammar, until about 1915 when Hrozny, a Czech, took over the leadership in Hittology. Delitzsche and Weidner had concluded that Hittite was a Caucasian language, but Hrozny on the basis of certain structural characteristics, held Hittite to be an Indo-European language. Whether or not Hrozny was right in assuming the Hittite language to be Indo-European, we do know that he was really first to master the Hittite cuneiform text and to succeed in formulating a Hittite grammar. Hrozny's theory of the Indo-European character of the language grew out of the resemblance of Indo-European and Hittite case endings as well as certain similar verb conjugation characteristics. The resemblance in grammar can not be laughed off, but Professor Hrozny has not yet been able to explain why, except for very few exceptions, the vocabulary of the Hittite is definitely not Indo-European. Even those words that chance to resemble the Indo-European may do so merely by borrowing from that family of languages, even as we know the Hittites borrowed from the Akkadian language. These grammatical resemblances are much closer in derivative elements than in the inflectional bases, which may prove that the Hittite language is basically not Indo-European, but that it has borrowed much from the Indo-European, particularly in grammar.

Probably the answer to the family of languages from which the ancient Hittite came is to be found in the roots of the Hittite peoples. Hrozny thinks again that these Hittites were western Europeans who crossed into Asia by way of the Bosphorus and

conquered the peoples who lived there at that time. They probably were not as numerous as the peoples whom they conquered and lived among, but rather were able to impose their political lordship on the mass of the inhabitants by virtue of their superior military might. Though politically controlling the natives they were culturally inferior and so adopted the superior culture and language of the people they conquered. Thus culture and language became a mixture of the old original Hittite and the new Indo-European stock and the race became mixed through intermarriage. In part this explains the evidence of Indo-European influence in areas of philological comparison. "Connection of some kind is indicated by the pronouns, but at best though they are a curious mixture of assonance and dissonance with the Indo-European" says Dr. H. H. Bender.³ At least some evidence exists for the theory of racial mixture. "Pictures of Hittites appear in Egyptian reliefs. Two distinct types of face are portrayed. One type has high cheek bones, oblique eyes, and wears a pigtail like the peoples of Mongolia and China. The other has a clean-cut head and face which resembles somewhat the early Greeks."⁴ The latter would be the Indo-European Conquerors while the Mongolian type would be the native Hittite stock who were conquered but culturally assimilated their conquerors. Further substantiation of this view seems to come from the fact that in their later history the Hittites are noted for their assimilation of Egyptian and Assyro-Babylonian culture patterns. They were great borrowers from their emergence until their submergence. I think this quite adequately explains the somewhat cosmopolitan cultural and language patterns of the Hittite people. Yet one cannot help but note what Dr. Bender had to say about the virility of Indo-European culture patterns. "If the Hittites are Indo-European then something has happened here that has no precedent. An Indo-European language, literature, and religion have been absorbed almost beyond recognition by a foreign civilization. No other time in history, or even so far as we know in pre-history, has an Indo-European culture submitted so thoroughly to an alien culture."⁵

Just one word further before I leave the discussion of the Hittite language. One cannot forget the diligent, though somewhat fruitless, work of Sayce and his successors in the field of philological research. Sayce, and a number following him, have been working at the hieroglyphic script. For what knowledge we have of Hittite language, customs, and religion, firsthand we are indebted to the labors of Hrozný and his successors on the cuneiform script. But the hieroglyphics have not yielded to superior scholarship or superior diligence of labor. We know almost as little about the hieroglyphic script as ever in spite of the hard work of men like Sayce, Thomson, and others. The reason is quite obvious. The cuneiform script had been borrowed from the Babylonians. We knew a lot about Babylonian cuneiform writing, and those principles applied to Hittite cuneiform as well, but the hieroglyphic

script of the Hittites is very much different from that of either the Egyptians or the Babylonians. The knowledge we have of other Oriental languages is due to our finding some kind of bilingual or trilingual script paralleling each other; for example, the Rosetta Stone for Egyptian hieroglyphics and the Moabite Stone and Behistun Rock inscriptions in helping to solve the riddle of Babylonian and Persian script. When Sayce started working on Hittite hieroglyphics he sought to find a key to the language comparing to the trilingual inscription of the Rosetta Stone. He sought to use the "Boss of Tarkondemas" in this way and apparently was misled in his efforts. The boss was a silver plate in form like half an orange which must have covered the knot of a staff or dagger. In its center a figure of peculiar Hittite form was engraved, flanked on two sides by writing in the Hittite hieroglyphic script, while around the whole thing, along the circumference of the plate, was an inscription in cuneiform Assyrian.⁶ From this boss Sayce tentatively identified some of the hieroglyphics. However, since the Assyrian was capable of being read in several ways,

there is much uncertainty as to the results and little has been accomplished of certain value. Some of his successors started out from scratch on different angles of possible interpretation, but their work is largely fruitless. Jensen probably was able to identify some of the signs correctly, but many of his guesses were wrong too. Much of this work has been based upon an attempt to identify and decipher certain proper names. In 1933 Hrozný published an interpretation of the hieroglyphics and as a result of his work the whole deciphering process has been put on quite a substantial basis. Fifty phonetic characters and ideograms can be read with some confidence now. Hrozný has been particularly good at this task because of what he learned of the principles governing the Hittite language forms from the cuneiform.

1. Genesis 23:6.
2. For example, I Kings 9:20.
3. H. H. Bender, *Scribners Magazine*, Vol. 79 (New York, 1926), pp. 252-8.
4. Barton, *Archaeology and the Bible* (Philadelphia, 1937), p. 80.
5. H. H. Bender, *Solving the Riddle of the Lost Race*, Vol. 79, (New York, 1926), p. 257.
6. Barton, *Archaeology and the Bible* (Philadelphia, 1937), p. 77.

The Missing Emphasis in Education

BY GEORGE R. SMOKER

This article was taken from the files of Bro. C. F. Yake, Educational Agent of the Mennonite Board of Education, and submitted for publication. Credited to Bro. Smoker, now a missionary in Tanganyika, it is not clear whether it was written or selected or compiled by him, but it carries a very pertinent message for our times. The interest in Christian schools in our church is growing, and every year adds new ones to the large list that is in operation. Are we aware what is happening to our children in many places in the public schools? This message reveals trends that should cause all of us more than ordinary concern.

The youth of today with their educational privileges as provided by public and private schools are indeed fortunate. We enjoy those opportunities for which many of our forefathers longed and labored. Our present-day educational program endeavors to cover the need of our youth in an adequate way. However, there are many people who recognize that there is something missing in our present educational program. Something is not there. Dr. Edward Lindeman recently said in an address at the Forum at Harrisburg:

"We celebrate Pennsylvania's one hundredth anniversary of her free public schools at a time when economic, social, and political life is demoralized."

The problem here suggested to our minds is one that concerns conscientious educators. We believe we know at least in part what is missing. Let us examine our present school program in an effort to discover what it is.

All educators recognize that the supreme purpose of education is to prepare one for right living. The story of the development of the curriculum of our elementary education is one of painstaking interest in the child, with a constant effort to prepare the youth for living in his particular time. How vastly different is the school program of today compared with that of the past! Notice a few of the important changes in the history of its development.

The only branch taught in our colonial schools, was Reading, the first textbooks be-

ing the Primer, the Catechism, the Psalter, and the New Testament. The subject of Spelling was taught in conjunction with Reading, but Writing was taught only to boys until many years later. Only the simplest forms of Arithmetic were taught until about the year 1800, at which time the additions of Algebra and Surveying were made. Geography and Grammar were taught only in private schools until after the year 1834.

The launching of the free schools in 1834 marked the beginning of an important change in education. Up until that time, the church was the center of education. One of the chief aims of elementary education in the beginning was to inculcate religious beliefs, and the chief end of higher education to prepare religious instructors. Church leaders were the warmest promoters and the supervisors of education. Church and school went hand in hand. However, the state now began to assume the responsibility in order that the poor, as well as the rich, might be provided with the same privileges.

After the Civil War, more rapid changes in the public school system were effected, and the public high school was launched in about the year 1870, providing the grades from nine to twelve. Important and numerous additions to the course of study were made.

Business courses were introduced into the school because industry asked for trained office helpers and executives. A little later organized labor asked that her sons be given

instruction in school that would qualify them to serve as skilled laborers, and Manual Training and Industrial Education were added to the curriculum. Art was introduced into public schools about the year 1870, because textile manufacturers requested that this subject be taught in order that appreciation for the beautiful might stimulate demand for a higher quality in clothing. Physiology and Hygiene, by an act of the legislature, were introduced into Pennsylvania schools in order to teach youth the harmful effect of narcotics and alcohol. Responding to the increasing demand of society that every person be trained for their work, in the year 1906 Home Economics was introduced into our school program. Singing always had been a part of school instruction to a greater or less degree, but as a result of people calling for cultural subjects, so that they could better enjoy life, systematic musical instruction was given a place in the school program about the year 1900. Safety First and Thrift Instruction also demanded by modern life found a regular place on the course of study during the past twenty years. Vocational guidance for high school students has been recently added because students from all walks of life are now pursuing higher studies.

Thus children today receive the service of an educational program that endeavors to cover adequately every phase of training for correct living. The call of society was interpreted by our educators and our present enlarged program of education resulted. Not only do we have a program designed to meet every need of the youth, but today we have the youth in school. In the year 1900, statistics show that the number of high school pupils in the nation was five hundred thousand. Today that number has increased to five million. We are told that the number of pupils attending high school has doubled itself every decade since 1870, until today sixty per cent of America's youth of high school age are now attending high school.

Has the result attained been what it was expected to be? The fact that it has not is a problem which causes concern. Horace Mann said: "Give us schools for all the children of all the people and crime will end." Has education in America put an end to crime? In proportion to our population, murder is greater in America than in any other country. Italy is recognized as a country of much murder, yet murder in America is twice as great as in that country. America, the most educated country, is the most murderous country!

Let me quote to you the words of Dean Butler, of the School of Education, Chicago University: "We live no longer in the expectation that the millennium will come through education. We once thought that if we were in condition to found good schools and to bring the boys and girls under the influence of a good education, we could finally put a stop to all unrighteousness and sin. But the fact of it is that education with reference to this point is a total failure. Men do not act according to their best knowledge, but they do the things they love to do. It matters not how high we educate the understanding, the man can, in spite of it, be a slave to his passions. Mankind do not act

according to their best knowledge and wisdom, but do the things they love to do. While education of the intellect may cause its possessor to beware of the grosser sins, it may at the same time be only a means of making the man more cunning."

Our educational program has been missing men's hearts. It has been missing the seat of action and, as a result, it is falling short. Our youth are being trained, but the proper motive has not been engendered. Our program has produced youth who are quite physically fit, mentally alert, and at least partially socially adjusted, but it leaves the spiritual life sadly neglected.

Education, in order to be successful, must provide for the spiritual welfare of youth. Charles W. Elliott says: "Nobody knows how to teach morality effectively without religion. Exclude religion from education and you leave no foundation upon which to build a moral character."

Religion was one time considered a vital part of the school program. For two hundred years the school gave place to religious exercises and Bible study. But dating from the middle of the eighteenth century education became more and more divorced from religion because the increased immigration of Catholics and Jews made it impossible to continue the religious phase of education in our public schools. It had to be eliminated from the curriculum. When religion went out of the educational program, something very vital was lost.

We do not want to discount or reflect on the work being done in our public schools. It is not fair for us to pronounce them immoral or ungodly. It is not fair to say that they are irreligious, but they are unreligious. They are earnestly striving to build the character of the youth. However, religion is ruled out and there is very little possibility that it can again be placed in our curriculum. The rights of the minority who oppose religious teachings in the schools and our nation and desire to keep church and state separate, prevent a return of religious instruction through the public schools. However, the need for it has been forcibly pressed upon us recently, and as a result, in the years 1920-1927, seven states passed laws requiring the Bible to be read in the public schools. Eleven states now require the Bible to be read in public schools, but it is also prohibited in twelve states; the remainder of the states neither prohibit nor require the practice. But does the mere reading of a few passages of Scripture meet the need of the spiritual life of our youth? Of course, we say it does not.

Therefore, we believe that Christian schools should have a place, yes, a very important place, in providing an education wherein spiritual interests receive their proper attention. We consider the giving of spiritual and religious instruction during the high school and college life of a student as vitally necessary. If a young man can go through school without religion, why not through life? Our national school program presumes to include every phase of instruction vital to life, but ignores religion; therefore the youth concludes religion is not important. If religion is separated from a youth

four to eight years of his life, why should it be necessary later? If Christ is left out of a life for four years, can He not be left out for forty? Thus our present course of instruction which ignores religion becomes unintentionally the fosterer of atheism and nonreligion.

Dr. Weigle, of Yale, says: "The reason for the pagan lustfulness of the world today is our lack of religious instruction in our schools. We are reaping the fruit of our fathers' mistakes."

Why should a person in college be expected to study Greek and Roman history, and have Hebrew history ruled out? Why should students study about Julius Caesar, and not Jesus Christ?

Justice E. P. Burke, of Colorado Supreme Court, recently said: "Our so-called education has never checked crime, but by neglecting to care for the child's religious and moral interests has raised up a generation in which cleverness supplants religion and caution takes the place of sterling virtues which lie at the base of character. There are indications abroad that we are beginning to realize the need of religion in our schools."

CHRISTIAN SALUTATIONS

(Continued from page 139)

ous and ostentatious public salute given to Jesus as He entered Jerusalem for the last time, soon to be crucified. Much more might be written on salutations of that time, but extended comment would add no luster to those formal conventions unless they were purged of their purely ceremonial nature and had become radiant with spiritual beauty.

It is in the epistles that we find the most instances of this Christlike regard for others. There is much similarity in the wording of the salutations of the epistolary writers, but not to a degree of ritualism. Grace and peace are the subject of them all. The Jewish form of address in our Lord's day was *Shalom* (peace), and the Christians, although holding to no single sentiment, made peace a part of their prayerful greetings. Perhaps they had in mind the sublime precedent of the resurrected Christ when He blessed them with the words, "Peace be unto you." And perhaps, in the kinship of those days of danger and persecution, their hearts overflowed with prayers of God's grace for each other until the expressions from their lips and the thoughts of grace and peace, ran side by side. In a fervency of prayer, Peter cries, "Grace and peace be multiplied to you." John asks it for his little children. In diligent love, Paul laboriously writes a salutation with his own signature, a regular identification of his letters. He urges the Christians to "salute one another with an holy kiss." Peter says likewise, "Greet ye one another with a kiss of charity." And John tells us to greet the friends by name.

Aquila and Priscilla, two ministering saints of an exceedingly sweet Christian spirit, and known among all the churches of the Gentiles for their faithfulness and love, send to the church at Corinth much salutation in the Lord, as wishing them not an average degree of happiness and well-being, but an abundance. I Cor. 16:19.

Is it necessary then to point out the significant showing of family unity in such salutations—the spontaneity, the fervency, the anxious solicitation to our heavenly Father, and the thoughtfulness that none might be slighted, lest they grieve the Saviour by pride or slackness? Did not the resurrection angel, God's messenger, say, "Go your way, tell the disciples and Peter," mentioning by name the disciple whose recent denial had cost him bitter tears? The apostles also had in their minds the timely salutations of Jesus, who on the Sea of Galilee, called to the fainthearted, "It is I; be not afraid" added to their joy with His own presence, and blest them with His peace in a moment of great consternation.

In order that we, the heirs of their holy experiences, may not put aside Christian courtesy by saying such commandments had only a temporary or specific application, or lest we make an empty token of that which should be a figure of the heart's love, let us remember that we are also saluted by the Trinity of heaven itself. In Revelation 1:4 we read: "Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne: and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." Should we not initiate with sincerity such affectionate salutations as these?

Philadelphia, Pa.

CHRISTIAN DOCTRINE

(Continued from page 147)

all the dead from the great white throne is the judgment at the final resurrection, when all the dead will be called from their graves and the righteous and evil will receive their final judgment. This is in accord with the declaration of Jesus (Jno. 5) and with the statement of Paul. Rom. 2:1-11. All must "appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

The final disposition of the saints in their resurrection glory is seen in the new heaven and earth, and in the new Jerusalem. John received the description and vision, but the explanation is omitted. There are facts for faith to receive and contemplate. A new world exists for the glorified saints. It is an eternal life, and the resurrected bodies are fitted for it and will rejoice in it.

This is the hope of every believer in Christ. Although there are trials and sorrows here, with persecutions and suffering, they are not worthy to be compared with the glory that shall be revealed in us. That we may attain unto this blessed hope the Holy Spirit makes intercession for us, God is for us, and Jesus Christ also makes intercession for us. What then shall separate us from the love of God which is in Christ Jesus?

"It is noble to forgive an injury and sensible to forget it."

Book Reviews

I Love Books, John D. Snyder; 574 pp.; no price given; Judson Press; 1942, 8th printing, 1946.

To those who, like the author, love books, this volume should be a help to better reading habits. Those who do not will find it hard to resist the author's bubbling enthusiasm which runs through it like a springtime brook. It is well written in sound, everyday English, by an author with a fundamental Christian viewpoint. He says, "No man has ever yet written a perfect book, but a good book will do at least one of three things. It will give an upward impulse to our ideals, yield us food for thought, or add to our store of useful knowledge" (page 75).

Every true Christian will agree that "time belongs to God." The author, on pages 449-50, gives us a good outline to follow or adopt in using the one hundred sixty-eight hours which everyone is granted each week.

This work is divided into four main parts, under the headings of "Why," "What," "How," and "When," we should read. Many subtitles



HOME, SWEET HOME

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home.

A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.

Home! home! sweet, sweet home!
There's no place like home! there's no place like home!

An exile from home, splendor dazzles in vain;
Oh, give me my lowly thatched cottage again.

The birds singing gaily that come to my call—
Give me them, with the peace of mind dearer than all.

Home! home! sweet, sweet home!
There's no place like home! there's no place like home!

How sweet 'tis to sit 'neath a fond father's smile,
And the cares of a mother to soothe and beguile!

Let others delight 'mid new pleasures to roam,
But give, oh! give me the pleasures of home.

Home! home! sweet, sweet home!
There's no place like home! there's no place like home!

To thee I'll return, overburdened with care;
The heart's dearest solace will smile on me there.

No more from that cottage again will I roam;
Be it ever so humble, there's no place like home.

Home! home! sweet, sweet home!
There's no place like home! there's no place like home.

—John Howard Payne, as published in New York, 1831.

appear under each heading. Under "What to Read" we find the following headings in this order: "The Book of Books," "Cultural Prose," "Essays," "History," "Biography," "Nature," "Travel," "Imaginative Literature," and "Poetry." A large book list is also included and a concordance which will greatly increase its usefulness in helping the reader to select the good books from the "mountains of trash" flooding the literary market today.—Mary Hochstedler.

The Shrine of a People's Soul, Edwin Smith; 212 pp., no price given; Friendship Press; 1947.

This fine little volume, although probably of the most interest to the scholar of languages, was yet very interesting to the reviewer. It is a book for the more mature mind, and would not likely be interesting to many others.

The author, Edwin Smith, a missionary to southern Africa, was born in Capetown Colony. He reduced the language of the Ila-speaking peoples to writing, and translated most of the New Testament into that language. Dr. Smith served in various secretaryships in the British and Foreign Bible Society, where he also held the offices of Literary and Editorial superintendents. From 1933-1935, he was president of the Royal Anthropological Institute. Dr. Smith now continues his writings on African languages and affairs. He is thus very well qualified to write a book depicting the romance, labor, joys, difficulties, and importance of the man's work who is called to give the Word of God to people in their mother tongue—the translator.

I have found the book not only interesting, but enlightening, and often humorous as well. The book was written to give people a little glimpse into this important, but little publicized work.

The layman who wishes to broaden his viewpoint to an appreciative understanding of other peoples and other cultures will like this book.

People who find various versions of the Bible confusing rather than helpful may here gain an understanding that will clear up some of the difficulty. They can see in the words of the author that, "The ideal translation of the Bible into English has yet to be made, but the fact remains . . . it retains all of its power to pierce the thoughts of the heart, it still remains sharper than any two-edged sword; it divides bone and marrow; it does its work."

"This is true of other versions besides the English. God's message can come home, and does come home to men's hearts in spite of defects in the literary medium. Even crude and imperfect versions prove vehicles of grace and truth."

Lest those who have not had benefit of academic education entirely disregard this book, let me say, that if you are trying to improve your education—both general and missionary—you will not soon find a better 212 pages than *The Shrine of a People's Soul*.—Naomi Strubhar.

The Bishop's Daughter, Ernest F. MacDonald; 138 pp.; \$1.50; Wm. B. Eerdmans Publishing Co.; 1949.

The author aims to show the reader that God is able to change the life of the most self-centered person in all the world. He sets forth the most self-centered life of the mountain folk and of the one who came into that community as having the same pattern of selfishness.

He shows that God, by divine providence is fully able to transform either pattern so that they conform to His will and bring honor to His name.

No one can read the book and mistake the zeal and earnestness of one who labors and knows that God is not only able to purpose, but also abundantly able to fulfill that which He purposes for each individual life. Read the book to catch this inspiring message.—Walter W. Ebersole.

SUNDAY SCHOOL

Lesson Nuggets of Truth

BY MERLE SHANTZ

THE NORTHERN KINGDOM TEMPERANCE

I Kings 12:20, 26-30; 16:23-28; 17:1, 8-16
Amos 6:1-6

May 13, 1951

I Kings 12:20. The previous lesson revealed growing integration under a godly king. This one portrays disintegration in a cleft kingdom. Right leadership unites, wrong leadership divides. The seeds of disunity had already been sown during the later absolutism of Solomon. Politically drunk through inherited power, he had become morally intoxicated by love of heavier wines acquired from foreign courts.

I Kings 12:26-30. Jeroboam's fundamental mistake was that he resorted to the intrigue of his heart rather than being willing to obey the Word of the Lord spoken to him through the Prophet Ahijah. Whenever we resort to our wits instead of to the Word we sow the seed of our undoing. Jeroboam's plan showed strategy rather than faith. "And this thing became a sin."

I Kings 16:23-28. The sixth king of Israel and the founder of the northern kingdom's third line of kings was Omri, a contemporary of Asa, one of Judah's good kings. Though Omri was capable, he was nevertheless ungodly. Jeroboam had set a sinful pattern for his kingdom, and this pattern became a tradition as dynasty succeeded dynasty. Though Omri built and named a famous city, his spiritual contribution was nil. A man can be politically great and spiritually inconsequential.

I Kings 17:1, 8-16. The bright spots in Israel's history did not come from the kings, but from the prophets. Though, like Elijah, they were targets of abuse, yet they were the northern kingdom's saving salt. Elijah the Tishbite was a foe of spiritual unreality and as such was bitterly hated by Ahab and Jezebel, particularly by the latter because of his exposure of the sham of Baalism. The fulfillment of his prophecy concerning the drought gave weight to his ministry. He was personal proof of the living God.

Amos 6:1-7. Moral disintegration and flabbiness of character follow in the wake of evil political leadership and religious apostasy. The rugged herdman of Tekoa shunned not to declare God's message to sophisticated Samaria who refused to believe in the im-

minence of God's judgment. Note some of the indictments: that lie upon beds of ivory, that sing idle songs to the sound of the viol, that drink wine in bowls. What did they indicate but bondage to the flesh? Devoid of moral conscience they were not "grieved for the affliction of Joseph." "Therefore shall they go captive." "A people spiritually enslaved do not merit national freedom."

THE SOUTHERN KINGDOM

II Kings 18:1-7; Isaiah 31:1-3

May 20, 1951

II Kings 18:1-7. In the previous lesson we met one of the northern kingdom's worst kings united to one of her most wicked queens. Here we meet one of Judah's best kings. Why was he so exemplary? Of his mother we know nothing but her name, and of the immediate descent of his wife we know likewise no more than her name. Sometimes behind the history of great men are saintly souls lost in obscurity.

"He did that which was right in the sight of the Lord, according to all that David his father did." We are not told that he emulated David, but doing God's will gave him a spiritual likeness to that great king.

The third verse reveals the moral force of his loyalty to the Lord. He did not profess to worship God and yet condone evil. The sterling quality of his faith is attested to by his uncompromising attitude towards idolatry and other forms of sin. Not only the innovations of the heathen but the perverted use of a revered relic were sternly dealt with and put away.

That Hezekiah's reform was the consequence of genuine revival is shown by his own attitude. "For he clave to the Lord, and departed not from following him, but kept his commandments." Too often professed religious faith is but froth without word content. Not so with Hezekiah. It was more than public pronouncement and political reformation; it was private trust and personal loyalty to God's revealed truth. The consequences? "The Lord was with him; and he prospered," even to the point of political independence of the Assyrians. National strength is proportionate to the personal piety of both rulers and people. The present-day religious apostasy bodes ill for the nation's future. Vital personal faith in God is still any people's best defense.

Isaiah 31:1-3. Doubtless there were times when clever Judean diplomats congratulated themselves upon their ability to effect an

advantageous alliance with Egypt—the counter world power to threatening Assyria. But from God's angle these overtures to Egypt betrayed folly rather than revealing prudence. Horses, chariots, and horsemen were possessed in abundance by Egypt. But whenever Judah trusted in her own material resources, or those of potential allies, she betrayed her spiritual poverty and not her strength. Isaiah's contemporaries who looked to Egypt for help did not look to God. Militarism and God cannot be sovereign of the same souls. Many modern believers profess to integrate faith in armies with faith in God. Such attempt the impossible. Our protection against enemies must ever be in the sovereign God who reigneth.

Our resources are powerless to deliver us unless God undertakes for us, and the power of all the diabolical devices of any present or future foe can not harm us if we commit our souls to the Maker of the universe and He will us to live for His honour and glory. But sin is sin and knows no national frontiers. Where vital faith in God is absent "both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together."

THE BABYLONIAN CAPTIVITY

Jeremiah 29:1, 4-14; Daniel 1:8-15

May 27, 1951

Though the seeds of Judah's decline had been sprouting for many years, yet their full growth and maturing had been arrested by revivals under men like Hezekiah and Josiah. Hence Judah survived as an independent kingdom for more than a hundred and thirty years after Israel went into captivity.

Jeremiah 29:1. When the flower of Jerusalem's population were taken captive to Babylon the Prophet Jeremiah, when given the choice to accompany the exiles or remain with the poor remnant, decided to remain. Yet in his heart there was a concern for those in exile. This passion reveals his sense of responsibility for their spiritual and temporal welfare. It is a surprising emphasis for one known as the gloomy prophet. Beneath the clouds he saw a silver lining. He recognized the captivity as a dispensation of God's providence for His people's ultimate good. Even here is a call to faith. Build houses, plant gardens, take wives, multiply. War and captivity bring demoralization to the defeated. But God's people always have a future. Though they are being punished they will not be annihilated. Furthermore, he exhorted them to pray for the city to which they had been taken captive. His prophetic ministry was predictive of Christ's emphasis, "Love your enemies, . . . pray for them which despitefully use you."

Daniel 1:8-15. This concerns a young Hebrew and his close associates who were tak-

en captive during Nebuchadnezzar's first expedition against Jerusalem. It gives an encouraging insight into the lives of the best of Jerusalem's youth. It illustrates that a man of faith in God need never succumb to his environment.

The first verse of this section reveals godly character, for "Daniel purposed in his heart that he would not defile himself." Such men have God on their side, for "God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs."

There is a stronger argument for truth than logic; it is life. When Daniel was confronted with a problem he proposed a test. He was willing to subject his faith and way of life to the scrutiny of experiment. Those who doubt their own cause shrink from this tribunal of truth. Those who possess the true faith and its accompanying life need naught but courage. The testimony of a life in league with God is unanswerable. The captivity of the Jews was more than a victory for the Babylonians; it was also an education for them. The faithful Jews in captive service gave their former foes an opportunity to see true piety at close range. They learned more about God from the lives of these captives than they could ever have found out by prolonged warfare with them.

THE RESTORATION OF JERUSALEM

Ezra 1:2, 3; 6:14-16; Neh. 2:17, 18; 4:6; 8:1-3

June 3, 1951

Ezra 1:2, 3. Though the Babylonian empire fell yet its Hebrew captives survived. Though often many believers have perished it is remarkable how through the centuries God's people have survived to maintain a testimony to His name. However, these captives not only survived but were allowed to return home. Cyrus may not have been a saint, but God certainly used this tolerant Persian to accomplish His divine purposes. May we notice this return to Judea was not simply for the sake of allowing the people to fulfill an innate urge to return home, but it was a return to build the house of God at Jerusalem. It was God's will that their religious testimony be kept in the forefront.

Ezra 6:14. "And the elders of the Jews builded." Position entails not only honour but also responsibility. Let us not think there was no opposition. There always is to the work of God. But the work was finally completed. But it took more than ability, influence, and money, plus work, to finish the Temple. When morale was low and discouragement was everywhere rampant, God sent two prophets. The true progress of the kingdom is always hastened by encouragement from those who maintain the heavenly vision. Completion of the task brought joy. Doubtless many Christians are unhappy because they have not pursued to a finish the work God has given them to do.

Nehemiah 2:17, 18. In some ways Nehemiah reminds us of Daniel. Young men of character and courage are always in demand. As Daniel had served in the royal Babylonian court commendably as God's servant, so too Nehemiah in a later period

of the captivity had rendered acceptable service during the Persian period.

Having received permission to return to Judea and also a commission to rebuild Jerusalem's walls, he soon identified himself with this difficult task. A good position in Persia did not make him forgetful of his home city and his people there.

Nehemiah 4:6. "So built we the wall; for the people had a mind to work." Behind this mind to work was the consecrated heart, the capable mind, of Nehemiah, and the personal example of his own sacrificial labor for the task. Much work in God's vineyard remains unfinished because of the lack of consecrated Nehemiahs.

Nehemiah 8:1-3. Chapters eight and nine record a revival. These few verses suggest the reason. The people gathered themselves together. They asked for the reading of God's Word and they listened attentively—men, women, and all who could hear with understanding. One of the Hebrews' religious marks of superiority over all other ancient religions was that it gave women and youths ample opportunity for a vital faith in God.

Notice how the people gave priority to the Word. As long as people seek pleasure in preference to the Word, there is small hope for revival. Ezra read from early morning until midday and maintained their attention—an attention which led to action.



WHERE THE WILD FLOWERS BLOOM

In the depths of a gray old forest,
By the side of a singing brook,
Where the moss grows green on the tree
trunks,

I know of a sheltered nook.
Afar from the strife and tumult,
Afar from the cares of day,
Alone to that peaceful woodland,
I wander, in silence away.

Where the rugged rocks lie scattered,
And the oaks in grandeur rise,
There a scene of sylvan beauty
Brings rest to my weary eyes.
There the hand of the Master Artist,
With infinite, tender care,
Hath woven a magic carpet
Of the woodland flowers so fair.

Then, I watch as they nod in the breezes,
While I stand at the foot of a tree,
And their spell, like a radiant vision,
Doth furnish enchantment for me.
Oh, the flowers that bloom in the Maytime,
Far off in a wooded glen,
When we seek them alone in the shadows,
Will solace the cares of men.
—Harry Brokaw, in Smiles and Sunshine.

RIDICULE

One can feel the meaning of some words, but may not be able to give an exact definition of them. Ridicule may be expressed in words or in looks. It is amused contempt. It cuts like a sword. It may utterly discourage us or it may fire us with renewed effort.

You will recall how it fared with the Jews who were permitted to return to Jerusalem, following a period of seventy years of captivity in Babylon. They found conditions deplorable in the one-time proud and glorious capital of their nation. There was hardly one stone left upon another. There was not a vestige of its former glory remaining.

What would this handful of men do? What could they do? They set themselves to work to restore the magnificence of the Temple and the city. The work was going forward rather feebly, and yet they were making progress. Then their enemies gathered about the wall to taunt them. They shouted to one another—so that the workmen could hear—"What are these feeble Jews doing? Will they be able to recover the stones from the rubbish heaps, when the stones are burned? Let them build! If a fox went up, he would break down that stone wall of theirs."

Did the few and feeble Jews lay aside their tools, climb down the walls and give up? Instead, they applied themselves all the more earnestly. They refused to be frightened. They had put their confidence in God. The proud day came when the last stone was laid, and Nehemiah could shout, "So built we the wall; * * for the people had a mind to work." Set the sails of your life so that the hot breath of ridicule will carry you forward.—Christian Union Herald.

EARLY ROBINS

While our Northern robins are in the South enjoying the warm climate the birds range restlessly over the land in flocks, feeding on the berries of the China tree, gall berry, and mangrove. It seems strange that the robins are not given to song when in the South as they do in the North, but when the birds arrive here in late February, and early March they are full of song, and start to feed at once on grubs that are working up through our lawns. The robin is the best known bird in the land because of its wide range. It holds a place in the hearts of both children, and grownups alike, because of its friendliness, and perky little hop.

The robin is our native thrush, but were called robins by the Pilgrims when they first saw the bird. They resembled so much the true robins of England. There are two types of robins in the United States, the robins of the South that we see here in the summer, and the robins of the West that range from Alaska to Mexico. Robins turn their head to hear the earthworms in the ground, and when their head is turned sidewise they can look over their big bills to see the worms.—Owen Penfield Fox.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

By THE Y.P.B.M. EDITOR

Beginning May 6 we had the second topic under **UNIT V. LIVING IN FELLOWSHIP WITH GOD**, which topic was entitled **Taking God at His Word**. The theme for May 6 means much the same as faith. We discussed this topic in the April issue.

The Topic for May 13 is **Appreciating God for His Goodness**. In this topic, which occurs on **Mother's Day**, we have turned our appreciation especially upon the light which God's goodness has provided in home life, after a pure and holy plan, that works out for the happiness and well being of all that exercise themselves according to it. The goodness God has provided in true home life is a sample of the many ways in which God's goodness is manifest toward humanity and to all His creatures.

The Topic for May 20 is **Communing with God in Prayer**. God has opened a way that humanity might have fellowship with Him. When people respond to the way by which sinful men can be forgiven and cleansed and fitted for God's fellowship by regeneration, then they have access to Him that they may pour out their hearts in communion with Him through prayer as well as through worship and praise and the comfort of revelation in the Holy Scriptures. The hindrance to such a fellowship is obviously sin and disobedience in any form, and a refusal to receive the way of reconciliation.

The Topic for May 27 is **Accepting the Providence of God**. Whether men accept it or not, God's providence is constantly in operation and enlarges our way or limits our way according as His loving wisdom may see fit. Nothing happens to God's faithful children that will do them harm because He is watching over them. Many of His providences are also wrought in behalf of those who are not living for Him, but whom God is showing kindness that they might be moved through His goodness to serve Him.

The Topic for June 3 is the first chapter of Philippians, entitled **Christ Our Delight**. It is the first under **UNIT VI** which will be **STUDIES IN PHILIPPIANS**. This chapter begins to open up to us how Paul loved the Philippian saints and devoted time in prayer and wrote to them his thoughts and feelings for them, and encouraged them in the good work which they had begun in Christ. We may turn to the Acts to find how God led Paul to Philippi and what joys and tribulations he experienced while among them. See Acts 16:6-40. It will be well, since we are to study succeeding chapters in this epistle, to read the entire book (which is not very long) so as to get a general idea of the reason why Paul wrote this letter and to acquaint us with the writing as a whole so that we may study the first, as well as succeeding chapters, with greater understanding. Let us prepare to get all we can out of our studies in this epistle.

APPRECIATING GOD FOR HIS GOODNESS—Mother's Day

Psalm 16

Topic for May 13

MOTTO

"I have a goodly heritage."

MEDITATIONS ON THE TOPIC

I. Gratitude for God's Plan in the Home.

When people live according to God's plan, they always find He has made His plans in accord with what is good for man. There is blessing and joy and great profit to all who follow the ways of God. Many of the blessings that come to mankind in his earthly career have come to him through the homes in which the purposes of God have been fulfilled according to the principles which God has designed in the creation.

When being brought up in a godly home has been our heritage we can attribute it to the fact that God has provided instruction and guidance in such a home. Through His blessing all the rich virtues in which we are trained, all the knowledge concerning God to which our childhood has been heir, all the hopes in a heavenly home, all the protection from the vices and ungodliness in our surroundings which father and mother were careful to provide are a cause of gratitude to every child who has received and has shown appreciation by embracing all the opportunities it brings.

God has called every son and daughter to give due honor to father and mother and has promised, because of obedience, to give

a longer term of life upon the land which He has given. This honor is not a sentimental worship of our parents but a respect to the place which God has ordained that they should occupy in our life. One way of observing the day is to buy costly gifts for Mother on "Mother's Day" and feign an honor which because of our ungodly and disobedient life, we are not truly bestowing. A costly gift and beautiful words cannot atone for a worldly life which has rejected the counsel and unfeigned faith of our ancestors.

It is quite another thing to treasure the helpful training and counsels which have come to us by godly parents and to seek to give our life over to those counsels by the blessing and grace of God. Such children are truly the delight of parents and will not bring their hoary heads with sorrow to the grave. Such children bring honor to the Lord, who has made it possible to establish a godly home.

If you are a child who did not have godly parents and did not have the advantage of godly counsel in your own home, you may, nevertheless, rejoice that God has a way by which you may receive the counsel of other homes and godly ministers and teachers, and share them with others. Let us thank God that even ungodly homes may be changed and patterned after the ideals of God's way and can yet be a blessing. Underprivileged children may come to the great fountain of truth as revealed in the Bible and obtain the blessings which God has planned for the human family.

II. The Text.—Pa. 16.—This Psalm reveals the two ways of life. One is the way of following strange gods in which sorrows

are multiplied. The other is to make the Lord the "portion of mine inheritance" and to live in the blessing of that heritage. When this is our choice we may then rejoice that "the lines are fallen unto me in pleasant places." It is God who chooses for us and maintaineth our lot. Under such circumstances we may bless the Lord whose gift we are enjoying for time and for eternity.

OUTLINE STUDY

I. The New Testament Ideal for the Family.

1. One husband and wife (Matt. 19:9).
2. The husband the head (Eph. 5:23).
3. Mutual love and respect (Eph. 5:25, 28, 33).
4. Children obeying and honoring parents (Eph. 6:1, 2; Col. 3:20).

II. Gratitude for Our Christian Heritage.

1. A goodly heritage (Ps. 16:6).
2. Parents who teach us of God (Eph. 6:4).
3. Parents who provide for our needs (Matt. 7:9-11; II Cor. 12:14).
4. Forefathers who walked by faith (Heb. 11:14-16).

III. My Part in Making the Home Christian.

1. Love (Rom. 12:10).
2. Patience (I Tim. 6:11).
3. A good example (I Tim. 4:12).
4. Showing appreciation for our parents (Prov. 31:28).

SUGGESTIVE ASSIGNMENT

For Juniors

1. Text Word, "Thanks."
2. Things I Appreciate in My Parents.
 - a. Their love.
 - b. Their care.
 - c. Their teaching.
3. How I Can Show My Appreciation.
 - a. In words.
 - b. By co-operating with them.
 - c. By thoughtfulness.

For Seniors.

1. The New Testament Ideal for the Family.
2. Gratitude for Our Christian Heritage.
3. My Part in Making the Home Christian.

PERSONAL THOUGHT

Are we following the path of life which the Lord is showing? Fullness of joy is our portion and true pleasures forevermore at His right hand.

SEED THOUGHTS

When home is ruled according to God's Word, angels might be asked to stay with us, and they would not find themselves out of their element.—Spurgeon.

The sweetest type of heaven is home—J. G. Holland.

Six things are requisite to create a happy home. Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, lighted with cheerfulness; industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.—Hamilton.

A cottage, if God be there, will hold as much happiness as might stock a palace.—Payne.

We need not power or splendor; wide hall or lordly dome; the good, the true, the tender, these form the wealth of home.—S. J. Hale.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

"Husbands, love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Children, obey your parents in the Lord: for this is right. Honour thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 5:22—6:4).

COMMUNING WITH GOD IN PRAYER II Sam. 7:18-29

Topic for May 20

* * *
MOTTO

"His ears are open."

MEDITATIONS ON THE TOPIC

I. The Fellowship of Prayer before God.

—When two friends of like spirit and desires get together there is a common ground of fellowship in their words and in their being together. It is a common enjoyment of each other that consists in sharing one another's joys and sorrows and seeking one another's help and comfort. Similar to this is the thought of communing with God in prayer. The barriers which sin has wrought have been removed through the atoning merits of Jesus. We are walking in the light of God and are partaking of the truth and the right that is revealed in Him by Jesus Christ. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Much is revealed in the Scripture about the conditions for acceptable prayer before God. "If we say we have fellowship with him and walk in darkness, we lie and do not the truth." To remove such barriers there must be a sincere humiliation through confession of sins and everything that stands as a barrier to our fellowship. Obedience to all that we know is pleasing in His sight. I Jno. 3:21, 22. An exercise of faith in God and in His words and in His plan of redemption is essential for the cleansing and the establishment in our soul of the divine nature through the indwelling Spirit. Eph. 1:13, 14. When this Holy Spirit is dwelling in our hearts there is a fellowship with our spirit that enables us to have communion with God in prayer (Jude 20) while our hearts and minds are made to feel consciously that He is working in us both to will and to do of His good pleasure. Thus He speaks to us by His "still small voice" and we speak to Him in words and in our loving and hum-

ble waiting before Him. Sometimes "we know not what we should pray for as we ought." At such times, if we are in fellowship with His Spirit, we are conscious of being His beloved sons, and the Spirit in us makes intercession for us. On our part there may be only groanings or longings to be in the will of God. On the part of the Spirit there is an impartation to the Father of our case and of our deepest needs. The answer always comes by the assurance "that all things work together for good to them that love God." See Rom. 8:26-28.

II. The Text.—II Sam. 7:18-29.—We have David going to the place of worship and sitting before the Lord. There he speaks to the Lord of his reaction to the great things which God has done for him as revealed by God's servant Nathan. We have here fellowship in God's presence; response of thanksgiving for what God had revealed of David's future and of his descendants; then a prayer for blessing upon himself and house.

OUTLINE STUDY

I. Conditions for Communing with God.

1. Calling upon Him in truth (Ps. 145:18; John 4:24).
2. With all our heart and soul (Deut. 4:29).
3. A worshiper of God (John 9:31).
4. Humility (II Chron. 7:14).
5. Simplicity without vain repetition (Matt. 6:7).
6. Always, without fainting (Luke 11:8; 18:1).
7. In the name of Christ (John 16:26, 27).

II. God's Eagerness to Commune with Us.

1. Seeks men and women to worship Him (John 4:23).
2. Waits to do more than we ask or think (Eph. 3:20).
3. Answers before we ask (Isa. 65:24).
4. Sends the Spirit to help us (Rom. 8:26).

III. Promises We Can Claim.

1. Christ's presence (Gal. 2:20).
2. The help of the Holy Spirit (Rom. 8:26).
3. God will draw near to us (Jas. 4:8).
4. The riches of God (Phil. 4:19).
5. An answer to every prayer (Matt. 21:22).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Pray."
2. What Happens When We Pray.
 - a. We talk with God.
 - b. He hears and answers.
3. How We Should Pray.
 - a. In faith.
 - b. From the heart.
 - c. In the name of Jesus.

For Seniors.

1. The Meaning of Prayer.
2. Conditions That Make for Vital Communion.
3. When Prayer Seems Dull.
4. God's Eagerness to Hear Our Prayers.

PERSONAL THOUGHT

Has the Lord come to us by His Word and Spirit and led us into His glorious plan for our future? Can we sit before Him in the fellowship of prayer?

SEED THOUGHTS

For "we know not what we should pray for as we ought"; but love leads us on, abandons us to all the operations of grace, puts us entirely at the disposal of God's will, and thus prepares us for all His designs.—Fenelon.

Not what we wish, but what we want,
Oh let Thy grace supply:
The good unasked, in mercy grant,
The ill, though asked, deny.—Sel.

There is much seeking for God that does not amount to searching for Him with all the heart. There is much praying, and too little prayer. There are many petitions, but too little expectation. There is too reckless rushing into the presence of God, and too little waiting to hear what He will speak. True prayer has to do directly and with the infinitely high and holy God; true prayer ever finds Him, and in finding Him gets all that divine wisdom and love can bestow upon the seeker, consistently with God's glory and the creature's highest good.—Sel.

Worship is the earthly act by which we most distinctly recognize our personal immortality; men who think they will be extinct in a few years hence do not pray. In worship we spread out our insignificant life, which yet is the work of the Creator's hands, and the purchase of the Redeemer's blood, before the Eternal and All-Merciful, that we may learn the manners of a higher sphere, and fit ourselves for companionship with saints and angels, and for the everlasting sight of the face of God.—H. P. Liidon.

True prayer is an earnest soul's direct converse with God.—T. L. Cuyler.

ACCEPTING THE PROVIDENCE OF GOD

Gen. 45:3-11; Rom. 8:28

Topic for May 27

* * *
MOTTO

"All things work together for good to them that love God."

MEDITATIONS ON THE TOPIC

I. God's Providence Accepted.—The ungodly scorn the idea, either by word of mouth or by thought and action, that there is anything in the providence of God. "And they say, How doth God know? and is there knowledge in the most High" (Ps. 73:11)? Because the universe goes on according to His appointment day by day, and year by year, and century after century, they conclude that He has nothing to do with it and that He has no hand in the great changes that from time to time interrupt the course of nature and fill men with fear. But God calls us to think of Him. He has throughout the centuries put forth His hand by periods of drouth, earthquake, flood, or other striking phenomena, that He might arouse man to the fact that there is a God in heaven that doth rule. Dan. 4:34, 35. Pharaoh defied the Lord, by asking Moses, "Who is the Lord that I should obey his voice to let Israel go" (Ex. 5:2)? And when Pharaoh had defied the Lord, even against his better understanding, God demonstrated that He had power over all the works of nature and could direct them so that His people should be given what God asked, and that those who refused would suffer the consequences of their rebellion against Him.

But those who believe God and have considered all His works and have yielded themselves under His mighty hand have learned that the hand of God with purposeful wisdom has not only made all things, but He is watching over all things and shaping all the affairs of life in a way that fits into His program for those who love and serve Him, and which will awake those who had refused His Word. Acts 17:24-31.

It is a blessed experience to find that God is not only the manager of the great and mighty things which we see and hear, but of the small affairs of the smallest of His creatures and especially in the working out of our daily life. How tenderly have we felt His dealings with our infirmities and concerns in the pathway of life! How marvelously have these things worked out to show to us that "Like as a father pitieth his children, so the Lord pitieth them that fear him." See Ps. 103:13-18.

As we behold the seeming prosperity of the wicked and see the wrath of men in the nations destroying one another, we learn to trust that the overruling hand of God's providence will so shape or so hinder or so overthrow that God's purposes shall not fail for His own, and that many who do not yet know Him will come to understand that they should turn to Him.

II. The Text.—Gen. 45:3-11.—Here a child of God, Joseph, looks at the seeming calamities that befell him and the wicked designs of his brothers and others as God's hand working for the good of Joseph, his wicked brothers, and his father's family. He could confidently say, "So now it was not ye that sent me hither, but God."

Rom. 8:28.—This passage reveals a great and comforting fact that has enabled God's children in all ages to confidently rest in the wisdom and loving-kindness of the Lord, as He shapes all the affairs of life "for good to them that love God, to them who are the called according to his purpose."

OUTLINE STUDY

I. How God Exercises His Providence.

1. Providing for His creatures (Ps. 104: 27, 28; 147:9; Matt. 6:26).
2. Preserving His creatures (Neh. 9:6).
3. Providing for the needs of men (Matt. 5:45).
4. Preserving His saints (Ps. 37:28).

II. God's Overruling Providence.

1. In directing nations (I Chron. 5:26; II Chron. 36:22; Isa. 10:5-7).
2. In appointing rulers (Dan. 4:17).
3. In appointing the places and circumstances of men (I Sam. 2:7, 8).
4. In bringing good out of evil (Gen. 50: 20; Phil. 1:12).
5. In guiding individuals (Isa. 42:16).

III. Our Response to God's Providence.

1. Maintaining full confidence in Him (Matt. 10:29-31).
2. Praying in dependence upon Him (Matt. 6:11; 7:7).
3. Encouragement in trouble (I Sam. 30: 6).
4. Contentment (Phil. 4:11).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Content," "Glad."
2. God's Work in Caring for:
 - a. His creation.
 - b. The people of the world.
 - c. His children.
3. Learning to Be Content.
 - a. By appreciating what God has done.
 - b. By seeking spiritual things first.
 - c. By remembering that God's way is best.

For Seniors.

1. How God Exercises His Providence.
2. God's Overruling Providence.
3. Our Response to God's Providence.

PERSONAL THOUGHT

Do we live in harmony with the great plan of God so that nothing can happen in God's universe in a way that will do us harm? Can we say, "God is the strength of my heart, and my portion for ever" (Ps. 73:26)?

SEED THOUGHTS

Oh, how sweet the blest assurance
God has to His people given,
Who have been on life's dark ocean,
Long by stormy tempests driven!
Oh, how cheering to the weary
Comes the sweet assuring word,
He makes all things work together
For their good who love the Lord.

Cheerfully, then, press fearless onward
Still by faith in Jesus' name:
Life and death, and joy and sorrow,
All obey His high command.
He will keep His people safely;
Blessed be His name adored;
He makes all things work together

For their good who love the Lord.
(—A song sung in my childhood ears,
now given from memory.—Author unknown
by me.—J. R. S.)

I believe not only in "special providences,"
but in the whole universe as one infinite com-
plexity of "special providences."—Chas.
Kingsley.

In all God's providences, it is good to
compare His Word and His works together;
for we shall find a beautiful harmony be-
tween them, and that they mutually illustrate
each other.—M. Henry.

STUDIES IN PHILIPPIANS— CHRIST OUR DELIGHT

Chapter 1

Topic for June 3

* * *

MOTTO

"For me to live is Christ."

MEDITATIONS ON THE CHAPTER

I. Thoughts on Philippians, Chapter I.—
He addresses the saints of Philippi with the
bishops and deacons. His memory is filled
with thoughts that give him joy and cause
him to lift up his heart in prayer. His joy
is in their continued fellowship and in the
expectation of their progress in the Chris-
tian life until the day of Jesus Christ. His
heart was filled with thoughts of their wel-
fare and of their share in the grace which
God had given him. He had a great longing
for them and offered prayers for the abound-
ing of their love and of their knowledge and
judgment. He prayed for their approval of
excellent things and for their continued sin-
cerity and unoffensive living until the day of
Christ, having the fruits of righteous living
through Christ to the glory of God.

He desired for them to know how his
bonds and persecutions have served for the
furtherance of the Gospel, enabling many
even in the palace and other places to know
of Christ. Some are moved by his bonds
to greater zeal for bold witness-bearing.
Others by their enmity advertise the Gos-
pel while friends of Christ do it out of good
will. He rejoices that in both ways it re-
sults in publishing the Gospel. He believes
that it will all work out for his salvation
through their prayers and the supply of the
Spirit of Christ. He feels sure he will have
no cause of shame in any thing. Whether
he lives or dies for Christ's cause, Christ will
be magnified in his body. Living is Christ
and dying is gain. He is in a strait—on the
one hand it would be good to die and be
with Christ. On the other hand the church
needs his service. He feels sure that he will
live for the best welfare of the cause and be
privileged to visit the Philippians again.

He appeals to them to let their conduct of
life be such as becomes the Gospel of Christ,
whether he is present or absent. He wishes
to hear of their affairs; that they are standing
fast in unity of the Spirit and working to-
gether for the faith of the Gospel without
fear of their adversaries. The opponents are
condemned for their opposition, but the Phi-
lippians are assured of salvation. They are
given the opportunity not only of faith in
Christ but also to suffer for His name, just as
they had seen Paul suffer.

II. The Text.—It has been described
above.

OUTLINE STUDY

I. Christ Our Delight (Phil. 1).

1. Salutation (vv. 1, 2).
2. Paul's Deep Interest in the Philippians (vv. 3-11).
 - a. Thanksgiving for fellowship (vv. 3-8).

b. Prayer for continued growth (vv. 9-11).

3. Paul's Delight in Christ (vv. 12-26).

a. In prison (vv. 12-14).

b. When opposed (vv. 15-18).

c. In life or death (vv. 19-26).

4. An Exhortation to Steadfastness (vv. 27-30).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Rejoice."
2. Why Paul Loved the Philippians.
 - a. They helped him to spread the Gos-
pel.
 - b. He was confident that they would
continue in Christ.
 - c. They had received the same grace
of God.
3. Finding Delight in Christ.
 - a. When imprisoned.
 - b. When opposed.
 - c. In life or death.

For Seniors.

1. Introduction to Philippians.
2. The Bonds of Christian Fellowship.
3. Unquenchable Delight in Christ.

PERSONAL THOUGHT

Do we have our hearts set on Christ so
that He is more to us than all else?

SEED THOUGHTS

All real spiritual love is but a portion of
Christ's love which yearns in all who are
united to Him.—Sel.

All those to whom to live is Christ, to
them to die is gain. Death is a great loss to
a carnal worldly man; for he loses all his
comforts and all his hopes: but to a good
Christian it is gain, for it is the end of all
his weakness and misery and the perfection
of his comforts and accomplishment of his
hopes; it delivers him from the evils of life,
and brings him to the possession of the
chief good.—M. Henry.

Thou my everlasting portion,
More than friend or life to me;
All along my pilgrim journey,
Saviour, let me walk with Thee.

Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee.

Lead me through the vale of shadows,
Bear me o'er life's fitful sea;
Then the gate of life eternal
May I enter, Lord, with Thee.—F. J.
Crosby.

KEEP CLOSE TO THE SHEPHERD

One of the most interesting sights of
shepherd life is to watch a flock fording a
stream. The shepherd leads as usual, and
the sheep follow in a string at his heels, but
in the middle of the stream they begin to
lose their footing and drift with the current.

The shepherd hurries forward, grasping
first one and then another, pushing as many
as he can reach in front of him, and hauling
others up again at the pressure of the water.
As soon as he reaches the opposite side he
hastens along the bank and draws out those
that have been swept down and have reached
the far side faint with the struggle.

The sheep fare best that keep nearest the
shepherd.—G. M. Mackie.

"Is the cross of Christ a reality in my ex-
perience?"

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

BY CLAYTON F. DERSTINE

The Miracle of Radio

Preach the GOSPEL to EVERY CREATURE.—The Lord Jesus Christ.

Earlier the Gospel was preached largely by word of mouth or laboriously written by hand. Yet, in spite of these primitive means of communication and travel, they carried the Gospel into every portion of the then known world. So that Paul could write, "that the gospel was preached unto every creature under heaven."

Century upon century error crept into the teachings of the established church. When the situation became quite critical the Lord gave to the church a new medium, the invention of the printing press. Fifty years later the reformers came upon the scene and did their mighty work. They were quick to seize this opportunity in the proclamation of the Gospel. They covered the world with tracts, books, pamphlets, sermons, and books of every description. This still is being done.

In the twentieth century with modern means of communication and travel, it seems a far cry from those dim and distant days. Today we are again faced with formidable enemies. Millions never darken the doorways of any church. Millions possess no Bibles or religious books. Hosts of men oppose the Word of God at every turn. Again, within the last quarter century our God has given us another mighty medium for the proclamation of the Gospel—"THE MIRACLE OF THE RADIO."

Radio

Radio has some remarkable advantages. First, there is the matter of SPREAD. It reaches over large areas in a single moment. Second, there is its SPEED. Radio travels with a speed of 186,000 miles a second. Third, there is also its PENETRATION. It can leap over boundaries, penetrate through walls of steel and bars of iron, and can bring the Gospel to those whom, humanly speaking, one could hardly reach through any other medium. What a medium of approach when two-fifths of the habitable globe is under the control of rampant, organized atheism!

The Radio and Society

For a time after radio was born its sheer novelty was enough to win and keep the attention of listeners. People sat tied to their receivers by earphone cords, spell-bound for no other reason than that there was something to hear.

The number of listeners swelled to millions, and the number of broadcasting stations grew to thousands; the variety and pretensions of programs spread beyond the bounds of imagination. Severe conflict has arisen in the radio field on many points. Some listeners are satisfied; the largest number are unsatisfied. Many producers are at wit's-end-corner, seeking to find the solution to satisfy these millions.

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Behind all the worries is another. Producers have the worry of the production of programs, night and day. The other worry is who is to own, operate, or control the stations? In Great Britain the British Broadcasting Corporation operates under a Royal Charter which comes up for renewal every five years; in the United States the Federal Communications Commission reminds radio companies that they have a responsibility to the public as well as to their program supporters; in Canada, the operations of the Canadian Broadcasting Corporation come up annually for review by a parliamentary committee. Arguments in favor and opposed might be presented to any of these three arrangements.

Of necessity Canadian listeners compare poorly as an advertising medium with their 14,000,000 consumer prospects for advertisers with the United States 140 million. This huge market makes possible very large salaries to artists. One comedian received \$440,500 last year; Lowell Thomas, the commentator, \$420,300, etc. This calls for the C.B.C. to produce many programs in Canada for the nation at large. (Allow this listener to say that the C.B.C. has produced a better type of program than that which is produced by advertisers.)

Radio has been saddled with one of the greatest responsibilities ever assumed by any invention of mankind. Taken at first for a curious toy, broadcasting has become a vital force in the political, social, economic, religious, educational, and cultural patterns of human life. The gem of prose-poetry delivered by Abraham Lincoln at Gettysburg was heard by 15,000 persons. President Roosevelt's speech at Charlottesville, Va., was estimated to have been heard by 21,000,000 radio sets alone. No one can count the millions throughout the British Empire who listen on Christmas Day to the King's greetings from Buckingham Palace.

As for society at large radio is a tool, one of man's latest inventions. Just as the first tool, a digging stick, was so readily converted into a club with which to fight, so radio is in danger of being perverted from its possibly high purpose. People can be helped or hindered by the radio in the home.

Radio for Christ

The question has been raised in Christian circles: Is radio properly a vehicle for the dissemination of the Gospel? That is, do religious messages and Gospel appeals properly constitute a subject that should be put on the air? This is a legitimate question.

Personally, one statement from the pen of the inspired St. Paul, the "Apostle to the Nations," seems to answer the question in the affirmative. Here it is: "I am become all things to all men that by ALL MEANS

I might save some." The words "ALL MEANS" seem to us to be an all-inclusive answer. Radio certainly is one of the "all means." Regardless of the abuse to which radio has been put, it still is one of the best means of reaching the masses with the Gospel.

There are broadcasting stations who will answer this question with a "No!" and in their policy set up prohibitions against every kind of religious program. Such may be within their legal rights in outlawing the Gospel, but they surely are not within their moral rights to do so. Some broadcasters will declare: "Yes, there is a part which religion can play in American airplanes." However, they make all sorts of difficult conditions.

Some say: "Yes, all kinds of religious programs, but none of the old-fashioned Gospel." Such are distasteful to the liberals in church circles, to some of the listening public, and to some network officials. This argument carries a bit of truth. But why rob millions of others, who will pay millions of dollars to hear the Gospel?

The National Broadcasting Company allocates three roughly equal blocks of time to the Roman Catholics, Protestants, and Jews. But the unfairness of this arrangement is caused by having the Protestant time controlled by the liberal Federal Council group.

The Columbia Broadcasting System is a bit fairer. They allocate their free time to the various religious groups, in direct proportion to the numerical strength in the country. Consequently, you will hear sometimes the voice of an evangelical, fundamental preacher of the Gospel. Thank God, they go that far.

Mutual Broadcasting System will sell time for religious programs. However, they have some severe regulations. Your editor has had the privilege of speaking three times over this system: once, paid by Christian supporters, and twice at the expense of Mutual. For this, we want to be grateful to the association. "Just so Christ is preached." For this, millions of dollars are being given.

The Mennonite Church and Radio

The Mennonite Church has been reluctant to adopt radio as a means of disseminating the Gospel, because of radio's connection with the entertainment world. There is some good ground for hesitation on this point. Also, radio has a worldly connotation in the minds of many Christians. This has made the Mennonite Church cautious, and rightly so.

However, there has been a rapid change in the general thinking of the church. Today, the majority accept radio as a God-given means of communication. There is a feeling that with this miracle of radio at our door, it would be better to use the same and crowd off the airplanes that which is highly questionable. The 60,500,000 radio sets make for quite an opportunity to make Christ known.

In the August 24, 1948, edition of the Gospel Herald Bro. Paul L. Storms wrote on the "History of Mennonite Broadcasting."

We refer our readers to this complete setting forth of broadcasting in Mennonite circles.

Today, millions have the opportunity of listening to Mennonite ministers of the Gospel. Practically, the bulk of the nation is being touched and half of Canada. The pioneer is Bro. William G. Detweiler, Orrville, Ohio, who has been doing a very good task. His programs are simple, forceful, highly effective because of their evangelical ring.

Canadian Mennonite churches have been quite active in the support of radio Gospel preaching. The "Mennonite Hour" is under the auspices of the Mennonite Conference of Ontario. This broadcast has a large listening audience, and is well received. Both in the United States and Canada, and other parts of the world there is a large opportunity awaiting us to make Christ and His Gospel known.

National Religious Broadcasters

The N.R.B. is an organization under the wing of the National Association of Evangelicals. They adopted a code of ethics which is worthy of consideration. Since broadcasting is becoming rather commonplace some men have entered the field who have put a stigma upon religious broadcasting. The following code of ethics is worthy of consideration as a general standard:

Code of Ethics

Recognizing the vital and increasingly important role played by radio broadcasting as an agency of mass communication, vastly extending the potential audiences of the church and the classroom, the National Religious Broadcasters believe that the propagation of the Gospel by radio is essential to the religious inspiration, guidance, and education of the public, to the enrichment of the national life, and to the full use of this blessing of modern civilization in the public interest. In furtherance of this belief and of its purposes to foster and encourage the broadcasting of religious programs, and "to establish and maintain high standards with respect to content, method of presentation, speakers' qualifications, and ethical practices to the end that such programs may be constantly developed and improved and that their public interest and usefulness may be enhanced," the Association has adopted, and each of its members has subscribed to, the following Code of Ethics:

I.
Sponsorship of all programs broadcast by or in the name of the Association or any of its members shall be solely by a nonprofit organization whose aim and purpose is the propagation of the Gospel.

II.
The message disseminated in such programs shall be positive, concise, and constructive.

III.
The content, production, and presentation of such programs, including both music and continuity, shall be consistent with the program standards of the station or the network over which they are broadcast, and with the requirements of all Federal and State laws and of all regulations of the Federal Communications Commission.

IV.
Persons engaging in the broadcasting of such programs shall, by prompt appearance, scrupulous conformity with the limitations imposed by physical, technical, and economic characteristics of radio, Christian courtesy, and otherwise, co-operate with the station or network management.

V.
Appeals shall be of a bona fide character for legitimate religious purposes, and shall be presented in a dignified Christian manner. All donors shall be promptly furnished with receipts and accounting thereof shall be furnished to the Board of Directors on request of the Board.

Three Major Improvements

Radio is making effective the witness of the last days. Did not our Lord say, "At midnight there was a cry, 'The bridegroom

cometh; go ye out to meet him'?" Such an hour has struck. The old, old story is being told over the ether waves to millions; as well as the fact of His "coming again." The multitudes must hear if they are to be awakened out of their sleep. Radio messages have been the "trumpet blast" for multitudes. This message must be improved, to make it effective. Lately, there has been a marvelous transformation.

Allow me to quote Dr. Norman W. Paulin, Philadelphia, Pa., widely listened to radio preacher. He suggests three major improvements. Here they are:

Music.—We do not show in most broadcasts any evidence of careful preparation and practice. The great names in radio, even after ten and fifteen years of broadcasting, spend hours in rehearsal for a thirty-minute program. This means perfect timing, unhurried presentation, and a message. Our musical talent can do better if such a price is paid in time. **This must be done for the Master's sake.**

Message.—We cannot win a listening congregation of any size without a positive, carefully thought-out and simply presented message. Most messages on our Gospel broadcasts are beamed to attract our own kind. They have no appeal to the unreached mass. The message must be brief. It must fulfill the requirements for a good Gospel presentation laid down by the late Dr. William Evans: "To the casual listener it must answer quickly, What? Why? How? and What then?"

Manner.—The manner of presentation must be improved. Our radio time ought not be spent in criticism. We cannot climb by ruining others or reviling them. God will take care of that. The voice and manner must convey what cannot be seen. If, in love, we speak for Him the listener will feel it. A kind word is readily understood by all. A real passion and vital concern are easily relayed. To broadcast successfully we must make "full proof" of our ministry.

Dr. Harry F. Hager, Chicago, Ill., suggests "Hard Work and Prayer." These are highly important. He says: "In this age of enlightenment, earnestness and sincerity are not enough. The radio speaker must be a tireless student, constantly exploring the field of radio, the new methods of technique and production. He must know his radio audience well to secure their interest and to lead them to make spiritual decisions. Program planning takes much time and careful thought. Variety is always important, but continuity more so. Each broadcast should have a central theme to which every part points, just as each spoke in a wheel leads to the hub. Careless planning has no place in Gospel broadcasting. Adequate rehearsal ahead of time ought to be expected of all who participate in the program.

Probably no Gospel program director will forget to invoke God's blessing upon his program, but that is not enough. The very broadcast itself must evidence an atmosphere of prayer and reverence, so that it is an honor to the Lord Jesus Christ and without an impression of the exhibition of the energy of the flesh. It is essential that all who participate be consecrated Christians, prepared for their particular ministry and devoted to the task of winning souls to the Saviour. If that standard is maintained, each broadcast will redound to the glory of God.

"Faith cometh by hearing." The more evangelical broadcasting is improved, the more fully will be realized the promise of Isaiah 29:18, "And in that day shall the deaf

hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

Radio Around the World

Our final appeal is from the pen of Clarence W. Jones, Co-director of Radio Station HCJB, Quito, Ecuador:

Radio, the apt and able ally of the church in the homelands, has also demonstrated its ability to help further the cause of Christ on foreign fields. Today, many added thousands of souls within and beyond the scope of present missionary forces are hearing the Gospel through missionary microphones. With more than seventeen years of overseas broadcasting experience back of them, radio-missionaries believe that radio's place in foreign missions is not only firmly established but that it will grow in importance and usefulness as more stations and receiving sets are utilized by Christian forces.

How is radio being used now in missions? Is radio effective outside the homeland? What are radio's potentials for world evangelization? What should be done to further missionary radio? Space precludes more than the briefest of answers to these important questions, but a few suggestions are offered that may point the way to further study and consideration of this vital subject.

At least three mission societies are using their own radio transmitters on the foreign field at present. Radio Station HCJB, Quito, Ecuador, has six transmitters and one mobile station, all operated by the World Radio Missionary Fellowship, Inc. It broadcasts in twelve programs annually besides hundreds of other cultural and educational releases. Recently, HCJB had its original 25-year broadcast license extended another 25 years up to 1980 by the Ecuadorian government. A staff of 100 radio technicians, program specialists and executives is divided about equally between foreign and national workers. Currently, "The Voice of the Andes" is looking toward increasing the power of its several stations up to 100,000 watt combined total, thus expecting to greatly improve its shortwave signals to the remotest reaches of earth.

The Latin American Mission Inc., installed its own Station TIFC in San Jose, Costa Rica, more than a year ago with most favorable results. In addition to their longwave transmissions, they will be able to use shortwave also having recently been granted a shortwave license by the government. The Far Eastern Broadcasting Co. was organized in Los Angeles for missionary broadcasting in the Orient. They, too, began broadcast operations last year in Manila, and expected to place a 10,000 watt transmitter in operation this year, paralleling their longwave program outlet. From the Philippines, the FEBC will be able to extend "The Call of the Orient" over a tremendous territory in Asia.

Successfully entering its second year over "Radio Luxemburg," one of the most powerful broadcast stations in the world, and reaching all over Europe, a program is sponsored by the Belgium Gospel Mission. Probably the widest use of purchased radio time is being made by mission groups in Central and South America, with particularly strong setups in Cuba, Venezuela, Panama and Guatemala.

Missionary radio stations are well past the blueprint stage in the minds of mission executives planning for "Voices of the Gospel" in Mexico, Brazil, Colombia, Africa, Australia, Japan, and China. Projects are also under consideration for Mediterranean areas, Canada's French and Ukrainian populations, and the West Indies. Thus it can be seen that missionary radio is an established and thriving enterprise for God on several foreign fields.

But some ask, "Is radio effective outside the homeland?" The answer is an emphatic "Yes"! Generally speaking, missionary radio is proving itself most effective in backing up all existing Gospel works. It is a powerful agent of direct evangelism to the masses. Radio is also a patient, persistent teacher of the Word to native believers in their homes. And radio gives a vital tie-in with missionaries at their posts of service. Thousands of letters received by HCJB from many parts of the world testify eloquently to the blessedness of Gospel messages on the air reaching the regions beyond by radio. It has been found that missionary radio tends to break down prejudices against the messenger and the Message. It ploughs up the ground and sows the Seed long before other sowers reach certain areas. Radio is the only preacher and evangelist many listeners have!

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What potentials does radio possess for world evangelization? There are several salient characteristics about this modern miracle of communication that are self evident. Radio has SPEED to put behind the Gospel message as it wings its way to men in spiritual darkness. Traveling at the phenomenal speed of light waves, (168,000 miles per second!) radio can quickly find lost souls wherever they have receivers and will listen. This fact is important to the church if she is to seriously consider reaching the world with the Gospel in our generation. Again, radio offers COVERAGE to the ambassador of Christ—the chance to preach to more people in one hour than the apostle Paul could speak to in a lifetime! Bound by physical limitations, a missionary evangelist can only be in one place at one time with his message. It is important to reach one village, but by radio that man can reach many villages every day, following up his personal visits.

Radio gives PENETRATION with the Gospel, reaching behind and through manmade barriers to pierce human hearts with the truth. Governments may forbid entrance to missionaries; state religions may put a taboo on their work; while communism and nationalism read-

ily join hands to thwart the Christian envoy. But radio jumps all these obstacles to find the listeners in their homes under the best conditions to receive the Word.

Radio provides a means of REPETITION for the story of the Cross. This is absolutely vital to the missionary if his work is to succeed.

If radio can play a vital part in advancing missions, what should be done to further foreign missionary radio? More Christian owned and operated stations should be put up at strategic points. More well-trained workers should be prepared to man these stations. Recording studios should be set up at home and on the field to feed transcribed programs in many languages to these stations. Ample funds should be allocated to assure adequate equipment and full scale operations.

A preliminary survey reveals that there are 38 key points from which a world covering umbrella of Gospel testimony could be set up through properly equipped shortwave stations. In time these strategically located stations could form a world-missionary network reaching into the densest population areas with all major languages. Critics will hold that missionary radio cannot be effective now due to the lack of

sufficient radio receivers in many places on mission fields. But even this lack can and will be remedied if men of vision and courage face the task! When HCJB began broadcasting in Ecuador in 1931 there were only six known radios in the entire country. Today, it is believed there are over 50,000 and in all Latin America, between eight and ten millions of radios await the Gospel. Commercial interests are always increasing this number, and in addition missionaries can "plant" radios in certain vital areas to assure listeners for their programs.

The U. S. State Department's "Voice of America" indicates that there are nearly 300,000,000 shortwave listeners around the globe today! This is certainly what Russia is shooting at in her battle of radio, with one of her many transmitters rated at over two and one half million watts of power! Shall Communism alone be left to reach this vast audience, or will Christianity accept the opportunity as a challenge?

The Value of Protesting

Experts feel that parents are responsible for what they allow children in the home to listen to. Some parents boycott radio and others aim to regulate it.

Our Lord witnessed against the evils of His day. Lately, just before tuning in for a newscast, the writer overheard several of the filthiest remarks ever heard over the radio. Immediately a letter of protest was written to this nationally known broadcasting company. The vice-president of the company replied with a three and a half page letter with a personal apology for the company. Later the two speakers who were guilty apologized, with the promise of never repeating anything like it. This was the appeal of the company official: "Why don't more people protest like you did? If they did they could change any program on the chain." His final remark was something like this: "If only 500 people out of a listening group of a million were to protest, no manufacturer of any commodity would dare to withstand such sentiment." What an opportunity!

"Kindness is the language that the deaf can hear and the dumb understand."

"Four things never come back: the sped arrow, the past life, the spoken word, and the neglected opportunity."

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Where Ways Part

BY EVELYN LANDIS

Jane learned that the Lord will direct our ways if we acknowledge Him and follow the teachings of His Word and the leadings of His Spirit.



Jane sat thinking. Thinking seemed to occupy her mind and time the last two days. Everything had happened so quickly. Was it just two days since she and Jack had their last date and their first misunderstanding? What ever made her say it? That was the question which kept pressing itself into her mind. Everything had always run smoothly. Jane had gone to the places of entertainment Jack suggested and it had never bothered her conscience that they might be in questionable company—at least she hadn't allowed herself to question it.

Without hesitation Jack Conway had suggested last Sunday that since it was such a warm fall evening he and Jane Pexton go to a drive-in theater instead of the Sunday evening church service. As usual Jane agreed. She tried to enjoy it to the fullest, but somehow a still small voice inside persisted in periodically getting her thoughts off the picture for a moment to ask, "What am I doing here on the Lord's Day when I should be in church?"

When the picture was over Jane almost breathed a sigh of relief but quickly checked herself lest Jack detect it. Jack seemed elated and turned to her with, "Well, Jane, wasn't that swell! Better than sitting in church tonight and listening to Brother Burton's sermon about 'dry bones' or something as bad."

Jane kept her eyes fixed on the road ahead as she answered, "Jack, I'm not so sure. Maybe we should have gone to hear 'dry bones.' Somehow I miss the hymns we would have sung and the—the fellowship we enjoy at church."

"Why Jane—fellowship! So I'm not good enough for you to enjoy a Sunday night with?"

"Sure, Jack. I—I guess you don't understand." How could she explain herself? She didn't want him to think she was too conscientious, because look who Jack Conway was and she considered herself fortunate to be his "special" girl. There were plenty of girls here at college who would jump at the chance to go with Jack! And yet, that persistent voice continued to accuse her.

"Jack, you see at home I was used to going to church every Sunday, and I guess the idea of the movie, besides skipping church, just seems to bother me."

"I'm surprised at you, Jane. I thought there was more to you than that. Sounds as though you have a touchy conscience."

That did it—his making it sound as though she was a crank. "Let's go back to the campus," suggested Jane. A lump persisted in coming into her throat, and she wished she could just be alone and think it all out.

Jack stepped on the gas. The distance to the college was covered with relatively few comments from either occupant of the car. At the door of her dormitory he hurriedly said "good night" and rushed away as though glad to be rid of her company.

For a moment Jane was dazed, then with a quick turn she went inside and hurried to her room. How thankful she was that her roommate was not in! She must not let her guess the unhappy experiences of the evening—at least not tonight.

Jane picked up her Bible and slowly leafed through it. She seemed to be seeking something,—some comfort—when suddenly before her startled eyes rose the words, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

"Oh," gasped Jane, "what have I been doing? Going out with Jack and allowing myself to enjoy what he thinks is good entertainment." Tonight was the first time she seemed to be conscious that what she was doing was not above reproach. Jack didn't seem very spiritual, but then, he was good-looking and had a splendid personality and knew how to show you a good time. "But, oh, dear God, please forgive me for allowing worldly friends and pleasures to come ahead of You," prayed Jane as she hid her face in her hands.

By the time her roommate arrived Jane was in bed and appeared to be sleeping.

THE SCHOOL OF CARE

If all the roads were easy—
No hills for man to climb;
If life was only drifting—
No storm clouds any time,
Mankind would cease to prosper;
Mankind would cease to grow;
They'd fail to see the sunshine,
When through the clouds 'twould glow.

To grow men must wax stronger,
They suffering must meet;
There must be clouds and sunshine,
If life shall be complete.
The world to grow and prosper,
Must have sunshine and rain;
And man to know the joys of life,
Must suffer some of pain.

Man cannot pluck the roses
That twine along the way,
Unless the price in service
Hath been his will to pay.
Man cannot tote a burden
That is his share to bear,
Unless he much has learn-ed
In life's great school of care.

—Harry Troupe Brewer.

When Jane awoke Monday morning there was a new determination on her face, as well as a tinge of sadness. She smiled brightly as she looked at her face in the mirror, knowing that with God's help she would be cheerful and resigned to His will for her life regardless of what it would be. She would seek first of all to love God and please Him rather than to fall in line with the crowd.

While walking to class after lunch who should step up beside her but Jack! "Good afternoon, Jane. I wanted to tell you I'm sorry I expressed myself so freely last night and hurt your feelings. I guess you were just tired and things got on your nerves. Let's be friends again, and say, Jane, there's a good show at Garfield Hall this Saturday. Would you like to go?"

Jane hadn't in the least expected to meet Jack at this moment and was momentarily delighted at the prospect of being with him again. That he was ready to forget the misunderstanding of the night before and desired her company again swept her off her feet for a second. She was about ready to enter into his jovial mood and accept the invitation when a small voice halted her. "... If any man love the world, the love of the Father is not in him."

"I'll let you know tomorrow, Jack."

Jane went to her room when class was over and sat down to think. This morning she had thought her mind was made up and that Jack would not again care to see her. But now things seemed to be turned all around. Did God want her to continue having Jack's friendship and perhaps lead him to enjoy things of a more spiritual nature? She wondered. Again she went to God's Word for comfort and guidance.

Tuesday Jane was still in a thoughtful mood. Would her brain never give her any rest? These two days she had done more thinking and praying than she had done for months. She wanted God's will to be done in her life—yet it was a battle to fight, for she loved Jack even more than she had previously admitted to herself.

Tuesday evening, the battle finally won, Jane found opportunity to speak to Jack and tell him of her decision to let the Lord have first place in her life. Since Jack evidently did not enjoy the things of the Lord, it seemed that their friendship must be discontinued. Otherwise she would have to compromise with God, and she knew God could not accept that. The Lord wanted to have His way in her life, and she was now sure that that was what she desired too.

Jack, surprised at this new turn of things, gazed at Jane a moment and replied, "I admire you for your courage or whatever it is that prompts you to say such things, but I guess here's where our ways part."

Jack strode away. Jane, unnerved from the ordeal, asked herself weakly, "Are you sure you wanted to give up Jack?" Immediately the voice of the Holy Spirit who had spoken to her frequently the last two days seemed to answer the question for her: "In all thy ways acknowledge him, and he shall direct thy paths."

Harrisonburg, Va.

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Life Is Closing

By EDWIN RAYMOND ANDERSON

For the Christian death is eternal gain; to the non-Christian it is eternal loss.

This is a simple, direct story of two dying men on an inland tea plantation in Ceylon. Dr. Bernard Morris, who had recently returned from a business trip in that region, told it. As I relate the story, just as he told it to me, you will probably say that I am wrong about one thing. You will say that there was only one dying man on that plantation. But no, I still say that there were two.

We were seated around the dinner table. I remember remarking about some poor chap I had read about in the evening paper. He was slowly dying from some unknown disease.

Dr. Morris had a far-off look that told of the turn of memory. "Dying from an unknown disease," he murmured, and his voice trailed away. For a long moment there was silence, then he turned to me with slight embarrassment.

"Forgive me, but that remark of yours—well, it just reminded me again of a young native on a Ceylon plantation. His name was Saong. Donald Limbreck was the plantation owner. Then Dr. Morris told his story. I want to pass it on to you.

It was a very warm Ceylon evening—a weird whispering warmth which only the strangeness of a foreign land can convey. The last hazy streaks of day had slanted away in the distance, and the only light came from the lamp on the table. Donald Limbreck, the plantation owner, and Dr. Morris were seated at the table. Dr. Morris had stopped at the plantation on his way home. During the stay he had endeavored to "get a word in" for the Gospel of the Lord, but the mind of the plantation owner could see little farther than tea leaves and plantings.

There was a slight sound from a far corner, the opening of a door, and the entrance of a native boy. He was extremely tall and well-kept for a native. There was something strange about him, something in the color of his face—the peculiar manner in which he walked.

"This is Saong, my house-boy, Dr. Morris. Good chap, and knows his work well," he sighed. "It's really too bad he won't be around much longer."

It seemed the native suddenly stiffened at

those last words. He quickly set down the called-for tray of refreshments, and bowed departure. Limbreck followed him with his eyes until he was beyond the range of lamp-light. The door had opened and closed, and there was silence again.

"That's right, doctor. Saong will not be here much longer." He leaned closer. "You see, he is dying slowly, but surely. The trouble? No one seems to know. The company doctor was here a week ago, and came up with absolutely nothing. Did you see the color of his face and the strange way in which he walked?"

Dr. Morris could not get the figure of that native boy out of his mind. Hours later, while tossing on his cot the figure of Saong seemed to weave in and about and around him. Only now there seemed to be something else, something different than the color and the walk—something deeper.

It seemed that he had turned on his cot for the hundredth time. By now there was a faint hint of sunrise in the distance. He raised himself to glance at his watch. It was 4:30 in the morning, and a soft glow from the rising sun touched the window sill.

There was a sound on the porch directly below. He sat up. Who would be up at this hour? Getting out of bed he looked out the window onto the scene below. He suddenly stiffened with surprise. There, beside one of the chairs, was the figure of Saong. Yes, he could make it out quite clearly now. But what was the native boy doing? Could it be that he was praying?

He felt a strong urge to dress and to hurry down for a word with the boy. Mr. Limbreck had mentioned that Saong knew and spoke English quite well for he had studied it some years ago at a company school. He paused, but only for a moment, then settled the question.

Yes, the boy was on his knees, with head bowed against the seat of the chair. He looked up as the door gave a small sound. Seeing it was Dr. Morris, he smiled. That smile told my friend that here was something far deeper than anything to be told in the color of a face or the strangeness of a walk, something far more than an ignorant native slowly dying from an unknown disease.

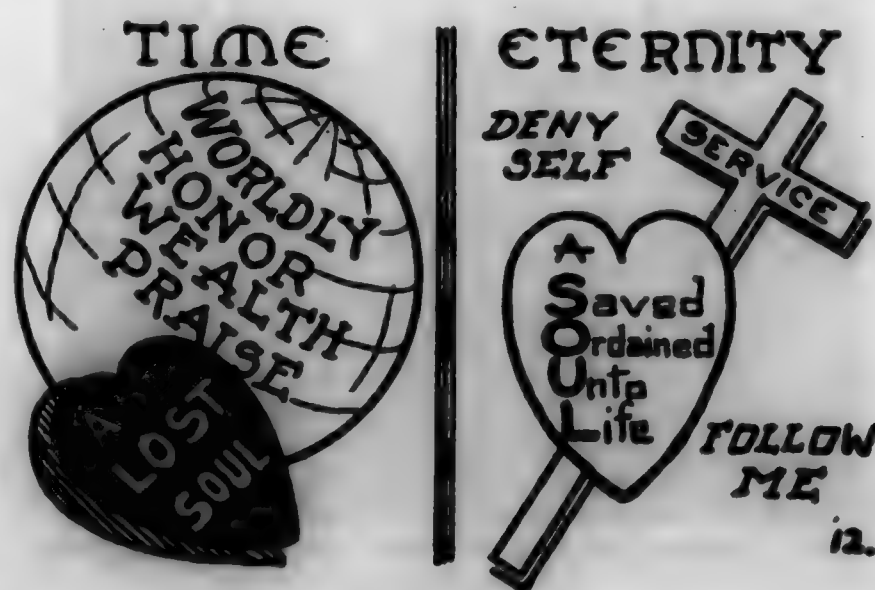
As he approached the figure he saw a small table beside the chair from which Saong had slowly risen. On the table was an open book. It seemed quite natural now to see that the book was a Bible.

Saong bowed. His voice was soft and pleasing. "Did I disturb your sleep sir? But you see, I come here early every morning, before my day's work. I bring the Bible a missionary gave me, meditate for a while, then bow in prayer to my Lord Jesus. I ask Him to help me for what is left. I know, sir, that I will not be here long. But while I am here I want to do my best for my Lord—and for Mr. Limbreck. He is a good man, but I am afraid that he is not very good to my Lord Jesus, for his only god is the tea leaf." The native boy sighed. "It is too bad, for I would not want to go home alone without having my master come too. But he thinks I am just a poor native boy that doesn't know anything."

Dr. Morris wiped a tear from his eye as he concluded his story. This is the way Saong had put it.

He, Saong, was not the only dying man on the plantation. There was another, and his name was Donald Limbreck. Two dying men, but with a difference. The native boy was dying from an unknown physical disease for which there was no known cure. The plantation owner was dying from a well-known spiritual disease, for which there is the greatest cure in the world. Saong was dying outwardly, without human hope. But poor Mr. Limbreck was dying inwardly, without hope, without salvation, without the cure of Calvary. The one would soon be at home forever, and the other would be homeless for all eternity.

"Yes, sir," the native said softly, "we are both sick men—sick deep inside. But my sickness is where it does not matter too much; perhaps some pain at the end, but how little when I think of being home with the



Lord Jesus. But my poor master, he has his sickness in the worst place—deep in his soul. And, sir, if I should go first, I would want my master to be at my side to see me go with a smile and a prayer. Maybe it will make him stop and think. He just smiles sadly and shakes his head at me, and all the

while I shake so sadly inside for him but smile at the thought of soon being home."

Would you say that Saong was wrong about there being two dying men on that Ceylon plantation? Yet, in a solemn sense, only one was really dying—Mr. Limbreck. Waterbury, Conn.

Mother Switzerland

BY EVELYN SENSENIG

A relief worker's picture of Switzerland as the mother of refugee children reminds us that this little country was also the mother of the Anabaptists or Mennonites.



Outside only a remote tinkle of cowbells broke the stillness of the clean, cool air. A remnant of mist hung on the mountain slopes. The sun had not yet completely found its way beyond their hill.

The children had found their way to the kitchen. Hanni looked rather sleepy-eyed as she clung solemnly to the big cat. Hansli, bright-eyed, wide-awake, talkative, again announced to the already frequently and thoroughly informed household, that this was the day that he and Hanni with Mother, were to take Rolf to the "Bahnhof" (railway station), and also, before that, were to stop by the park to see the statue of the woman with the children. "Mother's going to tell us about it," reminded Hanni.

Yes, thought Frau Laubin, this is the day that many children from many Swiss Mennonite homes will be saying "auf wiedersehen" and return to Germany. As Frau Laubin filled the big bowl-like cups with "milchkaffee," she glanced at Rolf. How healthy and strong he had become! How brown! And bigger, too! He looked like a twelve-year-old boy. This was the faded, colorless, thin, little boy who had come to them in early summer from Germany. With the exception of height, he hadn't seemed bigger than her own eight-year-old Hansli. Now he had become a new child, bright and lovely, as a result of the mountain air, good fresh food, freedom from worry—where was the next meal coming from, or would there be a next meal? There he sat—a smile on his face, as he listened to the admiring Hansli's chatter.

Frau Laubin's face softened as she wondered about her Daniel—who, too, would be twelve, had he lived.

"Danke schön," responded Rolf as she handed him a cup. His "thank you" was as hearty as he was healthy. A little prayer of happiness and thanksgiving escaped from Frau Laubin.

"This is the last time Rolf will eat breakfast here," Hansli announced.

"This summer. We hope he returns again sometime," added his mother.

"This is Basel!" obviously remarked Hansli. The group left the dark interior of the huge station for the brighter light and noise of the street. Trucks, trams, horse-drawn milk carts, bicycles, cars, vegetable carts, bicycle-pedaling chimney sweeps, wearing

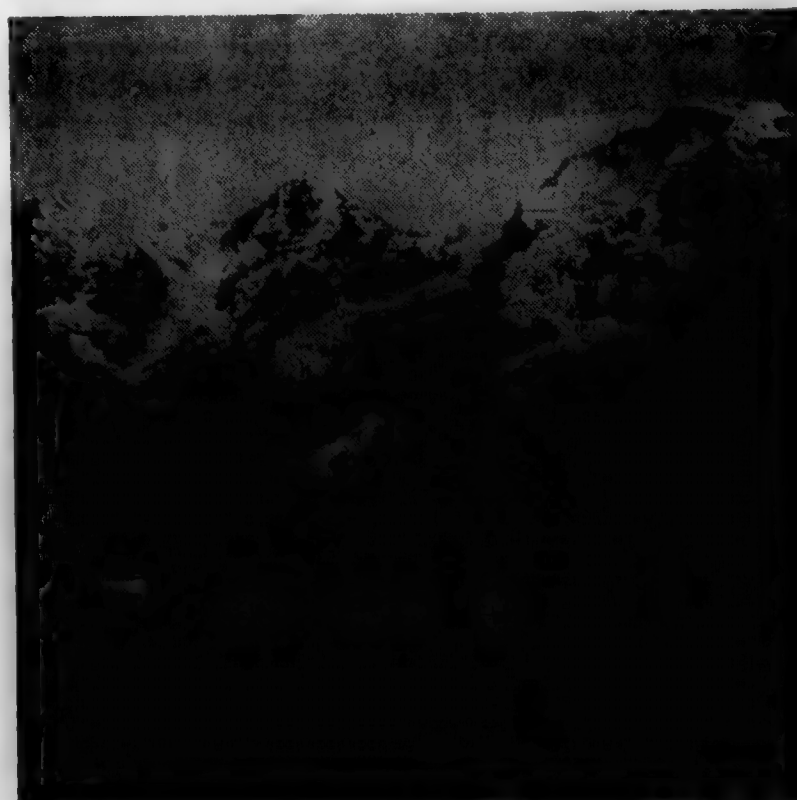
tall black hats and carrying ladders, contributed to the heavy stream of morning traffic. Frau Laubin and the children crossed the busy thoroughfare and found the avenue leading to the park.

"The two-hour wait gives us enough time to walk to the park," said Frau Laubin. "From there we will take a tram to the Swiss German Station."

Arriving at the park, the children were delighted to find the tall, stately statue facing the avenue on the side of the park from which they entered.

For a while they gazed, silently. Frau Laubin studied the figure of the tall woman, sagging slightly under the relaxed weight of the child held in her arms. On each side of the base of the statue which supported the woman, with arms stretched upward to fingertip height, were four little children. The bent body seemed to indicate fatigue—a kind of pleasant fatigue, that which results from complete satisfaction, perhaps, as a spent runner is satisfied that he has run the race. But more than that, there was a feeling of serenity, a serenity of motherhood.

"Do you know why this statue is here? It is a gift from France. A gift to say 'thank you.' When Hansli was very little and Hanni was a baby, there was a war. The Germans and French fought. It was dangerous for children. Some of them had no place to live. Switzerland invited the children to come here. The children from Germany came to our part of Switzerland where we speak the same language. The children from France went to the part of Switzerland where French is spoken."



Swiss Mountain Scene, the Famous Jungfrau to the Right

"Are the children on this side from Germany?" asked Hansli, pointing to the left, "and, here, from France?" indicating the right.

"It's nice to think so," answered Frau Laubin.

"That's funny!" said Rolf. "The Germans and French fought each other, yet Switzerland is nice to both of them."

"That is because we love the children from both countries," explained Frau Laubin.

"It's just like sometimes when Hanni and I fight. Mother loves us both," said Hansli.

"Then you might say that . . . that . . . this is Mother Switzerland . . . because she loves children from all countries."

Prompted by Rolf's spontaneous remark Frau Laubin thought of her country and its long standing of neutrality—its fairness. She thought of the war years, of Pestalozzi Village for refugee children, and even yet the German children's coming every summer. No matter what motivation, or what good fortune, or circumstances were responsible for the unique position of her native land, she was inspired by this deed of her country, and by the coincidence of Rolf's remark to measure herself against the norm of Christian motherhood, as it might appear through the eyes of children.

She recalled a line from her reading, "Your children are not your children; they come through you, but not from you. . . ." They come from God.

She remembered her Daniel whom she had known only four years. And here, this twelve-year-old Rolf. Was she not his Mother, too? A mother, then—a Christian mother—is mother to all children!

"Out of the mouths of babes . . ." This innocent remark of a child had stimulated her thinking. She laid her head gently on Rolf's blonde head.

"Yes," she said softly, "Mother Switzerland."

Basel, Switzerland.

WHAT THINGS ARE RIGHT?

"What is right for me when there are so many choices that I can make?" "How may I know whether or not it is right to do certain things?" "Is it all right for me to engage in this amusement which I think innocent, yet which others deem sinful?"

Youth ask these questions concerning particular activities. One young man confessed to us some personal indulgences and asked whether the things in which he indulged were "all right" for a Christian. To which we countered with another question: "You haven't said anything to anybody else about them, have you?"

"Oh, no, sir!" this young man answered.

"Then," said I, "if they won't stand the test of publicity there must be some doubt about them."

A good test for our activities is this: "Can what I am doing stand for the glaring sunlight of day, but above all the approval of Jesus Christ and for His glory?"—The Evangelical Crusader.

John James Audubon—The Bird Historian

By MAUDE GARDINER

Since Audubon died in 1851, the National Audubon Society and other organizations are observing the centenary of his death during the current year. Hence this interesting and informative article is especially timely.

May 4 is an anniversary which should be widely remembered, for it was on this day, in the year 1780, that John James Audubon was born—the man who gave us the most animated and picturesque description of birds and bird life in our literature, and who devoted the greater part of his life in the brave, enthusiastic, and self-sacrificing preparation of his great work on American ornithology.

The Louisiana of his childhood—a country of flowering trees, a big plantation where roses rioted in every corner and where mixed with the soft, balmy air of the South was the fragrance of every old fashioned flower that blooms—was a fitting environment for the dark-eyed little boy who wandered over the fields of the plantation, listening with joy to the song of the mocking birds, searching for new specimens, and fixing more secure, with his tender little hand, the base of the nest where the mother bird kept vigil over her helpless young. And while yet a little lad he grew to love bird lore, and it was thus so early in life that he formed the close intimacy with the feathered creatures, and his sympathy grew until he knew them as he knew humanity, and away from them he was unutterably lonely.

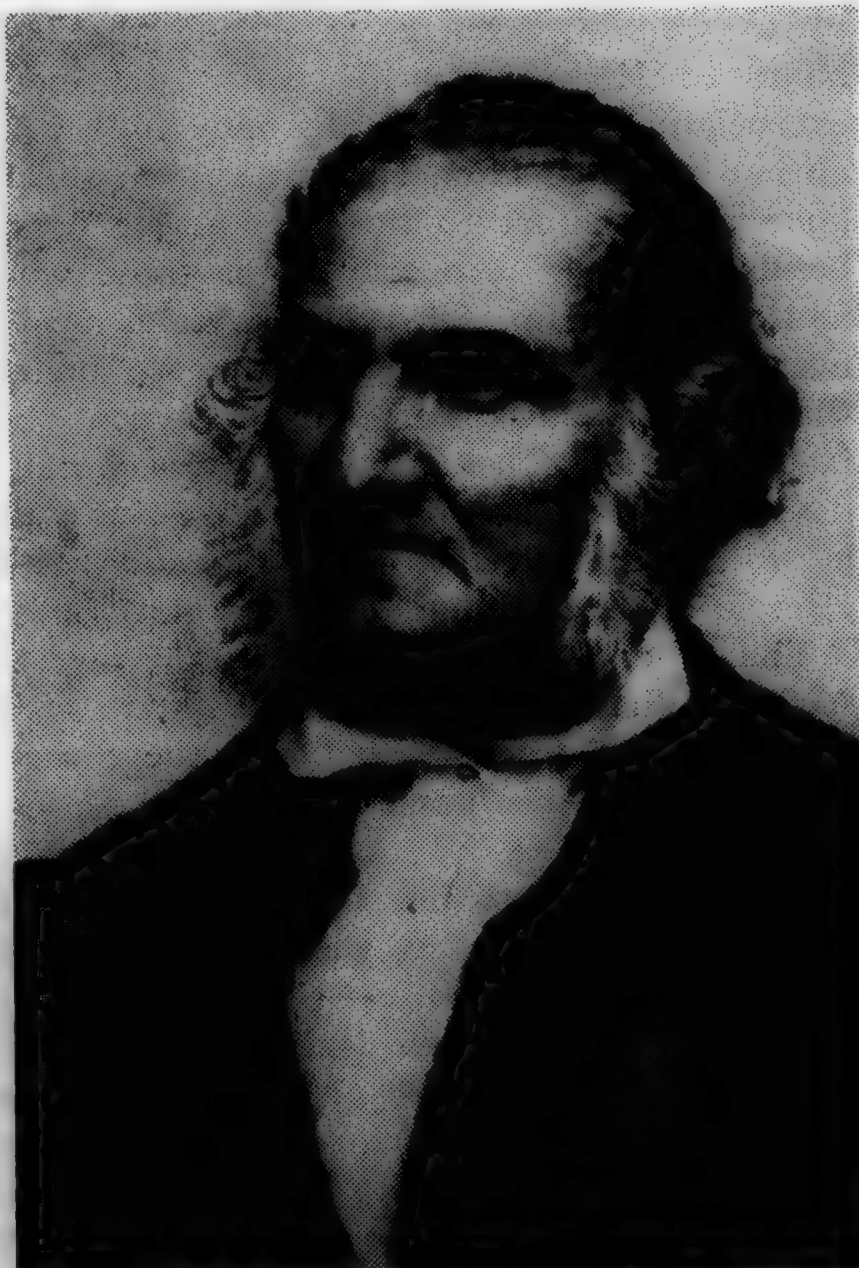
For a long, long time he worried over the fact that there was no way to keep the memory of his bird friends fresh and beautiful. The preserved and mounted birds did not appeal to him—such a mockery of life, it seemed; but when one day his father showed him a volume of illustrations, a new hope was kindled in the boy's heart, and he immediately began to make his own sketches of birds—crude little drawings they were at first, but they satisfied his inner craving, and, although he did not realize it at the time, this was the beginning of his life work.

But John James Audubon must be educated. It was time that a vocation was settled upon, whether it be soldier, sailor, or engineer; and from the big plantation in Louisiana the boy was sent to his father's old home in far-away France, where for a year he worked with uninteresting problems, always homesick for his friends, the birds; and after a time the father, realizing the utter futility of fitting his son for a military career, sent him back to America to live the life for which the boy longed—the free, untrammelled life in the woods—and here it was, when a youth of eighteen, that he began that great undertaking to which his whole life had been unconsciously leading, entering upon it unaided and alone—another Columbus discovering an unknown continent, for at that time ornithology in America was practically unknown.

Between John James Audubon's eighteenth year and the year when his great work

was published in London lies the story of patient toil, human endurance, hardships and struggle, and, finally, achievement.

For almost thirty years the young naturalist was a homeless wanderer, finding his dwelling place wherever the winged creatures found shelter, away from cramped, man-made buildings and out under the blue roof of heaven. But often his beloved work had to be laid aside temporarily while he sought some uncongenial employment in order to provide the necessities of life, for at his father's death he had given to a sister his share in the estate, and, consequently, was dependent upon his own resources for support.



John James Audubon, from a Daguerreotype by Brady, Taken about 1848 or 1849. Reproduced by Permission of Audubon Magazine, 1000 Fifth Avenue, New York, N.Y.

The history of his search for material for his work is a story of great adventure. From the south to the north, from the east to the west, he went his way, carrying into his work the gift of heart and soul, and the mountains, plains, deserts, spaciousness, loneliness mattered little to John James Audubon, gypsying alone under the stars. The lilt of a thrush in the forest meant more to him than the sound of a human voice, and the shrill piping of the locusts in the early September twilight was sweet music to his ear.

Sometimes his studies would take him into the land inhabited by the Indians, and for a while he made his home with them, sleep-

ing before the great camp fires wrapped in a buffalo robe and making good friends of the simple, untutored children of the forest. In 1810, he drifted down the Ohio River in a flat-bottomed boat, searching the shores for the different specimens and living the life of a typical frontiersman.

And finally, after years of patient toil and endurance, the great work was completed. Every specimen, from the tiniest bird to the largest eagle, was sketched life-size and colored in the tints of nature. The plates numbered 485 in all and were a complete history of the winged creatures of North America. John James Audubon had discovered the world of birds and had become their historian. When his plates were exhibited in the galleries of France and England, all the great scientists of Europe flocked to see them, and the man who had spent so many years in this ceaseless endeavor realized that his labor was understood and appreciated.

And many years after, the works of John James Audubon gave inspiration to another young naturalist who, chancing upon them in the library of the military academy at West Point, eagerly and joyously took up the work and carried it on through his long and interesting life, and that man was John Burroughs.

We have many Audubon societies—named in honor of the man who discovered this wonderful world of birds and left us such a rich inheritance.—Kind Words.

HEART TROUBLE

When the heart stops there is no life. Likewise, when the heart begins to fail, life begins to slacken its pace; the machine falters; the whirring motor must pause. One recognizes that symptom and works and sacrifices to stimulate again the regular throb that is necessary for abundant life.

There is another kind of heart trouble that results in a different symptom. The beat may be quite regular and the motor perfect, but there is no life. A shell of granite seems to have surrounded the very well-spring of life, leaving only a cold, methodical pounding that generates the action of a robot—but no life. No welling up of fine emotions, no warmth of thought, no love, no stretching out the hand to help. Only cold, gray, silent death.

The church is often afflicted with this heart trouble. It loses its first love. It becomes cold, indifferent, miserly, niggardly. The giving becomes perfunctory and meager.

There is no surer sign of decay than that of listless giving. For the work of the Lord, the pocket is always empty unless the heart is full. To worship God with other than a full heart is only a farce. Your giving will betray the state of your heart. You know to what extent God has prospered you.—Chicago Christian.

“Beloved, if God so loved us, we ought also to love one another.”

CHRISTIAN MONITOR PULPIT

"Meek and Lowly in Heart"

BY SIMEON W. HURST

TEXT: I am meek and lowly in heart.—Matthew 11:29.

The above words were spoken by the meekest and lowliest man who ever trod this earth—the Man of Galilee who brought life and joy to many but who was despised and rejected of men. Meekness is a fruit of the Spirit, yet very sadly lacking in the lives of many of God's children. Meekness is absolutely contrary to anything the flesh can produce, for the old man is filled with pride and self-conceit; it is the fruit of a new planting, an evidence of the new life in Christ Jesus.

Let us briefly follow and behold the life of this lowly man of Galilee whose birth was among the poorest people, and whose death was among the transgressors. He tells us to learn of Him if we wish to know the meaning of true meekness and also if we wish to find rest for our souls. His life from morning till night was crowded with activity in ministering to the needs of those about Him. He frequently spent the nights on the mountainside alone with His Father. A number of times after He had wrought a mighty miracle, such as opening the eyes of the blind or loosing the tongue of the dumb, He charged the people that they should tell no man. On other occasions He would take the people aside, away from the scrutiny and applause of the multitude, and there heal them. Jesus was a humble man in the true sense of the word and sought only the applause and glory of His Father in heaven. How different things are today when in some instances the accounts of the moving of God's Spirit in revival are glamorized to the extent that the meek and lowly Jesus is pretty much left in the background! In some cases it appears as though man is getting much of the glory that belongs to God.

Again we find Jesus on that memorable occasion shortly before His death riding into Jerusalem sitting on the colt of an ass—the most lowly kind of transportation. "This entry into Jerusalem has been termed the triumph of Christ. It was indeed the triumph of humility over pride and worldly grandeur; of poverty over affluence; and of meekness and gentleness over rage and malice. He coming now is meek, full of kindness and compassion to those who were plotting His destruction! He comes to deliver up Himself into their hands; their king comes to be murdered by His subjects and to make His death a ransom price for their souls!"

His meekness again radiates forth condemnation to His accusers during His trial. When they falsely accused Him He opened not His mouth. He was led as a lamb to the slaughter and was perfectly willing to be made the center of the lowest ridicule and scorn until, "his visage was so marred more than any man, and his form more than the sons of men," in order that He might bring us to God. On the cross during the last hours of His earthly life, when the most excruciating pain gripped His body and when all had forsaken Him, He was able to speak hope and comfort to the one on the cross beside Him and also prayed for those who had crucified Him. Oh, what love and meekness were manifest in our Lord even under the most difficult circumstances, even in the face of death! This same meekness, humility, and love He gives to us as we are willing to pay the price of full identification with Him in His death and resurrection.

The other Saturday Sister Hurst, several African Christians, and myself went to visit one of the old Christian ladies of the church here who has just passed through a period of severe sickness. We had to stoop low to enter the door into her humble, dark little hut where she lives. As we sat there beside this frail old lady, who just several years ago was saved from heathen darkness, one could see the joy from heaven on her face as she told of how the Lord helped her during her illness. She lives in a heathen village about five or six miles from the Mission, and during her illness her heathen relatives scorned her and tried to have her again offer sacrifices to their heathen gods, but she refused. In her meek and humble way she testified to them of the Lord's sufficiency, saying that if the Lord saw fit to take her through this sickness that was all right, as she knew that she would again rise from the dead to be with the Lord forever. We praise the Lord for this miracle of His grace. Her earthly possessions are apparently very few; her learning is only that which the Lord has given her, for she can't even read, but the meek and lowly Jesus is still pleased to reach down to such and lift them up and make them His dwelling place through whom He can make known to others His mighty power to save from sin and all uncleanness. Even though she is unlearned, yet the Spirit of God has given her a great

burden to bring some of her fellow men who are still living in heathen darkness to the Lord. Before her illness she brought several old heathen women along to the services. One of these has now accepted the Lord, and we hope the other one yet will. The one who has accepted the Lord was an ardent opposer to the Gospel not long ago.

Several years ago when her middle-aged son started to come to the services and made known his desire to follow the Lord she opposed him vigorously. She even told him that if he would not stop following this religion they would all get leprosy. After this he stopped coming, and they no doubt offered sacrifices to the unclean spirits who had been grieved by his departing from the religion of their fathers. Today the son has leprosy and is back in darkness, whereas the mother has accepted the Lord but is greatly bemoaning the fact that it is because of her that her son is lost and has leprosy. Through the instrumentality of Wanda, this old Christian lady, a servant of the devil, was led into the kingdom. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: **that no flesh should glory in his presence**" (I Cor. 1:27-29).

As we behold the example which our Lord has given us of meekness, lowliness, and humility I am fearful sometimes that with our twentieth century emphasis on culture and higher learning that we are in great danger of drifting away from the meek and lowly spirit found in Him. Lack of education is also no surety against pride and self-conceit, for these are among the works of the flesh which will crop up even in the regenerated heart unless constantly kept under the blood of Jesus. This I know from personal experience. Praise the Lord, however, for the fountain of blood which has been opened for sin and for uncleanness where all our vanity and pride can be washed away. Whether we have several titles or degrees attached to our names, or whether we are unlearned and live in a mud and wattle hut in Africa, we need to walk humbly before our God and fellowship much with Jesus, the meek and lowly man from Galilee who has now been exalted to be our Lord and Christ. "The meek will he guide in judgment: and the meek will he teach his way" (Ps. 25:9). May we in humility and brokenness come before Him and allow Him to teach us His way.

Tarime, T.T., East Africa.

Editorials

Christian Ordinances

When Jesus was about to ascend to heaven He not only gave commandments to His disciples relative to certain tasks which they were to perform, but He also established certain rites, which we call ordinances, that were intended for their spiritual edification and blessing. These ordinances were later not only practiced by the church but restated by the inspired writers of the New Testament. Certain additional ordinances were also given to the church in the epistolary writings of the New Testament.

It will be seen that the commands concerning the ordinances are different from those which have to do with other aspects of Christian life and service. The latter have to do with direct commands to prayer and devotion, to upright living, and to service in the cause of Christ. The former are for the observance of outward ceremonies as an expression of the faith and life of the believer. These ordinances have to do with familiar natural elements, such as bread, fruit juice, water, and oil, but they are symbolical of great spiritual truths or experiences. Hence Christian ordinances are often defined as outward ceremonies with spiritual meanings. Concerning them Daniel Kauffman says, "These ordinances were instituted to the end that they who keep them may have their minds drawn heavenward, meditating upon things divine, and worshiping Him who called them into being."

Opinions vary as to how many New Testament ordinances the church is commanded to observe. There is also some difference of opinion as to what is an ordinance and what is not included in that category. Many churches hold to the idea that there are only two Christian ordinances—baptism and the Lord's Supper. The Catholic Church has long held to the seven ordinances, or sacraments, of baptism, confirmation, eucharist, penance, extreme unction, holy orders, and matrimony. The Mennonite Church also holds to seven ordinances, but they differ from the above in all but two points. These seven ordinances are as follows: baptism, communion, washing of the saints' feet, the devotional covering, the holy kiss, matrimony, and anointing with oil.

It is very important that we know about and understand the significance of these Christian ordinances. To observe them without understanding or entering into their spiritual meaning may result in spiritual damage instead of blessing, as Paul explains to the Corinthians concerning the communion. I Cor. 11:29. To help us to a clearer knowledge and understanding of these ordinances of God, Bro. S. F. Coffman, our veteran Bible Study Editor, is preparing a series of articles concerning them. The first one, which is introductory, appears in this issue. He will follow with discussions on each of the seven ordinances as believed and practiced by the Mennonite Church. We trust that our readers will follow them carefully from month to month.

The Belleville Meeting

One of the great general assemblies of the Mennonite Church is the annual meeting of the Mennonite Board of Missions and Charities. This is the oldest of the church-wide organizations of the Mennonite Church, having been founded in 1882, under the name of the "Mennonite Evangelizing Committee." The interests and work of this early organization gradually grew until it was merged with a board of "Charitable Homes and Missions," to assume its present name in 1908. The Board is composed of representatives of the district conferences and district mission boards of the Mennonite Church, the chairmen of the local boards of the missions and institu-

tions under its direction, eight members at large, three ex officio members from its officers, and four members elected by General Conference, making a total of seventy-two members.

The Board cares for a wide range of mission and charitable interests and has a large personnel under its direction. It cares for two mission areas in India, two in Argentina, one in Japan, one in Belgium, one in Puerto Rico, and one in China, although the last is about to be closed because of the attitude of the present Chinese government. Directly under the Board also are fifteen home missions, two of which are rural and the rest in cities. These are located in areas extending from Ohio to Colorado, and from Ontario to Texas. The Board also maintains an interest in the home and foreign work of district mission boards which covers many other areas in the United States and reaches into such foreign countries as Tanganyika.

In the area of welfare work the Board maintains two children's homes and a summer camp for underprivileged children, two old people's homes, and three general hospitals, as well as a hospital in India. It also conducts relief and voluntary service work of considerable magnitude through its relief committee.

As one would expect, the personnel required to conduct such an extensive and varied work is large. A count in the Yearbook shows that there are 37 workers in India, 24 in Argentina, 16 in Puerto Rico, 4 in Japan, and still 4 in China, making a total of 85 American personnel in foreign fields, in addition to the national workers. Forty-five people work in home missions under the Board, 20 in children's homes, and 16 in old people's homes. Besides these there are several hundred persons in relief and service work in both long-term and short-term units.

This gives some idea of the scope of work of the Mennonite Board of Missions and Charities, which will hold its annual meeting with the Maple Grove congregation at Belleville, Pa., June 7 to 12 this year. There will be much business to transact in the official sessions, which are woven through an inspirational program on the general theme of Christian Stewardship and alongside of programs of auxiliary organizations.

Those who wish to keep informed concerning the mission and charitable work of the church and to enjoy a rich season of spiritual fellowship and inspiration should take in the meeting at Belleville.

A Seventy-fifth Anniversary

Of the nineteen conferences which are members of, or are eligible to, membership in the Mennonite General Conference some date back to early colonial days. The Franconia Conference of Eastern Pennsylvania is thought to have met as early as 1725. Lancaster Conference was no doubt second, although there is no definite record as to when it was first organized. Other Mennonite conferences, organized in America, seem to have followed this approximate order in time: Ontario, 1820; Washington Co., Maryland and Franklin Co., Pennsylvania, about 1830; Virginia, 1835; Ohio, 1843; Indiana-Michigan, 1864.

Mennonite settlers came to Southwestern Pennsylvania as early as 1780, or before, but for many years they had no regional conference organization. They attended the sessions of both the Ohio and Lancaster Conferences. Through the occasion of ordaining a bishop at the Masontown congregation there came a consciousness of the need of having a district conference in this section of the state. Accordingly through the help of bishops from Lancaster and Ohio a conference was organized in 1876 at a meeting at the Blough Church, near Hollsopple, Pa.

Since 1951 marks the seventy-fifth anniversary of the organization of the Southwestern Pennsylvania Conference this body took action to observe the occasion with an anniversary program in connection with the annual meeting August 5-8 at the Blough Church where the first conference was held. This marks another milestone in the history of the Mennonite Church in America.

CHRISTIAN LIFE

Revealing the Betrayer

By J. J. HOSTETLER

We may betray Christ by our inconsistencies, our silences, our attitudes, and our selfishness. Bro. Hostetler is pastor and superintendent of the Mennonite Mission in Canton, Ohio.

"Lord, is it I?" "Thou hast said."

We shall consider one of the questions in the last few chapters in Matthew, namely, "Lord, is it I?" The answer to this question finally reveals the betrayer. To betray means to reveal or conceal someone's plans or purposes in such a way as to defeat those plans and purposes, if possible. You can betray organizations and causes as well as people. In this particular instance we want to notice the effects that this betrayal had on different people.

We might say that Jesus is known only by witnesses in the world. If it were not for witnesses, no one would know Him. It was through witnesses that the New Testament Scriptures were written. He did not write them Himself. It was through witnesses that the Gospel was propagated from one generation to the next, and has continued on until our parents told us. Today we have the Gospel as a trust. But sometimes witnesses may betray the Lord, either by being false, or by failing to witness for Him, or by misrepresentation in witnessing.

Another way to ask this question, "Lord is it I?" is to say, "Can others see Jesus in you?" As we look at Jesus in this experience, John tells us that He was troubled, and why shouldn't He be? He understood and He knew who the betrayer was, even before the betrayal took place. He knew all things. This betrayal had been prophesied in the Old Testament, and Jesus was a student of the Scriptures and knew what to expect. Here He is in the act of revealing the betrayer. He is bringing him to the front to make him known to others. The betrayer is one of the disciples, and we notice that he was sitting at the very table of the Lord's Supper. The Passover Supper is described here, and following this Jesus instituted the Lord's Supper. Was it possible that there was a hypocrite at the Lord's table, a hypocrite in the church? That hurt Jesus very much; no wonder He was troubled.

Let us notice the disciples' experience. The narrative says that they were "exceeding sorrowful" to think that their beloved Master should be betrayed by one of them. How could it be possible? But they didn't know which one it was. They all asked in sincerity, "Lord, is it I?" Peter leaned forward, and beckoned to John, who was next to Jesus, that he should ask Him who it

was. No one suspected that it was Judas. But you know, we can never be too sure. Did I betray Him? "Is it I?" We need constantly to be searching our own hearts, and even that isn't sufficient to make sure that we aren't betraying Him. We must ask Christ to search our hearts. "Search me, O God," the Psalmist prayed; "reveal to us our innermost life and relationship with Thyself." The disciples were exceeding sorrowful.

Looking at Judas more particularly, we see that he was an arrogant, hardhearted sinner. This thing had not come upon him all at once. It had been gradually growing upon him through the days and the months preceding. He was developing a certain condition in his heart, and he was allowing that to take precedence over all other things. His heart had become evil. Then as he dipped his bread into the dish, Jesus said, "He that dippeth his hand with me in the dish, the same shall betray me." And there He revealed who it was, but Judas arrogantly said after that, "Master, is it I?" This bargain he had made was now brought out into the open and Jesus said, "Woe unto that man." Why did He say that? Wasn't

LOOKING UNTO GOD

**I look to Thee in every need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again:
The thought of Thee is mightier far
Than sin and pain and sorrow are.**

**Discouraged in the work of life,
Disheartened by its load,
Shamed by its failure or its fears,
I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.**

**Thy calmness bends serene above
My restless soul to still;
Around me flows Thy quickening life,
To nerve my faltering will;
Thy presence fills my solitude;
Thy providence turns all to good.**

**Embosomed deep in Thy dear love,
Held in Thy law, I stand;
Thy hand in all things I behold,
And all things in Thy hand.
Thou leadest me by unsought ways,
And turnest my mourning into praise.**

—Samuel W. Longfellow.

it yet one last effort on the part of Jesus to awaken a spiritual repentance in the heart of Judas? Why had not Jesus expelled this man from His group a long time before this? He knew that for some time he was a thief. He was carrying a bag and was covetous and he was desirous of these things. Why didn't Jesus excommunicate him before he might influence others to do the same thing? I wonder whether there aren't some lessons here for us. If Jesus couldn't win him with His love and companionship and having him with Him, certainly there would be no winning of him by excommunication. Sometimes that is necessary, but I wonder whether we can't reach more people by our constant companionship and love and friendship than by placing them on the outside. "Woe," He said, to awaken his conscience, to arouse him, to warn others likewise.

How costly was this betrayal? Judas got thirty pieces of silver for it. Jesus also put a value on it. He said it were better if that man would never have been born. John tells us that Satan entered into Judas's heart and took full possession, and he went out and it was night. It was not only night, physically speaking, but it was night spiritually. Complete darkness covered Judas, in the moment that he exchanged Christ for Satan.

Now, how may we betray Christ? We also say, "Lord, is it I?" May I suggest a few ways in which we should search our own hearts to see whether we have been betraying Christ.

First, perhaps by our inconsistencies. Christianity is a seven-day-a-week experience. If we pay attention to the spiritual only on Sunday and on other days of the week follow another course, that is very inconsistent. One day Paul had to rebuke Peter because he was inconsistent. He lived one form of life for a while when he was with a certain group of people, then when some others came around he changed. I wonder how often we change because of conditions and situations that arise, and we show an inconsistent attitude. This inconsistency has to do with how we treat our neighbors, how we transact our business in the world. Sometimes it seems when it comes to dollars and cents immediately we become quite worldly in our business relationships to make certain we get our dollar's worth. I wonder what the world thinks of us. Are we going the second mile? Are we always bargaining, or are we trying to live a consistent life with second-mile religion? Why are we so sharp in money matters and business dealings? When someone tries to overemphasize or become quite dogmatic about certain things that pertain to religion and the spiritual life, it doesn't take much observation until we notice that there are inconsistencies in their lives. The next time we had better examine ourselves when we are pushing and pulling for a certain particular thing. It is all right for some people to talk about nonresistance when it comes to war, but not when it comes to other matters such as labor unions and purchasing of war bonds, or even a nonresistant attitude that some fail to show in speaking and dealing with their neighbors, perhaps too when

children get into trouble with some of the neighbors' children. Then where is our non-resistant attitude? Let us be consistent.

Another way we betray Christ is by keeping our mouths closed. Perhaps some say that is a good thing, but that is the only way that Christ is made known—by people speaking and telling one another—and if we keep our mouths closed when opportunities present themselves, then we are betraying Christ, because He wants to go out through our mouths to someone else, and we are not allowing Him to. That is the only means of taking the message to all the world. There are many people who have never yet been invited into church because we have kept our mouths closed. There are many people who have not been asked to accept Christ because we have kept our mouths closed. Is it that we are ashamed of Jesus that we betray Him? Are we ashamed of Jesus? "Lord, is it I?"

We may betray Him also by our attitudes. This is something that is difficult to explain. It's something that we don't demonstrate so much outwardly; perhaps we may, in some cases, by being critical and faultfinding. You know anyone can find fault, and you don't need to look very far, because everyone of us has faults. And if you really want to find fault the best place to go is to your mirror and look into it and then begin. It is easy to develop a critical attitude and to be critical of everything. May God deliver us from such a life. Jealousy, envy, animosity—these are some of those little things, those little foxes that spoil the vines. These indicate that we are betraying Christ by the way we live. We show it by indifference to church standards and church services and church activities. We say, let someone else do it; he can speak better than I; or let so-and-so teach the class; he is more able and capable than I; and so forth. Thus we indicate our attitude. We are not willing to pay the price that Jesus asked of us; we betray Him. "Lord is it I?"

We betray Him too by our selfishness. We place our interests above that of the kingdom. Jesus said that if we are not willing to forsake mother and father, brother and sister, and all else for Him, we are not worthy of Him; and I wonder how much forsaking we have done. It includes all of life. It includes our pleasures; it means a willingness to forego good health in order that we might serve the Lord if that would be necessary; a willingness to forego financial security. There is so much being said about security in the world today. Many people want security in the world, but there are so few that know anything about spiritual security because of selfishness or by neglecting their own salvation. Paul said, "Work out your own salvation with fear and trembling." He didn't mean work out how to get saved—but work it out through this body of yours. When we are converted and saved, the soul is saved, but the old body is still here with all its sinful nature and inclinations. It has to be brought into subjection. Salvation is on the inside and then works out through the hands and the feet and the eyes and the ears, through the mouth

and through our every faculty and member. Bring the body into control and subjection. Work out that salvation. Those hands and feet that have been inclined to sin previously should now be brought into control of the Spirit. Paul also said that we should bring our thoughts into control. Arrest them, get them into subjection to yourself and consecrate all this body—these talents—for Christ and the church. Let this be a self-examination period for us. We say, "Lord is it I?" Is it possible that I am a hypocrite—that I have betrayed Jesus in the church, or in the

community, or in the business world, or wherever I have gone? Each one of us must give account of himself before the Lord. What will you do about it? Jesus said, "Thou hast said." So it is. But thank God that Jesus also makes possible forgiveness and cleansing and purification from all these betrayals that we may have brought about in our lives. Look to Him and make an honest search and a full confession. He provides forgiveness, if we meet the conditions. Will we do it?

Canton, Ohio.

Peace, Peaceable, Peacemakers

I

BY HARRY A. DIENER

Member of the Peace Problems Committee of Mennonite General Conference, Bro. Diener gives us a Scriptural peace program from a great chapter in the Book of Romans.

I. Peace

In the twelfth chapter of Paul's letter to the Romans, we have God's peace program beautifully given. It is God's peace trinity: inward peace, peace among friends, peace with enemies.

The first two verses give the way for peace in one's heart. Isaiah tells us, "The wicked are like the troubled sea, when it cannot rest. . . . There is no peace, saith my God to the wicked" (57:20, 21). In contrast we have these words: "Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

That night when Jesus was born in Bethlehem the angels sang, "On earth peace, good will toward men," to the shepherds. Jesus is called "The Prince of Peace." Isaiah said: "Of his government and peace there shall be no end." Paul, speaking of Jesus, says, "And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father" (Eph. 2:17). In John 4:27, Jesus' own words say, "Peace I leave with you, my peace I give unto you."

Notice yet the words of greeting which Paul so often used as he wrote to his close friends: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." See Rom. 1:7; I Cor. 1:3; Col. 1:2. Grace from God and peace from Jesus Christ—these are two of the greatest blessings each of us may possess and enjoy. Often we strive in vain to obtain them, but because we strive the wrong way, life continues to be a round of trouble, dissatisfaction, and contention.

Let us return to the words of Jesus, "Peace I leave with you, my peace I give unto you." Jesus surely possessed a wonderful peace. Many of us become fearful and disturbed in times of storm on land, but Jesus calmly slept in a storm at sea when His disciples were very fearful that they would be over-

turned into the sea and drowned. In their desperation they awoke the Saviour. He reproved their fearfulness, rebuked the winds and waves, and soon there was a great calm.

When threatened by stoning in Judea, Jesus withdrew with His disciples to the far side of the Jordan. While there He received word that His good friend of Bethany was sick. When He told His disciples He intended to return to Bethany because of the death of Lazarus, they were surprised that even in an emergency He would return to that situation of envy and hatred. But Jesus calmly went to Bethany and restored to life Lazarus, who had already been dead four days.

But the peace which was demonstrated during His arrest, trial, and crucifixion is far beyond what these two instances in our Saviour's life reveal. To have jealous enemies bring false accusations against Him before the Roman governor, Pilate, and not answer a word; to bear the abuse of smiting, spitting, and scourging without a complaint; to be nailed to the cross and in turn lift His voice in sincere prayer to God for His enemies—these instances show the "peace which passeth all understanding" that possessed His soul. Jesus refers to this peace when He says, "My peace I give unto you."

Would you have that peace as your personal possession? The Lord surely desires that you may have it. Romans 12:1, 2, make clear the conditions for receiving this peace. Paul makes his appeal on the basis of God's mercies. All the good the Lord has so freely bestowed upon us He has given in order to win us unto Himself in complete surrender of both soul and body. When He asks that we present "our bodies a living sacrifice," He knows full well that we will not offer our bodies to the Lord until we have surrendered to Him our whole life. Our bodies are our last reserve.

What hinders so many persons from enjoying the peace of God in their souls? Is it not that with their minds they would like to serve the Lord, but continue to yield their bodies to just a little sin? Rom. 7:23. This

condition brings about the experience described in Romans 7 where there is an inward desire to do good but a constant yielding to sin. Sin in turn brings a guilty conscience, and the struggle continues until the individual expresses his inner feeling by saying, "O wretched man that I am! who shall deliver me?" A halfway Christian life has never given peace, but a transformed life, which is the result of a renewing of the mind, a yielding of self to the leading of the Spirit, and a separating of self from the things of the world, enjoys peace of conscience and finds satisfaction in serving the Lord.

We are so accustomed to having a sense of satisfaction in quenching our thirst, feeding our mouths, and being refreshed by sleep that we are inclined to conclude that satisfaction and peace are the result of catering to our bodies. But there is an abiding peace which the world cannot receive, for it (the world) is not willing to commit the entire life to the Lord. What is "that good, and acceptable, and perfect, will of God?" It is a transformed life, a separated life, an offered life. This life will prove the value of the peace that only God can give and nothing of earth can disturb.

II. Peaceable

Ever since the time of Cain and Abel there have been problems of human relations. People become so envious of each other that they sometimes go to the extreme to which Cain went in killing his brother. We know the sad story of these two brothers. Abel was a keeper of flocks and Cain a tiller of the soil. Abel brought an acceptable offering of his flock to the Lord. Cain brought an offering of his fruits, but God did not respect either Cain or his offering. The Lord spoke to Cain and assured him that he, too, would be accepted, providing he would do His will. This seems to indicate that Cain failed in what he did rather than in what he offered.

In the first place Cain was out of tune with the Lord. Further, he made no effort to do good. He continued in his depraved attitude. Inwardly, with himself, he did not have peace. This condition was fertile soil for dissatisfaction with his brother and is a good illustration of the tactics Satan uses. He causes the person who feels miserable and conscience-stricken because of sin to hate the person whose life is pure, for a pure life condemns him. Instead of correcting his own life he turns against the good and innocent one and tries to destroy him. It is quite evident that had Cain gotten into good relations with the Lord his relations with his brother would also have been good.

This brings us to the second section of this chapter, verses 3-16, which give us three principles for living at peace with those who also desire to live in peace. The first principle is mentioned three times: in verse 3, then in verse 10, and again in verse 16. It is humility. It is stated in the following terms: "Not to think of himself more highly than he ought to think" (v. 3); "With brotherly love; in honour preferring one another" (v. 10); "Mind not high things, but condescend

to men of low estate. Be not wise in your own conceits" (v. 16).

We have the common fault of thinking "more highly" of ourselves than we ought. We think of our attainments and abilities as being above those of our fellows. Because of this high evaluation of ourselves it is difficult for us to adjust ourselves to others. We feel that they should be able to see the superior abilities we possess and lend themselves to our ways.

Saul of Tarsus learned more than one lesson the day the Lord met him on the way to Damascus. The blind leader sought someone to take his hands and to lead him. After three days of fasting he was ready to receive teaching and help from one whom he had been prepared to persecute.

At times God must use "the hard way" to bring us to the place where we can think soberly about ourselves. He knows that it is difficult for us to live well with others as long as we think too highly of ourselves.

After we have learned this lesson we are ready to learn the next: "In honour preferring one another." The selfish way of life is to try to rise by crushing others. Human

A PRAYER FOR PEACE

**Peace—Lord, we pray for peace,
While silently we wait;
Give us an understanding mind,
Drive out discord and hate;
For greed and selfishness must cease
Before the world can rest in peace.**

**Peace—Lord, we pray for peace.
'Tween men of every race;
Help us to see each other's need,
And give us strength and grace
To deal with justice, mercy, too,
And do whate'er is right and true.**

**Peace—Lord, we pray for peace
A peace that comes from Thee;
Begot of love for all mankind
From pride and envy free.
The crash of arms will ne'er be stilled
Until with love, men's hearts are filled.**

—Bertha Inwood Michael.

nature seeks the first and best place for self. Jesus taught that he who would be greatest should be minister, and he who would be chief should be servant of all. He gave life to this teaching by being ready at all times to do all He could to relieve the need of those whom He met. As an object lesson to this truth He rose from supper, took a towel, and girded Himself. He then poured water into a basin and washed His disciples' feet. After He was again seated He said they did well to call him Master and Lord, and as such He had washed their feet. This was given to them as an example of a master's taking the place and work of a servant. His command to them, and now to us, is, "Ye also ought to wash one another's feet."

Among that group of twelve whom Jesus had chosen to follow Him were humble fishermen, one who had been a publican, and of another it was said, "Behold an Israelite

indeed, in whom is no guile." Yet they were much troubled among themselves as to who was to have the best place in the kingdom of Jesus. Some were bold and ambitious enough to bring their request for the best place to Him, and the rest were selfish enough to envy these because of their request.

This brings us to the third lesson in humility: "Condescend to men of low estate." We look with contempt upon the priest and Levite who saw the poor half-dead victim of robbers lying by the roadside but went on without giving him any relief or help.

A missionary told how after returning to India from furlough he asked the Lord to open the door of service for him to someone of the natives. The first answer to his prayer was a poor old leper. It took just a bit of an adjustment for him to understand why the Lord had called him to India to serve this wretched specimen of humanity. Likely such an answer to prayer would be good for many of us. Anyway, what makes me so much better than others—the Negro, the Indian, the Chinese, that beggar drunkard? It is only the grace of God. We are what we are, not by merit, but by God's grace.

To "condescend to men of low estate" does not mean that we yield to all forms of sin and vice that robs men of their virtue and respect. It does mean that we follow the example of our Saviour who took the opportunity of speaking to the Samaritan woman who came to draw water from the well where He had stopped to rest. To many Jews she was a Samaritan with whom they could have no dealings. To many men she was just a woman and so not worth speaking to. To many she was known as a harlot. But to Jesus she was a soul in need of help, one who desired water better than that which the ancient well of Jacob could furnish. She was one who could be used to contact others. Many Samaritans believed because of the saying of that woman, and many more believed because through her testimony they contacted Jesus. What a blessed day for Sychar because someone, the Son of God, was willing to "condescend to men of low estate"!

May we sum up these three points on humility: first, a sober evaluation of one's self; second, an appreciative evaluation of others; and third, stooping to the lowly. Let us always remember that the person who most often makes it difficult for us to have peace with others is ourselves.

Hutchinson, Kans.

WHAT IS YOUR DELIGHT?

You can tell a man by his pleasures. In what does he take keenest delight? Where does he go, what does he do in his leisure time? That is the index as to the identity of his treasure and his heart's desire. The deep Christian regards the law of his God and all other divine things as a genuine pleasure; the nominal Christian considers them a duty—perhaps vital, important, essential—but nevertheless only a duty, not a delight.—Presbyterian.

WHICH WAY DO YOU POINT?

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form a godliness, but having denied the power thereof: from these also turn away" (II Tim. 3:1-5).

I cannot remember the time when "the last days" did not seem to be with us. From childhood I have heard many preachers warn against the sins listed above. Each time I would examine myself—and incidentally those around me—and decide there were some grounds for believing the unfavorable conditions existed. And so it has continued. The flesh has those weaknesses unless conquered through Jesus Christ the Lord. When faith becomes weaker and weaker, these sins become stronger and stronger. We have only to examine ourselves and to look around us to feel the pulse of the nation's faith. That look does not reassure. The last days seem to be lasting on.

I have always tried not to be an alarmist, nor a pessimist, nor an extremist. But one cannot sensibly ignore conditions as they actually exist. There is a looseness today that did not exist twenty-five years ago. People write things and do things and say things that some years ago would not have been tolerated in decent society. I do not lay this condition to the fact that the present generation is worse than those preceding it. Human nature has not changed one whit. The flesh is the same, but restraint and restriction have been lifted.

People, generally, are just as mean as they dare to be—but that does not change the fundamental nature of meanness. Looseness on the part of many does not make looseness right. Rather it makes more difficult the path of righteousness because it is so easy to do wrong.

Youth naturally seeks new adventure. Thoughtless, it steps out without counting the cost. When mature minds offer no help, but rather lead the way in heedlessness, there is ruin.

What do you allow in your homes? What help are you to youth?—J. H. McCaleb, in Chicago Christian.

Thoughts of ill will, animosity and hatred are unbecoming to the Christian. They are enemies to our own spiritual growth and happiness, and make the influence of our lives hurtful rather than helpful to others. If we find such enemies assailing the citadel of our hearts, let us turn more earnestly to God, that He may help us to look for good rather than evil in the lives of our fellow men and that He may give us more of the spirit of love and helpfulness toward them. Love and ill will cannot dwell together in the same heart. If we would have the love of Christ dwell in us, we must have also the spirit of love toward our brother.—Sel.

GOD EVERYWHERE

By Mada Stoltzfus

Is it so strange! When Moses was in a basket laid
With loving hands, that Jochebed was not afraid?
Or that in the barren desert, manna was sent for daily bread?
And on the mountainside five thousand men were fed
With five small loaves and two small fish a little lad had brought?
Or that Herod never found the child whose life he sought?
Do we marvel because Peter stepped upon the sea and walked?
Or doubt that the tempest became stilled when Jesus talked?
The world may doubt, and scorn the cross He had to bear,
But we can understand;
For God was there.

I know a power that shakes the earth and rends the skies,
And yet so small it wipes the tears from tired, weeping eyes.
I know a peace that needs no lulling hand, (The world may see and seek but never understand).
I know a joy in doing homely things, I know the song the weary traveler sings.
I know a love that blesses childhood, nurtures youth, and comforts old,
That transforms lives and melts the heart that has grown cold.
I know a way that's full of light, that knows no fear.
All this I know;
For God is here.

I know a place where no one here on earth has ever been,
A place more beautiful than mortal man has ever seen.
I'm going there some day when Jesus comes for me,
And there I'll praise my Lord through all eternity.
There'll be no minor key or discord in that song
That will be sung in heaven by that great throng.
There I will sit at Jesus' feet and see Him face to face,
And tell Him how I love Him for His wondrous love and grace.
Not only some, but all who will can meet Him in the air,
And know the bliss of the redeemed;
For God is there.

A QUESTION

A little ragged girl recently went into a Sunday school in Pittsburgh and asked, "Is this the way to heaven?"

In many Sunday schools godly teachers have shown boys and girls the way to heaven by giving them the glorious Gospel of salvation through the Christ of Calvary.

Sunday-school work provides one of the finest activities for the Spirit-filled young people of our churches. It is a good thing to make a canvass in your city of all the children that do not go to Sunday school. If they live at a distance from the assembly, it is often possible to start a Sunday school in a district where there are many children who are not provided for. Frequently a parent will loan a room for a Sunday school, and many a revival has started through an effort on Sunday-school lines. Let us buy up every opportunity of pointing the children to "the way to heaven."—Sel.

LIFE WORTH LIVING

This is a true story of a man who had a remarkable career. Born in humble circumstances, he early learned a trade, and thereafter pursued a plan of life devoted to human service.

He knew that a life of self-sacrifice was not a sinecure; that it was fraught with discouragement, and that one must be willing to accept ingratitude and even injustice with equanimity.

He believed in prayer, advocated it, and practiced it in his daily life. He was the personification of high thinking and noble living.

He had a rare gift of convincing and persuasive speech. His transparent simplicity and sincerity profoundly impressed others. His intense earnestness drove his messages home with unerring accuracy.

He spoke with clearness, based upon intimate knowledge of men. Impelled by an innate sense of duty, he fearlessly faced every problem.

There was no uncertainty, no equivocation, no apology. He was absolutely convinced of the truth of which he spoke. His disinterested love and supreme character combined to make him a powerful advocate in the cause he so eloquently espoused.

Naturalness, simplicity, lucidity, sympathy, moral intensity, fearlessness, and fidelity were his most striking characteristics.

He never asked, "Is life worth living?" His optimistic outlook, his interest in human welfare, and his unquenchable love for truth made his life increasingly fruitful.

Into his short-spanned life he compressed the vital secrets of right living. He urged his hearers to be unselfish, forgiving, pure, loving, trustful, obedient, self-sacrificing.

Today all classes of people may learn valuable lessons from this exalted example of what life can be.

It has been said there is but one virtue—the eternal sacrifice of self. The useful and the beautiful are never separated. Doing good is the only certain way to happiness.

Thousands of men breathe, move, and live; pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world; none were blessed by them, none could point to them as having lived unselfishly.

That keen philosopher of life, Sydney Smith, said: "Try to make at least one person happy every day, and then in ten years you have made three thousand, six hundred and fifty persons happy, or brightened a small town by your contribution to the fund of general enjoyment."

The man we have described demonstrated that life is, indeed, well worth living. He was the perfect model for mankind. His name was Jesus Christ.

—Grenville Kleiser.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matt. 7:1, 2).

OUR HOME CIRCLE

Parental Affection in the Home

BY CORA M. STUTZMAN

For children to be starving for love is just as deplorable as to starve for bread.

Mother tucked little Tommy into his bed and for good measure began to rub his face with her tired, careworn hands.

"You love me, don't you, Mother? That's the reason you rub my head."

The mother was startled by the lad's question. Of course she loved Tommy and loved him more than she could find words to express. Why should he make such a statement?

As she sat there rubbing his head she did some serious thinking. The happenings of the day came before her. It was the pattern of every day. There was always much to do; days were never long enough. There was breakfast to prepare, children to be gotten ready for school, the house to tidy, piles of laundry to be washed and ironed, a garden to tend, eggs to clean and a never-ending stack of mending and sewing to do! She was careful and conscientious about all these duties. But she realized with a pang that she often crossly ordered the children out of her way so that these tasks could be done. She was always too busy to read a story to them. There just was no time to glance at the new robin on the lawn, to see the yellow dandelion peeping through the grass, or for ever so many other things that the children wanted Mother to share and enjoy with them.

"I guess," she said to herself, "I have been a fair housekeeper but a poor mother. Could it be that the children think I do not love them very much? How dreadful! May God forgive me and help me to show my children daily, in little things, that I do love them deeply."

Children the world over crave love and security. It is their right and privilege. God intended that these innocent souls should have these two things woven into the warp and woof of their lives. But thousands are starving for love. It is a deplorable condition just as surely as it would be deplorable to starve for bread. And do not think children in our own Mennonite homes are exempt! The outcome of such a condition means maladjusted children. Parental attitudes, actions and ideals make lasting impressions upon the child.

There are all manner of parents, hence all kinds of homes. Here is a home where father, mother, and children sit down to meals and scarcely one word is exchanged between them as they eat. The atmosphere at that

table is cold. In another home mealtime is a most joyous time for everyone. Interesting happenings of the day are shared. There is a discussion on some article or book that has been read. Cheerful banter is exchanged.

When a girl in my teens I visited in what I felt was very nearly an ideal home. Every morning this large family met in the living room and all took part in family worship. After that period of sweet fellowship they would go singing to their tasks of the day. Those children are grown now and scattered here and there, but to them the home of their childhood is the very dearest place on earth. With deep joy they look forward to going back there for visits. Why shouldn't they? Christ was, and is, the center of that home. That in itself influenced the children and molded their lives for good. Christ will honor a home in which He has been honored.

Many well-meaning parents feel it is their duty to provide amply for the physical needs of their children but fail to realize that there are ever so many little things that would mean more to them than a legacy of thousands. These things take time, time, time! And too many of us parents think there is

MY MOTHER'S PRAYER

My mother's prayer was the golden key
She always used on her bended knee;
With it she opened a store of grace
Which made our home a heavenly place.

Amid the toil of the busy day—
No matter where, in every way,
She held that key in her hand of power,
And used it well through each passing hour.

When darkness came, and discouragement,
She had a place where she always went;
And there, with prayer as her golden key,
She opened treasures lavish and free.

At evening time, when the day was done,
She soothed the children to sleep—each one;

Then by their side on her bended knee,
She locked them up with the golden key.

And when she came to the gate of light
With all the glories of heaven in sight,
Her golden key opened wide the gate
And she passed through where the angels wait.

—Selected.

no time, or very little time, to spare for things that do not pay in terms of hard cash. Christ was a busy man, yet He took time to notice and bless children and give them their rightful place.

One young father said that he looks back to the time when he was four years old and recalls with keen delight that his father took him by train to a town twenty-five miles distant. That father took time from work to give his little son the pleasure of a train ride.

A certain young mother takes time out of a busy morning to pack lunch and take her children, plus a few neighbor children, to a stream in the meadow where they dine on sandwiches and fruit.

A father does his chores earlier several times during the summer months and then takes the family to a surprise spot to eat supper from the basket mother has packed.

Another mother takes time, some evenings, to hold her child on her lap, and show him the vivid sunset from the west window and tell him about the greatness and goodness of God.

There is a father who goes upstairs with his sons at bedtime and sits down and talks with them about important and worth-while things before they go to sleep.

There are a few parents who will walk in the woods with the children on a Sunday afternoon and point out the marvels and mysteries of nature.

In a certain family birthdays are occasions to remember with pleasure, for on that day the one whose birthday is observed is served his favorite foods. A young woman once lamented that in the home of her parents the children's birthdays were not noticed in any way. She felt that they had missed a great deal. Yet as far as material things were concerned those children lacked very little that money would buy.

In one home it was customary for the children to come home from an evening "out" and pause by their parents' bedroom door and share with them the happenings of the evening. They did this because father and mother had an interest in every phase of their lives.

There was a mother who would take time to sit down and kindly explain to her child why she punished him for his misdeeds. She left no room in the heart of the child for distrust and hatred. A wonderful example to follow! For if there is a wedge that can come between parent and child it comes when punishment is given in heat and anger.

Children are of eternal value. Why then do we chase after the things that will perish, and fail to take the time we should with these souls that will never die?

The family that takes time to worship, play, laugh, sing, walk, and talk together cannot help but be a well-knit, understanding, happy family, as God intended that it should be.

Drumore, Pa.

"He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

"What Have They Seen in Thine House?"

BY MADGE W. BLACK

"We go over the whole list of treasures, but there is one treasure that is seldom displayed or mentioned, and that is the family altar."

Our Scripture is taken from II Kings 20:1-21.

There is a very interesting account in connection with these few words. Hezekiah, the king of Judah, was very sick; so sick that it seemed he must die, and during his illness the Prophet Isaiah came to him with a message from the Lord: "Thus saith the Lord, Set thine house in order; for thou shalt die, and not live."

It is no light thing to be told to prepare for death, and Hezekiah became very much troubled when he heard the message. He turned his face to the wall and wept and prayed, and before the Prophet Isaiah had left the court of the King's palace, a message from God came to him to return to Hezekiah with this word: "Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee."

In faraway Babylon a report had reached the king of that country of Hezekiah's sickness, so he sent an embassy to inquire of Hezekiah concerning the miracle of his healing. During the visit of the ambassadors, Hezekiah very imprudently showed to them all the treasures of his kingdom.

Again the Prophet came to him with the Word of the Lord, and this time asked Hezekiah a question, "What have they seen in thine house?"

The question of the Prophet is a very fitting one for our subject, "The Family Altar." Hezekiah showed to the ambassadors from Babylon the gold and the silver, the precious ointments and the rare spices of his kingdom. He took them into the armory and showed to them the suits of armor, and many other wonderful treasures.

"What have they seen in thine house?" What have we to show our friends as the treasures of our homes? The mother proudly brings forth the children: "This is little Willie; he is only eight and is such a little man." Or, "This is Mary, the treasure of the family." Perhaps the rare china or the old laces are displayed: the fine linens are brought out for admiration, and, "You really must come outside and see Tom's garden. There isn't another like it in town." Oh, yes, the family album is not forgotten and it is brought forth also: "This is Great-uncle John. He was a bishop in his day," and, "This is Cousin Jim. He was some kind of an athlete, and won a championship for something or another." So, we go over the whole list of treasures, but there is one treasure that is seldom displayed or mentioned, and that is the family altar.

What a treasure the family altar is! It enriches each member of the family increasingly from day to day. It hoards up treasures for the future in the salvation—the Christian morale—the eternal welfare of each

member of the family from the oldest to the youngest.

The family altar is not something new. Adam and Eve had an altar. Apparently it was "the East of the garden," where the cherubim and the flaming sword were placed. No doubt it was here that Abel came to worship when he brought an offering of the firstlings of the flock, and it was here that Cain came with an offering of the fruit of the ground with Adam acting in the capacity of the priest for the family.

We find that this privilege, or authority to act as priest, was a birthright, and was vested in the eldest son. This is seen all through the Old Testament narrative. Even before the giving of the Law, down on the borders of Edom, in the land of Uz, we find Job with a family altar, and in the morning, after he had sanctified his children, he offered a burnt offering according to the number of them all.

Sometimes we look upon those who lived in past ages, as unenlightened and ignorant of many things which we look upon as important and essential in our enlightened and modern age. But sin is sin in this age just as much as it was sin then. The human tendency to stray away from God and forget God is just as bad, if not worse, in these days. The need of family altars, to build strong Christian characters and homes, was never more needed than it is today, and Christian homes and characters will make Christian nations. On the other hand, when God is forgotten in the home, when the principles of righteousness are not instilled into the heart and mind of the growing boy and girl, when the time comes for them to take their place in the world, they do not take with them something that will build a strong Christian community. Instead, they become builders in a national life that is not built upon a sure foundation.

We find in the home where there is a family altar that the children get a more true perspective of life and life's work, and also a more accurate sense of life's true values.

The Family Altar Neglected

Prayerlessness is one of the great weaknesses of the home of today.

Perhaps there is no family altar at all in the home, or perhaps the parents leave the choice with the children as to whether they will join in it or not.

So often when children are preschool age, the parents think they are too small to understand the meaning of family worship, and they are never made to be quiet at such a time, but are allowed to run about and play. Naturally when they are older it is not easy to make them kneel for a time of prayer.

Oh, parent! Be wise! Be warned! pray for your children and pray with your children while their hearts are yet tender, and

before their feet are on the "broad way that leads to destruction."

The Family Altar Erected

It was a large family, and the children were a noisy tribe. They were full of life and fun and energy, but from the time they were little children they had knelt with Father and Mother at the family altar. The years have passed; one by one the children have left home; the good seed planted by the parents—watered by their prayers and tears—has sprung up in good soil, and each child, in his or her respective niche, is serving and loving the God of their childhood home.

A mother once told the following touching incident: Her husband was unsaved, and because she felt the burden of bringing up the children in the home as Christians was getting too much for her alone, she became discouraged and discontinued the family altar. One evening, while helping the children prepare for bed, her little daughter said to her, "Mother, you are not so good as you used to be, are you?" The words were like a knife in the mother's heart, and that night she promised God, by His help, to erect the family altar again.

Do you remember the story of Johnny's echo? Johnny lived near the mountains, and one day while he was playing he called out, "Ho, Ho," and to his surprise a boy from the other side of the mountain answered him, "Ho, Ho." "Who are you?" called Johnny. "Who are you?" answered the boy. "What's your name?" asked Johnny. "What's your name?" answered the boy. "Why don't you show yourself?" shouted Johnny. "... show yourself," called back the boy. Johnny ran into the bushes to find him, and became angry when he could not, calling out to the "other boy," "If you don't show yourself I'll punch you," and the boy answered, "... I'll punch you."

Johnny's mother had been listening, and said, "Why don't you say 'I love you,' and see what he replies?" Johnny obeyed, and called out in a more gracious tone, "I love you," and the boy beyond the mountain replied, "I love you." "You've a kind voice," Johnny cried, and the boy replied in the same kindly tone, "You've a kind voice."

In the simple story there is a lesson for every father and mother. **There is an echo boy in every home**, and he sends back just the very things Father and Mother do and say. If they are careless in Bible reading, so is the little Echo Boy. When they are careless in prayer, so is the little Echo Boy. If they are careless in their criticisms, in the rights of others, indifferent to their duties and many other important matters, so is the little Echo Boy, and, Father and Mother, the little Echo Boy will bless or mock you in your own boys and girls in the years to come.

The Return of the Family Altar

And now we have come to the need of the times, and that is the return of the family altar.

We have been trusting in self-sufficiency and in our own ability.

We have been trusting in the "market instead of the mount."

As a nation we have been trusting in national defenses and armaments.

This topsy-turvy world has forgotten God. We need to come back to God. Where shall we begin? At the very foundation of our national life—the home. Thousands of children and young people are growing up in ignorance of the teachings of Christ, and with no knowledge of the power of prayer. Too many of our homes recognize no responsibility for the Christian training of the

children. We need to return to the family altar.

Father and Mother, it is there, with the family gathered about you, that you can come to Him in confidence, bringing all your hopes and fears, your sorrows and joys, your trials and triumphs. You can come to Him with all your troubles, knowing He is a Friend who understands and is a "very present help."

What a source of help!

What a stronghold in the day of trouble!

Happy are the children who are brought up in such a godly atmosphere.—Selected.

Renewed Friendship

BY ALICE STUTZMAN

Friendship begun years ago may afterward flower into "full beauty and glory."

I saw her at church this morning, sitting well toward the front. It seemed to me that she had not changed at all since we had lived, loved, and labored together in summer Bible school work nearly seven years ago.

She was a very interesting person. Though she had never married and was then somewhere in her forties, she was in interests and attitudes as young as others of us in our group. I greatly admired her ability to retain this youthful zest for living, and desire that as I grow older I, too, may develop in rich spiritual graces, my life filled with vital interests and a wealth of charity for others.

Christians truly ought never to be gloomy, indifferent, selfish, and disinterested in life as they grow older, for time to a Christian is only a proving ground, with eternity as its goal. We have so much to learn, to study, to experience, and to attain in the realm of Christ's love and His service, that time seems much too short ever to do all we long to. Eternity will give us unlimited opportunities to continue exploring the glories of the spiritual realm. Thus we find life sweet, satisfying, immensely fruitful, and absorbing here, with golden, glorious vistas beckoning to us beyond the sunset.

I recall one day as we were returning from a neighboring home (where we obtained our drinking water while conducting our Bible school in an old, unused church building) how she picked up a stone from the sandy path and studied it carefully. She explained to me what made it so unusual a stone in her estimation. At first I was amused that a mere stone from the roadway could be so interesting, but before we arrived home with our pail of water, I, too was becoming absorbed in the study of rock formation. She was like that; her interest was contagious.

Another of her hobbies was collecting butterflies. In her practical way she improvised a net to catch them and if I recall rightly she dipped them in a bit of gas to end their life. I felt it rather a sad thing to do because butterflies appear to have a most enchanting life, flitting gracefully here and

there. But they are also very beautiful mounted within a frame, against a background of gleaming satin and pressed wild flowers.

This dear sister occasioned many a merry and happy hour for our group as we watched her swoop down with her somewhat clumsy but effective net upon the beautiful, little victim. However, only rarely did she capture them with the first swoop, and many a time we doubled with laughter as we watched her determinedly pursuing her prey. She is not one to give up easily and eventually she would come back, breathless, proudly carrying her prize, eyes merry with laughter. I'm sure she enjoyed the chase fully as much as, or more, than we did, watching her.

Yes, I recall those days of happy fellowship and I realize anew that she contributed much to the joy and happiness we as a group shared together.

Our devotional periods daily were a source of much joy and inspiration to me who had never tasted of such sweet fellowship in a group of consecrated believers before.

Worldly minded people wonder how Christians can actually enjoy themselves in their seemingly restricted, confined life. While it may seem thus to lovers of worldly things it certainly is not such to the true Christian. It is true the gate is closed to all forbidden fruit, but the born-again believer in Christ has such a glorious realm opened to his experience and vision that he loses his desire for the carnal life. "Old things have passed away; behold, all things are become new." The things he once loved he now hates, and the things he once hated he now loves. It is a transition from one world into another. He leaves a carnal world of gloom, sin, and disappointment for a heavenly world of joy, peace, and fellowship in perfect love. Oh, that more who feel that this sinful world is too dear and precious to forsake could only get a real vision of the Christian's world as we know it to be! Here is our challenge, dear Christian souls! Let us radiate His joy, His peace, and His love in such a positive way that others will behold the desir-

able, satisfying way of righteousness and desire to live within the circle of His redeemed ones.

It is not true that the Christians' way is a gloomy, unhappy, difficult way. I feel this is enlarged upon in a misleading, unscriptural manner far too much. Certainly this is not the view of a truly born child of God, for experience has taught him much differently. I think it is the attitude of the multitude of would-be believers who want to be Christ's for security but also want the pleasures of this carnal world for enjoyment. Here is where the majority stumble and fall, and here is where they attempt to live a happy life and find only vexation and frustration of spirit.

It is true that the Christian gives up all for Christ's sake. It is the acid test of discipleship. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

Yes, the Christian forsakes the old man to discover the new. In reality he is given "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." What he loses is only that which is detrimental to his happiness, while he gains through Christ's perfect work, life that is rich, deep, satisfying, and eternal.

It is true that trials come to the Christian. Many times the fury of the oppressor beats down upon us in fierce wrath, but always about us are the everlasting arms of our loving Father, giving perfect peace within, even while the storm rages without. More subtle and destructive are the tempter's darts when he comes deceptively as an angel of light. Here we must watch and pray lest we be beguiled into disobedience. Many times when we fully expect great joy and blessing in His service we find also present an experience of great trial and teaching. However, His faithful Holy Spirit is ever within us to guide, to comfort, and to keep, if we are willing to yield obedience to His still, small, voice, and to suffer for His sake. We learn to glory in tribulation because it yields "the peaceable fruit of righteousness unto them which are exercised thereby." This is our most ardent desire as His faithful disciples—to become more and more like Him.

Yes, I saw her at church this morning. She has come to make her home among us, and I am glad. I trust the beginning of our friendship years ago is but the bud of the flower which is yet to open into full beauty and glory. Such is the perfect work of His Spirit of love within our hearts.

Frazee, Minn.

A Good Rule.—Make a rule—and pray God to help you to keep it—never, if possible, to lie down at night without being able to say, "I have made one human being, at least, a little wiser, a little happier, or a little better this day." You will find it easier than you think, and pleasanter.—Charles Kingsley.

MISSIONS

From the States to the Argentine Mission Field

I. Florida to Colombia

BY LAWRENCE AND DOROTHY BRUNK

Brother and Sister Brunk favor us with their first impressions as new missionaries. They were formerly manager and matron of Laurelvilla Mennonite Camp, near Scottdale, Pa.

December 29, 1949, dawned cloudy with rain in Miami. But it was not bad enough to defy modern air traffic, and at 6 o'clock we were hurried to our plane through pelting rain under large umbrellas. We got a few last-minute looks at the U.S.A., and soon the Pan American Clipper began to pulsate with power as the giant engines made contact, spluttered a time or two, and then began to roar out their powerful music. In a matter of minutes we were skimming across the runway, and with a skip or two we were in the air, above the rain clouds and out over the ocean. Stops along the way were made at Cuba and Jamaica where we at least could get a bird's-eye view of the islands as our plane came in low over them to land. We saw the tropical trees and houses and stopped long enough to rub elbows with the people of these two little islands. Barranquilla, our next stop, is the gateway into Colombia and lies directly south of Miami; west and a little north of Panama. Here we landed in a purely Spanish-speaking port, going through customs, changing dollars for pesos, paying extra baggage fare, and getting further flight schedules, all in an improvised sign language!

The remaining two-hour flight into the interior of Colombia to Medellin was beautiful as the majestic Andes Mountains rose up to greet us on every side. And then, as we settled lower and lower into a narrow valley, the city of Medellin, with its red-roofed houses, embraced by lower mountains on all sides, came into view. Here in the city of eternal springtime we were to receive our first introduction to the South American way of life. Since the Language School was our primary concern, we will discuss that first and then the country itself.

The Language and Orientation Center

The immediate problem facing the new missionary is the learning of the language. There are several alternatives for those going to the Latin American fields. In the first place, they may go directly to the field and there learn the language, studying under a private teacher. In the second place, they may go to a linguistic school in the States. Thirdly, they may go to a language center operated by a foreign mission board in one

of the Spanish-speaking countries. We felt very fortunate in having the opportunity to study at the Language and Orientation Center in Medellin, Colombia, sponsored by the Presbyterian Board of Foreign Missions.

Dr. and Mrs. Otho La Porte, directors of the Language Center, were for a number of years missionaries in the Philippines where they first learned the Spanish language. Then the Pacific war broke out and they were taken prisoners by the Japanese, later to be released by the American paratroopers. During their months of internment in the prison camp they felt the call to the type of work in which they are now serving their mission board. The valuable service that they are rendering in the Language Center is much appreciated, as they help to advance the Gospel message in nearly every South American country.

The major advantages of attending a language school are first of all the concentrated study under technically trained personnel. A missionary going directly to the field will

take up study with a schoolteacher who perhaps has no knowledge of English and never taught Spanish to a foreigner before. One or two hours a day will be the extent of study. On the other hand, the language center offers a full morning of classes under three or four different teachers trained for their special type of work. One is specially trained in grammar, one in intonation, another in pronunciation, etc. Practice in the daily devotional period is also very practical where the student is given opportunity to give short messages, offer prayers, lead singing, and read the Scriptures in Spanish. The school is well equipped with recording materials for hearing one's own progress and for imitation in pronunciation and intonation.

The advantages of a language center in a Spanish-speaking country over a language school in the States is so decided that one almost hesitates to mention them. However, since a number have asked what the advantages are, we will mention them briefly. In the first place, it is a real training in orientation to Latin American culture to study in a Spanish environment. Much can be learned from the resident missionaries about methods and experiences. Hearing the Spanish spoken on the bus, in the street, and everywhere one goes, is a training for the ear that is necessary because until one hears sufficiently and hears well, imitation is impossible. Too, there is a forced discipline when one must make himself known to the maid, the milkman, the bus driver, and the storekeeper that results in effective practice, hastening the hearing and speaking processes. Finally the advantage of using and hearing the religious and Biblical vocabulary of the language center is also advantageous.

It is unquestionably a great psychological advantage for the new missionary to arrive on the field with a working knowledge of the language. There are many adjustments to be made and customs to be learned, so that a start in the language helps to avoid periods of discouragement that many missionaries experience during their first months on the field when struggling with the language and becoming orientated into the new ways of life and environment. We hope that, wherever possible, every missionary may have the opportunity of studying in a regular language center before going to the field.

Mission Work in Medellin

Dr. La Porte was pastor of the Union Church which meets Sunday mornings in the Presbyterian chapel after the Spanish services. These worship periods in English were a great inspiration, especially when we could not understand any of the Spanish preaching. However, early and regular attendance at the Spanish services brought the joy of understanding a bit more week by week. How happy we were the Sunday evening the native pastor spoke on "Jesus, the Good Shepherd" and we understood for the first time most of his message!

There are around three hundred English-speaking people in the city of Medellin, but only a few attended church services. The English church is trying to render a service to this English-speaking constituency. We



Lawrence and Dorothy Brunk, with Son, Gary Lee, and Daughter, Louisa Ann

learned to know a number of these fellow Americans through the monthly "potluck" suppers and fellowship evenings held by the Union Church at the school.

Besides the Presbyterian Mission in this city of 160,000, the Wesleyan Methodists, Seventh-Day Adventists, Baptists, and the Inter-American Mission are also at work, the latter group having a seminary there. We found it very inspirational to worship

with these Christians, although an hour or more was needed to reach the parts of the town where their work is located. The faith of these Christians in the midst of persecution is stimulating to observe. In the following article we want to tell you about the land of Colombia, its people, and some of the persecutions the Christian Church has been enduring within the past year.

Pehuajo, Argentina.

First, Fifteen Miles, Then Five Hundred

BY EDNA MAST

Here we have the story of a new mission field which has opened up in the Southland.

Tears ran unheeded down both cheeks. "I sure wish you two would go teach my people down in North Carolina, so they'd

Thomas who came from southern Virginia, the Greens who also have relatives in the home community of Bro. Mayberry, Letcher

Mains from the "Tar Heel State," and others. I think also of contacts with brethren such as William Jennings, Mahlon Horst, and Silas Brydger, who are concerned about the salvation of those in the southern mountains. Yes, God has been pointing southward, but that is ahead of my story.

* * *

Fifteen Miles South.

—The reopening of Media Chapel on April 27, 1947 (it had been closed on Sun-

days about twenty years), by workers from the Maple Grove congregation, Atglen, Pa., meant just that—a drive of anywhere from fifteen to twenty-five miles one way, depending upon the amount of extra hauling done. Media Chapel is situated in a rural area a few miles south of Oxford. The following October it meant to Wilbur and Alta Smoker and children a move of about twenty miles, as they purchased a farm not far from the chapel, and consequently experienced that closer contact which is possible only by being a "good neighbor."

We soon discovered that many in this area had come from various sections below the Mason and Dixon line. We found them a friendly, unhurried people, and learned to appreciate their manner of speech. I cannot describe it, but the words flow out so smoothly, slowly, and quite musically,

with such expressions as "I reckon," "you all," and "pretty pert." We soon learned that they had some living habits typically southern; for instance, they prefer cornbread or hot biscuits to baker's bread. Most of all, they reveal a hunger for the Word of God.

Looking Farther South.—In the aforementioned experiences, and especially with Bro. Mayberry, God was telling Christians that there were areas farther south where the Mennonite Church had not yet sent message-bearers. In response to this vision a trip of investigation was made in January, 1950, by interested brethren. This was followed up by repeated visits, as many prayers ascended for God's guidance. Every time God's finger pointed definitely to the area at Roaring Fork, near Fig, North Carolina.

The first public service was held in April, 1950, in the home of Bro. Stanley Huston. Subsequently, on the first Sunday of each month a group has gone down to have services, accompanied by a minister of the Gospel.

Summer Bible School in 1950.—Last August summer Bible school was conducted in a community chapel at Roaring Fork by workers from the Maple Grove and Media churches. From the hills and valleys round about people kept coming until there were 147 on the roll. The teachers came home with a new vision of men, women, and children who yearn to know more about the Bible and God's will for them. Saying "good-by" brought many tears and the repeated plea of, "Please come back soon." An invitation came from Fig that Bible school be held in the public school building with this promise—"You furnish the teachers, and I'll guarantee you a houseful of scholars." This had to be turned down for 1950.

From then on a "North Carolina prayer meeting" has been held here at home the last Monday evening of each month, attended by these summer Bible school workers and other concerned ones. Unceasing prayer has been made that God would call out full-time missionaries.

Now Five Hundred Miles.—On Sunday evening, February 25, 1951, at the Maple Grove Church, two couples, Aquila and Mary Stoltzfus, and Wilbur and Alta Smoker, were chosen by lot to go to North Carolina, pri-



Chapel at Roaring Fork Where Bible School Was Held in 1950

have what I got." Bro. John Mayberry expressed his concern in this way as Aquila and Mary Stoltzfus were reading God's Word to him and his wife, Della, in their little cabin home in a wooded area in southeastern Pennsylvania. Their illiteracy does not prevent their spiritual discernment, and after having accepted Christ as Saviour and become members at the Media Chapel, Oxford, Pa., they longed to see their relatives saved. Bro. John was thinking of his brothers, Jona and William, and their families, and some of his old "buddies." Wouldn't someone bring them the Good News too?

Several years ago Anderson and Zelda Campbell and family moved from Mountain City, Tennessee (about twelve miles from Bro. Mayberry's home community), to Pennsylvania, and came to Media Chapel upon the invitation of a neighbor, Wilbur Smoker. Bro. Anderson was received into the church May 1, 1949, but one short month later died very suddenly of Rocky Mountain spotted fever. The body was taken "down home" for burial; some of the Media workers shared Sister Zelda's grief by accompanying her and her family on their long, sad journey southward. More friendships with our southern neighbors resulted from this experience.

We might mention Howard and Mary



Going for Summer Bible School Pupils

marily for the salvation of souls. These brethren and sisters had served faithfully at Media Chapel since its opening in 1947. They have sold their farms, equipment, and stock, and are seeking out homes for their families in the place to which God has called them. Their responsibility will also be supervising the erection of a house of worship, beginning Sunday school, cottage prayer



Summer Bible School Workers Go Visiting

meetings, and conducting summer Bible school—two are planned for 1951, one at Roaring Fork in July and one at Fig in August. These brethren and sisters are "pioneers" in a new field, the nucleus of the first permanent Mennonite congregation in the state of North Carolina. They desire your prayer support as they face the many problems and challenges of such an undertaking.

We, their collaborators at Media, wish them Godspeed, and because of the Media congregation's unique relationship to the new church in North Carolina, we feel that our work is their work and their work is our work.

Cochranville, Pa.

TOO BUSY

How often we find that servants of God are so busy with His work that they have no time to stop and allow God, in the quietness, to speak to them! We are so busy speaking for Him, or maybe speaking to Him, that we have no time to listen to His voice. The need of our soul demands that we be silent sometimes before Him. How true then are the words of the Book, "Be still, and know that I am God"! In the stillness He can speak to us and our souls are refreshed and renewed.—The Elim Evangel.

HAVE YOU DONE YOUR BEST?

"Be as holy and as happy,
And as useful here below,
As it is your Father's pleasure;
Jesus, only Jesus, know."

If this is a good standard, let us examine ourselves closely. Friend, are you as holy, happy, and useful as God would have you? Of course, you cannot make yourself so, but you can humble yourself and say such a big yes to all His blessed will, that He becomes responsible in developing His grace and your powers to the fullest extent.

1. Have you done your best to win your loved ones to Christ? Could you not have done more by prayer and fasting? In witnessing? In loaning good books, or sending a religious paper? When you see them in the coffin it will be too late then to upbraid yourself.

2. Have you done all in your power to get up close to that opposer, or distant brother? Could you not have humbled yourself a little and laid aside your dignity and pride? What if, at first, he does resent it? A soft answer and a kind approach with tears will generally win out.

3. Have you done your best with your spare moments? Could you not be more methodical, always having something on hand to read? Or, keep some tracts ready to give out? Or, find time to visit that sick one around the corner, or in the hospital?

LET US BE KIND

Let us be kind;
The world is filled with sorrow and with sin;
It may be in the battle's roar and din
A deed of kindness may speak well of Him,
And help to save a soul from shame and sin;

Let us be kind.

Let us be kind;
There's many a heart that needs encouragement in life,
The burden's heavy, all around is strife.
A smile, a word of cheer may bring delight,
And help a soul to conquer in His might;
Let us be kind.

Let us be kind;
Some hearts that dwell within the place called home,
Because of unkind words feel sad and lone;
Sunshine and cheer will fill the hearts that moan,
If kindness rules and reigns within the home;
Let us be kind.

Let us be kind.
There's many a deed of kindness you can do
To lift the clouds and let the sunshine through;
Your life will be refreshing like the dew
And friends will ever love and cherish you
If you be kind.
—The Free Methodist

"[Redeem] the time, because the days are evil."

4. Have you done your best to get out of debt? Perhaps you cannot pay all at once, but by self-denial and self-sacrifice could you not reduce the total a little each month? This would prove your sincerity and compel respect. And, who knows, it may do not only this, but cut your bill in two?

5. Have you done your best with your money and property? If you knew the end would come in one year, would you not give more freely? Why wait until death compels you to relinquish your hold, then let ungodly relatives handle your hard-earned savings? Why not get some solid satisfaction, by doing something nice personally, before you go? It is wicked to clutch tightly a bag of securities until the last breath, then say, "Here it is, take it and do all you can with it, for it nearly damned my soul." Better lend it to the Lord now and He will repay it with big dividends.—E. E. Shelhamer, Tract.

DULL OF HEARING

How easy it is for Christians' ears to get dull of hearing the truth! They become indolent and indifferent over the preaching of the Word. There is indifference which comes from long familiarity with the Bible. A preacher can tell them nothing that they do not know.

Such Christians will say that the Word preached is true, and think they have done enough when they have acknowledged that it is true. They do not seem to dream that the Word has any personal application to them at all. Their difficulty is that they hear too much and reflect too little. But you should meet these same Christians on Monday morning, as they go about their chosen occupations. My, the energy and devotion they put forth! It is sad to see how they can serve themselves and the world and yet have so little enthusiasm for the things of God.

Yet this indolence is an evil that we must all guard against. The Lord said "blessed" are the eyes that see and the ears that hear. Let us listen for His voice speaking to our hearts that we may be alert to His teaching.—Selected.

BOTTLED CUCUMBERS

"When I was a little boy," remarked an old man, "somebody gave me a cucumber in a bottle. The neck of the bottle was small, and the cucumber so large it wasn't possible for it to pass through, and I wondered how it got there. But out in the garden one day I came upon a bottle slipped over a little green fellow, and then I understood. The cucumber had grown in the bottle.

"Now I often see men with habits that I wonder any strong, sensible man could form, and then I think that likely they grew into them when they were young, and cannot slip out of them now. They are like the cucumber."—Christian Herald.

BIBLE STUDY

Christian Ordinances

I. Introductory

BY THE BIBLE STUDY EDITOR

Our Bible Study Editor, Bro. S. F. Coffman, herewith begins a new series of studies on Christian Ordinances. Discussed with characteristic thoroughness, they should prove both interesting and illuminating.

There are certain Christian practices used by the Christian Church which are observed because of a special significance associated with them and because they seem to have been committed as a charge to the church by the Lord. Some of these practices are observed without question by most of the Christian bodies, for they have been observed by the followers of Christ through all the past ages of their history. In some associations none of these practices are observed.

There is much variation in the manner of observing the various practices and there is much variation in their interpretation. But the facts that there are observances, and that there is the greatest degree of devotion and adherence to some particular mode of observance of these sacred rites, spring from the origin and authority with which they have come to the church.

These practices, or Christian rites, are called either ordinances or sacraments. The term **ordinance** may refer to the fact that the rites were ordained or instituted by the Lord. In such a case they may be termed divine ordinances. As to the relation between the rites of the Old and New Testament, it may be said that there is no ceremony of the Old Testament carried over into the New Testament dispensation. Some of the practices may seem to be related, but the manner of their observance and the significance implied by them differs greatly. When Jesus ate the last Passover with His disciples He said, "With desire I have desired to eat this passover with you before I suffer." This was followed by His taking bread and breaking it and giving to His disciples, and likewise the cup after supper and giving to His disciples. The Passover was a feast of flesh and bitter herbs with unleavened bread. The blood of the Passover lamb was sprinkled on the door of each home where the lamb was eaten. But in the use of the broken bread, and the cup after supper, there was no flesh to be eaten and no blood was shed. Jesus told His disciples that the use of the bread and cup should be in remembrance of Himself.

The Passover feast was given to Moses by God and was to be observed by the Jews as a continual memorial of their deliverance

from Egypt. The new ordinance was instituted by the Son of God and was to be used by His followers as a memorial of Him until He shall come again. Yet in no Scripture is it called an ordinance.

The same thing may be said concerning the rite of Christian baptism. It resembles in many respects the rites of Jews in their laws concerning purifications for in these water was used continually. When Jesus turned water into wine there were six waterpots "after the manner of the Jewish cleansing," that He had filled with water which He then turned into wine. Water was an ever-present necessity in every home and on every occasion for use in the formal, as well as the ceremonial, cleansings practiced by the Jews under their traditions and the law for ceremonial cleansings. Jesus rebuked the Jews for the futility of their traditional purifications, but ordained that the Gospel which He preached, and which He commanded to be preached in all the world, should be accompanied with water baptism. The rites of the Jews were based on the law of Moses; the baptism which Jesus ordained was based on the name of the Father, and the Son, and the Holy Ghost.

The function of Christian ordinances differs from that of the ceremonies of the law. The law was given by God through Moses. It was given for the purpose of pointing out the good things to come through Him whom God would send to be the Saviour of His people and of the world. Nearly all the services of the tabernacle and Temple typified in some particular manner the nature of the things which they represented. But the services instituted to be observed in the church are not of a mystical character effecting some special grace by their observance: they are typical of the grace that has been accomplished for the believer by faith in the work of grace through Christ, and by the Holy Spirit in the heart and life of the Christian.

Ordinance or Sacrament

The term "sacrament" is never used in either the Old or New Testaments. It had its origin in the Latin language and came into use through the Latin churches. The word implies a pledge or covenant and re-

lates to the giving of the sacrament by the Lord and the observance of it by the church. This observance, according to the Church of Rome and those churches allied to it, signifies that some special grace is imparted through the observance of the ceremonies that are called sacraments. But when the evangelical churches use the same term it applies to the rites of the church as the observance of the outward visible signs of inward spiritual graces.

Under the Church of Rome there are "no fewer and no more than seven Sacraments"—Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. The evangelical churches (Protestant) hold in general only two—baptism and the Lord's Supper. The question may be, and often has been raised, "Did the Lord ordain all observances that are called sacraments—or did He ordain only two?" Another question may also be raised, "Did the Lord establish the ordinances of the church as covenants, implying their use as pledges of our relationship with Him?" A covenant is obligatory upon both parties. It is in this sense that the ordinances have been called sacraments and that the use of the sacraments imparts some spiritual blessing to those who observe them. In this respect baptism would make one a child of God, communion would impart forgiveness of sins, and penance purify the heart, etc. It were better to discard the erroneous terms than to introduce the error of their interpretation. But there are among the protesting churches certain interpretations of the ordinances which have a mystical flavor that is supposed to impart some mystical benefit upon those who observe them. Under the law it was possible to receive a blessing for the observance of the statutes and ordinances for it was written, "The man which doeth those things shall live by them" (Rom. 10:5).

It has been stated that certain ceremonies belong to the exercise of our Christian worship because they have been given by the Lord for our observance. Jesus kept the Law of Moses because it was the law of God. He came not to destroy it, but to fulfill it. He did not take the place of the priests to fulfill the ceremonies of the priesthood, because he was not of the tribe of Levi nor a son of Aaron. We have no record that He ever brought a sacrifice to the Temple to be offered for Himself or for others, not even for the members of His family. He observed others cast into the treasury their offerings, but we have no record that He contributed to the fund for the worship of God in the sanctuary. Yet He fulfilled all of the law and the prophets. In the sanctuary He saw Himself as the sacrifice for sin, and for thanksgiving. He saw the priests ministering at the altars as He would one day present Himself to the Father. He saw all and entered into the

spirit of it. But He also saw much that was not ordained of God and which He could never fulfill because it did not belong to His Father's house. What was fulfilled was put away when Jesus had made Himself an offering for sin. It is this that Paul stated in Col. 2:13-15: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

What was it that Christ put away? It could not have been ordinances which He had not yet instituted and which the church had not yet observed. It was the "handwriting of ordinances"—those which were written in the law—for the Gospel had not been written. This text is used by some who believe that all ordinances were put away by Christ. Only the law which was against all men was nailed to the cross of Christ, for He bore the judgment of our sins in His body on the tree.

What Constitutes an Ordinance?

The word ordinance itself indicates that it is something which is ordered or established with a degree of authority—especially established by the Word of God. This should apply to the regulation or ceremony to be observed by the Christian Church, rather than to the general rules and teachings of the church, or the doctrines of salvation as set forth in the Gospel. Preaching the Gospel is not an ordinance, since it is a service assigned and not a symbolic act. Likewise prayer is not an ordinance, even though it is a command of the Lord that one should pray, for it is a Christian act and an expression of the Christian life in itself. Every Christian service which fulfills either the instruction of Christ or the admonition of the apostles is the direct revelation of the spirit of life which exists in the heart of the believer and is an act of testimony of that life. These evidences of obedience to the will of God are the direct fruits of the Spirit of the Lord. They are not symbolical of the nature of the life but direct revelations of the character of the life.

The Christian ordinances, as observed by the Christian Church, are formal acts, repeated under certain conditions and at specified times, which in themselves effect no spiritual benefit and accomplish no spiritual grace for the believer, although the acts are in obedience to the will of the Lord. They are outward expressions of the spiritual grace which exists in the heart and life of the believer. And this grace is accomplished by the work of the Spirit, not by the performance of the ordained rite which is observed.

The Christian ordinances should, and do, stand for certain principles of the Christian faith. They become expressions or testimonies of the faith of the believer as an individual, and of the church as a body. The ordinances represent the attitude of the church toward the acts of grace manifest in

the Gospel of Christ, by which men are saved and restored to a relationship of love toward the Lord and toward God.

There are no two ordinances of the Christian Church which represent the same thing or the same principle of faith. They may all point to the saving mercies of Christ, but none of them can represent the fullness of all the mercies and graces manifested by Christ in the Gospel, and none can function to accomplish any of these mercies for the children of men. Nor is it possible for any man to use any of the ordinances in any manner which will effect the function of the Lord and the Spirit of God in a work of grace for others. It would be a dangerous thing to place in the hands of men the powers of God's grace to grant or to withhold the blessings that might be bestowed by the use of ordinances if graces were imparted by their use. The ordinances are limited to the testimony of a faith which exists in the hearts of those who have accepted and love the Lord.

An ordinance is a symbolic act in the worship of the Christian Church. It is an act on the part of the individual to express his own personal faith in the work of grace performed in his own life as a result of his faith in Jesus Christ. The ordinances become a means of testimony for the church as a body of Christ, but every member of the body has his own personal part in the expression of the faith of the body, the church. The church as a whole cannot express the faith of nor act for any individual member of the body. One individual cannot act in a substitutionary capacity for any other person, or for any other member of the church. The ordinances become individual expressions of faith, and are symbols of the particular element of faith which they are to represent.

The Purpose of the Ordinances

Every ordinance has its own place in the expression of faith. The faith which it represents is not the believing power of the individual, but it is the truth of the Gospel which the believer accepts by his faith. It may involve both the act of believing and the truth believed. In any case the ordinance becomes the testimony of faith on the part of the individual, both to himself, and to the world before whom he becomes a witness. James declares that faith without works is dead. The ordinance becomes the work of faith.

It is generally agreed that baptism is a Christian ordinance. One must keep in mind that there are several baptisms mentioned in the Scriptures. But Christian baptism implies the use of water in connection with the expression of faith in the public reception of a believer into the fellowship of the Christian Church. Without the expressed wish and the will of the individual to yield to this ceremony the ordinance would be a vain one. All of the instruments of this service—including the administering persons, the nature of the baptism, and the place, the good wishes and the prayers of those who witness the service could avail nothing of spiritual benefit without the wholehearted

desire of the one who is baptized to thus publicly declare his own faith in and the acceptance of the faith of the Gospel of salvation. Peter most clearly states the purpose of such a baptism as "the answer of a good conscience toward God."

Likewise other ordinances, as practiced by the Christian Church, have their particular expressions of faith in the Gospel of Christ. Jesus gave the commandment of Christian baptism and so also He gave the commandment concerning the communion, or the supper of the Lord. He gave the broken bread to each of the disciples, and also the cup, that each might partake of it. To each one it became a token of what they were expected to remember concerning their Lord, although they, at the time, did not fully understand what it meant to remember His death until He came. Nor did this act perform any merit of saving grace to them as individuals. The power of their spiritual life and testimony was not received until on the Day of Pentecost. Later they understood what it meant to remember His death in the broken bread and in the cup which represented the blood that was shed for them.

The washing of the saints' feet was instituted by the Lord at the same time that He broke the bread and gave the cup. But there was a different significance in this rite. It was designed to show the relation between the master and the servant. The ordinance shows that each should be the servant of the other; then should all have a part with the other. "I have given you an example," said Jesus. "If ye know these things, happy are ye if do them."

There are four other ordinances used by the Christian Church which stand for spiritual truth. One of these is the covering of the woman's head, and the uncovering of the man's head, when praying and prophesying. 1 Cor. 11. This is based on the teaching of Paul, and the statement of Paul. "Ye . . . keep the ordinances, as I delivered them to you." It expresses the headship of Christ and God over the church. This important truth has no other symbol in the Christian faith.

The holy kiss is a celebration of the love and purity of the church. "Greet all the brethren with an holy kiss." It is also called the kiss of charity, but the charity is love. It is an expression of love that is not of the fleshly passion. It is a pure and holy love.

Matrimony is often called a sacrament of the church, because it is a personal covenant. It also stands for the promised union of Christ and the church, and in this sense it is an ordinance, having as its expression the culmination of the faith in which we believe.

The last of the ordinances is that of the anointing of oil for those who seek the healing of the body through faith and prayer. The particular symbol is the use of the oil, for prayer is not an ordinance; it is an act of the believer. But the oil is symbolical since it represents the bounty of God added to the grace of salvation. "Thou anointest my head with oil; my cup runneth over."

It is the purpose of this series of studies to give a more detailed consideration of each

(Continued on page 189)

EDUCATIONAL

The Unraveling Mystery of the Hittites II

BY JOHN DAVID ZEHR

Brother Zehr, minister at Calvary Mennonite Church, Los Angeles, California, concludes his interesting account of how recent discoveries have confirmed the Bible accounts concerning the Hittites.

It must be pointed out in passing that the racial groups, as well as the languages of the Luyya, the Hurri, the Mitanni, and the Manda are closely related to the Hittite, both politically and culturally. In this paper we shall say no more about them (other than when they were an integral part of the rise and fall of the Hittite empire).

For a brief outline of the history of the Hittite Empire we might go back to an old Babylonian chronicle of doubtful historicity but which treats of the victory of King Narâmsin of the twenty-fifth century B.C. over a coalition of kings, including a king of the Khatti. We do not know exactly where these Khatti were located nor whether they were an indigenous tribe or if they were already a mixture of Indo-European with the native element. This same inscription tells how Narâmsin defended his empire in old Akkadia from troops of people which came from the north. These troops of people from the north might confirm the invasion of Asia Minor and Syria by Europeans who then mixed with the native elements to form the Hittites and their first cousins, racially and linguistically, the Hurri and Mitanni. If so, the reign of this Akkadian king of Babylon's first dynasty probably witnessed the introduction into Asia Minor of the dynamic influence that blossomed during the course of the ensuing millennium into the powerful Hittite Empire. At any rate it appears that from the twenty-first century B.C. a people called the Khatti began to slowly expand in the eastern section of Asia Minor. But by the twentieth century B.C. the Assyro-Babylonian influence was being rapidly squeezed out by the growing power of the Khatti or Hittites who were now being led by their Indo-European conquerors into a career of empire building. This steadily increasing power was first expanded significantly throughout all of Asia Minor by a great conqueror Tabarnash somewhere around 1800 B.C. Meanwhile in Syria and Mesopotamia smaller states had grown up to the east of the rising main branch of Hittite power.

These Mitanni-Hurri people in Mesopotamia and the kingdom of Kalap in Syria were probably ethnographically related to the Hittites of Asia Minor, but that does not mean that they were allies or friends of the

Hittites. The son of the great Hittite king Tabarnash extended his kingdom eastward to include the neighboring kingdom Kalap, while the grandson of Tabarnash, a great king called Murshilish I, succeeded not only in holding the gains of his father and grandfather but actually was able to subdue the Hurri-Mittani and around 1758 B.C. to overthrow Babylon's Hammurabi dynasty. It was Murshilish I who actually established the old Hittite kingdom as a world empire and incidentally transferred the seat of government from Kushshar where his grandfather had launched on a career of imperial conquest to Khattushash-Boghazkeui.

The seat of power remained there from the time of the great king and first emperor Murshilish I until the dissolution of the central Hittite Empire centuries later. With the death of Murshilish a period of decline set in in which weaker kings fought internal disorders and the ever-rebellious Khurri on the east frontier, as well as the dissatisfied subject kingdom of Kalap. During this period the Khurri were strong enough to send an army southward and seize control of Egypt which was under the Hyksos shepherd kings. The Hittite kings in Asia Minor were attempting to retain the empire built up by Murshilish, but actually the Khurri-Mitanni and Kalap peoples had quite thrown off the yoke of the Hittites and had formed an alliance with each other against them.

From the seventeenth century B.C. to the fifteenth century B.C. the Hittites were more of a potential than actual threatening power in the Near Eastern world. Tudkhilijash II of the Hittites again broke the power of the Kalap-Mitanni-Khurri Alliance, although apparently he was not able to bring them into complete subjection. These last kings of the Old Empire gradually succeeded in restoring internal order and imperial supremacy, but it was not until the coming of the brilliant king of the Hittites, Shuppiluliumash, in 1385 B.C., that the New Empire was established. The empire King Shuppiluliumash built was for two centuries one of the most potent forces in the civilized world. "It may certainly be considered as for some time the first military and political power of the East at that epoch." Part of the success of the emperor was due to the

disintegration of the Hurri-Mittani nation into two separate warring enemy states. These Shuppiluliumash conquered, as well as most of the other petty principalities of Syria. His imperial technique is interesting. He succeeded in reducing to vassals most of his neighbors and then made treaties of alliance with them, allowing them to think they were equal partners in the transaction. Further, he made alliances with some of his most powerful neighbors by means of diplomatic marriages. It appears that his empire, probably more properly called a confederation, extended from the Mediterranean Sea to the Black Sea and from the Mitanni territory in the upper reaches of the Tigris-Euphrates basin to an indeterminate point westward.

It was this powerful empire of Shuppiluliumash that seized control of many areas under Egyptian influence and that finally brought the Hittites into direct conflict with Egypt. Probably the whole of Asia Minor all the way to Smyrna on the western tip was brought into at least a confederate relationship with Shuppiluliumash's empire because in this area we do find Hittite rock sculptures of gigantic size that are approximately from this time of the Empire. Shuppiluliumash's first son, Arandas, reigned only a short time and had no real power. As a consequence he was succeeded by his brother Murshilish II who became one of the key military figures of history. Under this king the empire's western connections were strengthened and a period of peace and prosperity gave some time for consolidation of gains before Shalmaneser I of Assyria invaded the Hittite territory east of the Euphrates and apparently conquered all of it, as well as some territory west of the Euphrates. Murshilish proceeded to renew his treaty with the Amorites and to prepare for war with Assyria when trouble arose on his southern boundary, with the ambitious armies of Seti I of Egypt attempting a conquest of Palestine and Syria. Before Murshilish could do anything decisive about either the Assyrian or Egyptian menace he died and his son Muvattillish came to the throne.

Muvattillish convincingly demonstrated to Seti I on the battlefield that the Hittites were not to be tampered with in Syria. The Assyrians were having internal troubles at home that freed Muvattillish from danger in that direction and he fortified his position against an attack he knew would again come sooner or later from Egypt. When after the death of Seti I, Ramses II succeeded to the Egyptian throne the new monarch began vigorously to push Egyptian conquests in Syria. Muvattillish collected a large army of confederates and allies and met the Egyptians at Kadesh on the Orontes River in one of the decisive battles of history in the year 1287 B.C. By brilliant military tactics, Muvattillish succeeded in surprising and routing the Egyptian army, but fresh Egyptian reinforcements came up opportunely thus saving the day for the Egyptians. The result was a drawn battle in which both sides lost very heavily. In fact, the Hittites had lost too heavily and many of the allied troops led by the Amor-

ites whose king had been killed in the battle turned on Muvattillish and killed him. Even then the Egyptians were too badly shattered to turn on the disorganized Hittites, and everybody went home to lick his wounds.

Hattusil II succeeded Muvattillish. Hattusil fortunately had nothing to fear from the weakened Assyrians on the east and after pulling the loose ends together he once again forced the Amorites into submission. He made them bring back their deposed king and married a Hittite princess to the king of the Amorites. In about 1271 B.C., after much political intrigue, an ironclad military alliance was completed with Ramses II of Egypt who, with good reason, evidently

some three hundred years—until the time of Ahab, king of Israel.

Another Hittite state to survive for a number of years was Carchemish. According to Assyrian records it was the center of Hittite power and culture during the ascendancy of the Assyrian Empire. It became a vassal state to Assyria and made alliance with Ashurnasipal II, and again with Shalmaneser III, thus preserving its national existence by coming into the Assyrian orbit. During this period of several hundred years Carchemish seems to have been an important commercial and cultural center. In the reign of Sargon of Assyria it was destroyed for resisting Assyrian power. Its destruction took place in 717 B.C. and it was prob-

Though it borrowed from many languages and cultures it made a distinctive contribution to many phases of art expression. Its bas-reliefs are imposing and graceful. Third to Assyro-Babylonia and Egypt in sculpture and architecture, the Empire still surpasses both cultures, in many ways. The reliefs of the Hittites have an easier grace and a more natural carriage than the Egyptian carvings or their contemporary Assyro-Babylonian reliefs. They wielded weapons of war but almost equally well the sculptor's chisel. Their sculptures seem to be the forerunners of the grace and charm of Greece's art millenniums later. Furthermore, in literature it appears that many of the Hittite scholars were master of a half dozen languages from which they constructed forceful historical literary masterpieces. This cosmopolitan culture of the Hittites carved quite a niche for them in the hall of fame of the ancients.

In law the Hittites were less civilized, yet perhaps more advanced, than their neighbors. Their first known code of laws probably preceded the Mosaic code by some 200 years. But the character of the law is much less severe than either the Mosaic or Hammurabic codes. Few offenses were punishable by death. There is a very noticeable leniency in the matter of sexual offenses. Their law is a commentary on the social structure of the Hittites. It shows them as rather loose moralists as well as having lax ideas concerning ownership and property. The law, loose though it may seem to us, served well the kingdom it was meant to serve. At least for many centuries it held together this powerful imperial organization. There is little sign of anarchy in the land. Undoubtedly these loose views on morality, together with the luxury and ease that follow in the wake of prosperity, played their part in the downfall of the Empire, just as similar vices destroyed Babylon, Media, Persia, Rome, Greece, and modern France.

Their economy was apparently founded on agriculture, chiefly beekeeping, cattle grazing, and raising of barley and grapes. Silver pieces circulated as money, not as coinage but by weight. Many of their material ways of life were patterned after those of Babylon.

Their religious beliefs were quite confused. Because the Empire was composed of many confederate nations and allies about all the gods of all the cities and nations of the Empire were recognized and worshiped in the Pantheon. Their ritual seems to have been an elaborate one—as gleaned from certain ritual tablets found at Boghazkeui—but prayer played little part in their worship. A few prayers and prophecies were found in the tablets unearthed by Winckler. That they practiced divination is shown by clay models of bird livers inscribed with magical signs. There is little evidence of belief in future life. Hittite religion seems to be a mixture of exorcism against demons—a sort of animism on the one hand—together with many of the elements of the immoral fertility rites of the Canaanite peoples on the other. Their religion, as their language, art and literature, show strong Babylonian influences.



The Hittite Empire in Asia Minor, Northwest of the More Familiar Kingdoms of Assyria, Mesopotamia, and Babylon, Was Closely Related to Them Racially and Politically

thought that it was wiser to be an ally than an enemy of the Hittites. This interesting treaty with Egypt has come down to us on the tablets rescued from the royal archives at Boghaskeui. Hattusil II then reigned long and gloriously over the Hittite Empire in a period of peace and prosperity. He was the last to do so. His son and grandson had a nominal sway over the Empire but under his successors the hold on the vassal states became weaker. After that we have no records. At some obscure point the empire ceased to function and became a series of Hittite principalities with the cultural, linguistic, and racial characteristics of the Hittite race. We learn from inscriptions in other lands that soon after 1200 B.C. the sea kingdoms swept over Cilicia, Northern Syria, and all former dependencies and integral parts of the Hittite Empire and met no opposition.

One of the states that had been a member of the Hittite confederacy continued at Hamath in Syria for a number of years. Its king, Tou, made an alliance with David of Israel. Apparently it survived the downfall of the Empire as a separate principality for

ably the last of the Hittites to lose its political government.

Probably there were a great many such principalities of which we know nothing that survived the fall of the Empire as small city states. We do have records of a few of these; in fact some seem to have reached their zenith of prosperity after the fall of the Empire. Gradually, however, these all died out and came under other cultural and political influences, until the very name Hittite was forgotten except by readers of the Jewish Scriptures.

One might go on from this point and analyze the Hittite Empire's religious practices, laws, social customs, art and architecture, but that would be too broad a subject for the scope of a paper such as this, so in closing we give just a few words of summary about each of these.

One might say from an artistic point of view that a militaristic state, such as the Hittite Empire, is more destructive than creative. Yet one must admit that while the Hittite Empire was largely destructive it also produced some great creative expressions. It had for instance a rich literature.

One may ask what value there is in a study such as this for the student of the Bible. True, it has its intrinsic interest values, but what are its spiritual values? Primarily it again substantiates the claim of the Bible to divine inspiration and knocks the props out from under the so-called high-

er critics. The Bible is vindicated. Our faith is justified. History reassures us that there were Hittites and that they played the large role in history which the Bible says they did. A study such as this is a vindication of faith, even though it is not a leg upon which faith stands. Los Angeles, Calif.

Learning to Think Straight

BY HUBERT R. PELLMAN

Professor of English at Eastern Mennonite College, Harrisonburg, Va., the writer of this article in the College Journal gives valuable guidance toward straight thinking in a propaganda-ridden world.

One of the features which distinguish man from the beasts is the capacity for thought, that is, reflective and reasoning thought. That this capacity has great possibilities for good or for evil, for happiness and usefulness, or for misery and bane is not questioned by anyone. These possibilities are very forcefully expressed by Milton's declaration that

"The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of
Heaven."

Implicit in this statement is the belief that even though external circumstances and innate qualities affect the mind, they need not dominate it. In other words, it can be controlled. Fortunately for us, this is true. The mind can be trained to think straight. Surely no one poses as a perfect thinker. Certainly, too, most people desire to train themselves to think straight. This process should be continuous until death, for everyone needs to improve constantly or at least to guard against warped thinking.

Assuming that one wishes to train himself to think accurately and wisely, how should he go about it? Perhaps the procedure of eliminating hindrances is the best. One must clear the ground of stumps, debris, and snags before he can provide a fertile and smooth seedbed for thought. What are some of these hindrances? They are many, but perhaps the following are the most common: passion, prejudice, propaganda, and perversions in the reasoning process itself. Surely these are factors that all modern people must contend with. The first two and the last are as old as Adam and the other is probably almost as old but is more powerful and widespread today than ever.

What does passion, that is, emotion, have to do with thinking? Must one deny or disregard emotions in order to think straight? Should one be as cold and unfeeling as a marble statue or as bloodless as the proverbial turnip? Certainly not. Neither psychology nor common sense would say that it is even possible to try to rule feeling out of one's life. Both, however, would say that feeling should be controlled, that it should not dominate one's mind, or thinking will sometimes be crooked. The man in a rage illustrates dramatically how feeling may cause irrational thinking or for the moment may dethrone reason entirely. What one does in a fit of anger is sometimes so unreason-

able that it has been said that if an angry man could see himself as others see him he would never allow himself to become angry again. This is hardly true, for one needs the power of God to control his passions and develop proper feelings. However, it does emphasize the power of feeling over thought.

Another example of the way that feeling may pervert thinking is in the exalting of loyalty above reason. Certainly most people would agree that the man who said, "Our country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong," was guilty of allowing an exaggerated sense of loyalty to pervert his thinking.

In this phase of thinking, as in all other phases, Jesus is our perfect example. One marvels at His perfect balance between emotion and thought. He loved His disciples, but He did not allow that love to make Him act unwisely. For example, when James and John came with their selfish request He was neither harsh nor indulgent in His attitude toward them. He thought as clearly and straight as always. The Christian thinker is guided by Christ's example and by the Spirit of God dwelling in him to rule over his feeling and to guide his thought.

A second type of internal hindrance is prejudice. By definition it precludes straight thinking, for it means literally "pre-judgment." According to the American College Dictionary it is "an unfavorable opinion or feeling formed beforehand or without knowledge, thought, or reason." It might be added that prejudice often goes **contrary** to reason. It is revealed in many ways, such as the following: by preconceived ideas, as in some misinterpreting of Scripture; by a dislike for foreigners or people of other races; by showing favoritism to one's friends regardless of their deserts.

This foe of straight thinking is extremely hard for one to recognize in oneself because it is within. As Francis Bacon put it, a person like this is hidden in the cave of his own thinking and therefore sees phantoms, that is, things that are not. The Christian truthseeker desires God's help to clear away prejudice in order to be the most effective witness for his Lord.

Perhaps it is not possible to be entirely free from prejudice, but it is possible to take this fact into account and to avoid a dogmatic attitude. Love and tolerance, too,

may succeed in revealing prejudice that would otherwise not be recognized.

A third hindrance to straight thinking is external. It may be considered under the term "propaganda." Though this word may be used in a good sense, here it will be used with its undesirable connotation of any effort which is designed to influence one toward perverted thoughts and deeds.

Propaganda takes various forms and is put forth through many media. Today Americans are constantly assaulted by propaganda through the radio, television, newspapers, magazines, signboards, and many other media. A good example of recent subtle propaganda is the series of articles on Catholic doctrine published in the leading magazines of the country by the Knights of Columbus. Clearly and convincingly written, these articles appeal to one's desire to find security of thought and feeling, beauty, and strength in religion. Only straight thinking, based on a thorough understanding of God's Word, will keep one from succumbing to their propaganda.

Since much of our propaganda comes through the news we ought to be aware of the way it is presented. One widespread propaganda practice of news writers and editors is the suppression of facts which are harmful to advertisers—such as the liquor and tobacco interests—or to the political group which the paper supports. For illustrations of such practices the reader is referred to the cover article of the *Youth's Christian Companion* of October 15, 1950, in which the writer, Elaine Sommers, shows how this practice works.

Another propaganda practice which some editors use is that of slanting the news for the benefit of their interests or the interests of their backers. Slanting means casting information or ideas in such a form as to leave a certain desired impression. It can best be shown by comparing two ways of conveying certain bits of information. Notice the differences between the following sets of statements adapted from material found on page 71 of S. I. Hayakawa's book *Language in Action* (1941). "McCormick bill steam-rollered through Senate," vs. "Senate passes McCormick bill over strong opposition"; "Chinese Communist divisions stopped cold after five-mile advance," vs. "Chinese divisions advance five miles"; "U.N. armies in rapid retreat," vs. "The retirement of the U.N. forces to previously prepared positions in the rear was accomplished briskly and efficiently."

Another device used by propagandists is the very simple one of repetition. Everyone, even the straightest thinker, ought to be aware of the weakening effect of a continuous barrage of propaganda on the ears and eyes of the listener and reader. It is extremely difficult not to be influenced by some idea or suggestion that is kept before one day after day for a long period.

What shall be done to offset undesirable propaganda? Perhaps the most effective device for overcoming propaganda is a critical attitude on the part of the reader or hearer. One must realize that the tendency to believe anything in print is naive and fallacious. Often the only requirement for getting some-

thing into print is having enough money to find a publisher willing to take one's manuscript. Even though one can not always arrive at the truth about current events for example, he can try to compare various accounts and can suspend judgment until he has more certain information. This procedure should be followed whether one is concerned with current events of great significance or with a rumor about his neighbor. By trying to get the facts, and by exercising a proper critical attitude toward propaganda one can certainly increase the amount of straight thinking he does.

One may not be too much influenced by passion, prejudice, or propaganda but may still fail to think straight. In other words, one may be sincere, but his thinking processes may in themselves be perverted. There is not space to list more than a few such examples. The following are typical of what is to be avoided.

Generalizing on too few instances is an example of false inductive reasoning. For example, one may observe several incompetent women drivers of automobiles and wrongly conclude that most women are incapable of operating an automobile properly.

A common type of wrong deductive reasoning springs from wrong basic assumptions, or major premises, as they are called in logic. An example of this is the argument that a successful general—Douglas MacArthur, for example—would be a successful president. The basic assumption in this argument, namely, that all successful generals make successful presidents, has not been proved. Actually, a successful general may or may not make a good president.

Another typical error in reasoning is confusion in cause and effect. One may wrongly assume that because a certain occurrence followed another, the second was the result of the first, whereas there may be no relationship between them. For example, the belief that tying a bag of asafetida around one's neck will ward off certain diseases is hard to root out of the thinking of some people because they have seen others who have worn the asafetida escape these diseases, and then they assume that the second condition is the result of the first.

Another type of wrong thinking in the area of cause and effect is the failure to consider all causes. A frequently heard example of this is the criticism of the poor as being too stupid or lazy to improve their economic or social conditions. Actually the poor may try hard to improve their lot and find it difficult to do so because of adverse economic or social conditions over which they have little control.

These are only a few of the perversions of logical thought that one may encounter. They must serve to show that one must not only be sincere in his desire to think straight but that he also must have a knowledge of the process of thinking if he wishes to avoid them.

Surely the Christian who takes straight thinking seriously will gladly accept God's invitation to seek wisdom from Him. Such a thinker will constantly have the desire of the writer of Psalm 19, who concludes his meditation with these words: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Book Reviews

All Aboard! Babette E. Kaltenbach; \$1.00; Wm. B. Eerdmann Publishing Co.; 1948.

The author explains the great doctrine of salvation in a plain and simple style and language that is fascinating and meaningful to younger boys and girls. The story itself is divided into five chapters built around the striking parallel between an ocean voyage and the journey of the Christian on the ship, "Salvation."

The author's method of presentation is also good; beautifully colored pictures to be used on a flannelgraph board are effective in bringing out the high points of the lessons; as, being saved by faith.

The Scripture verses that the author uses throughout her story are short and explanatory so that the children may easily memorize them. The last chapter, which explains simply and clearly the steps from sin to salvation is of especial interest.

I thoroughly recommend this book for use in teaching the way of salvation to younger children.—Mrs. Joel Troyer.

24 Missionary Stories from China, Basil Miller; The Warner Press, Anderson, Indiana, 1949; 109 pp.; \$1.25.

The promise of Jesus to be with His followers, giving to them power to bring deliverance to sin-burdened souls, even until the end of the age, is well illustrated by this collection of stories, largely contemporary.

The author has collected his material from personal letters, from the writings of mission-

aries on the field to their denominational papers and from stories which they have told to him. Accordingly they are given in the style of a reporter. The Christian worker who wishes to use them for storytelling or for illustration will need to adapt them for that purpose.

You will be inspired and encouraged as you read these accounts of God's continuing power in the chaotic conditions that prevail in China today.—Elizabeth A. Showalter.

The Watch-Goat Boy, by Gertrude Jenness Rinden; Friendship Press; 1948; pp. 127; \$1.50.

More than anything else, Little Johnny, the missionaries' son, wanted to be friends with Lao-hu, the Chinese goat boy, and he wanted to have a goat for his very own. How he made his wishes come true and how he proved himself to be "one of the best missionaries of the family" makes an interesting story that sparkles with humor and delight.

Mrs. Rinden, the author, is a missionary to China. She has lived in that country for many years and is well able to portray the customs and life of its people. She has also an insight into the minds of small boys, and admirably interprets child nature.

You will find *The Watch-Goat Boy* not only entertaining but also instructive and purposeful reading for the six to eight-year-old child.—Mrs. A. D. Wenger, Jr.

Uninterrupted Sky, By Paul Hutchens; Van-Kampen Press, 1949; pp. 192; \$2.00.

The author of this book is the well known

writer of the famous Sugar Creek Gang Series for boys and girls. He is also popular in the field of Christian fiction, "Uninterrupted Sky" being his fifteenth novel.

In this volume the reader's interest is aroused at once, when in desperation Sharman Hydra, the attractive wife of the newspaper columnist packs her suitcase and runs away from her "impossible" husband. Her first resolve is to return to the place of her girlhood to see if "she could forget, could recapture the contentment of a life she had once known, and loved, and lost." But the miserable good-by note she had written fills her heart with remorse. She would write another note, leave it on her husband's downtown-office desk, and phone him.

Almost wildly eager to reach her before she leaves his office, Gene Hydra drives through the dashing rain storm only to find her gone.

One dramatic scene follows another. But you will want to read how the problems which loomed so large and destructive found a satisfying solution in Jesus Christ.

Underneath the rapidly moving plot runs a psychological current of thought which explains the characters' reactions to certain difficult situations. This psychological study of human nature makes the story more than an entertaining romance. The book is commendable also for the author's presentation of Jesus Christ as the Saviour and the Door to happiness. We appreciate too the exalted language and the lofty idealism throughout.—Mrs. A. D. Wenger, Jr.

Victory Over Suffering; William Goulooze; Baker Book House; 1949; 152 pp.; \$2.00.

Mr. Goulooze is a minister in the Reformed Church and Professor of Historical Theology in Western Theological Seminary. He is the author of several other books besides this one. In 1946 he was stricken with cancer. After being desperately ill, almost to the point of death, the Lord fully restored him to health. As a result of this experience he was led to write this book.

In preparing to write the book, Mr. Goulooze sent out questionnaires to hundreds of shut-ins and sufferers, asking them to give a brief gist of their experiences with suffering and pain, and the sustaining grace of God through the same. He also asked each one to list the Bible passage and the hymn or poem that meant the most to them in their sufferings. Mr. Goulooze says he followed this procedure in order to have a balanced view of suffering and its place and purpose in the lives of Christians.

The book is divided into two major parts of seven chapters each. *Part I—Questions about God's Relation to Victory over Suffering*—with chapters as follows: Why Am I Sick? Am I to Blame? Does Satan Trouble Everyone? Is God in Control? Does Jesus Care? Does God Answer Prayer? Why This Wasted Pain? *Part II—Questions about My Relation to Victory over Suffering*—How Can I Face This Operation? Can Faith Heal Me? How Can I Take Suffering? Can I Be Sure of My Salvation? How Can I Face an Incurable Trouble? Why Do I Fear Death? What Shall I Do With Jesus Christ?

Each chapter follows the same pattern. First is the author's own testimony, followed by the testimonies of other sufferers, gleaned from the answers submitted to the questionnaires, thirdly, a number of choice Scripture passages, and, lastly, some favorite hymns and poems that have proved a blessing and inspiration to shut-in's and sick folks.

The book is soundly evangelical, is written in simple language, and is attractively bound, with the picture, "Christ At Dawn," by Sallman, on the cover.

Free copies for unsaved sufferers and for unfortunate people may be obtained by writing to the author, William Goulooze, 385 College Ave., Holland, Michigan. All profits from royalties are turned over by Mr. Goulooze to a special fund created for this purpose.

The reviewer heartily recommends this book to anyone who is passing through the valley of suffering.—Earl R. Delp.

SUNDAY SCHOOL

Lesson Nuggets of Truth

BY MERLE SHANTZ

JESUS AND HIS MINISTRY

Luke 4:14-22; 19:10; Mark 10:45; John 3:16
June 10, 1951

Luke 4:14-22. "And Jesus returned." Between the previous verse and this return much had taken place: the first miracle of Cana, a visit with family and friends at Capernaum, the first cleansing of the Temple at Jerusalem, our Lord's first recorded prediction of His death and resurrection, His night interview with Nicodemus, His ministry at Aenon, His conversation with the Samaritan woman, not to mention unrecorded miracles in Jerusalem—all of which was but a prelude to His great public ministry centering in Galilee.

Significantly His return was in the power of the Spirit. Jesus did not make His plans at the behest of whim or wish. His was a guided life. Guided living in the experience of our Lord included emphasis upon worship and the Word. Almost immediately upon His return to Nazareth He went to the synagogue.

Our Lord's reading of the portion mentioned was no chance combination of circumstances. It was the sure fulfillment of prophecy. How spiritually significant those gracious words were! But most of His hearers were too unspiritual to profit. All they could see was Joseph's son, and who was Joseph but the village carpenter?

Mention should be made of Christ's point of termination as He read in this part of Isaiah. Isaiah 61:2 includes three main statements: "To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." The dispensation He inaugurated by His ministry was an acceptable time for salvation, but it was not yet the day of judgment nor yet the day of universal consolation of mourners.

Probably as striking as His reading was His final pause at this time. This was one of the epochal moments of His ministry. The fulfillment of Scripture is always epochal.

Luke 19:10. This verse from the latter part of His ministry epitomizes the purpose of His incarnation and redemption work. Christ did not enter the human scene simply on a goodwill excursion. He came on a redemptive mission. You and I are part of His quest. The Christian religion is not primarily man in quest of God, but God in search of man.

Mark 10:45. Here too we have a reversal

of human emphases. When men envision the pinnacle of human achievement they include in their thinking their exercise of power over subordinates. But Christ came to be a subordinate, to be a servant, to die as a ransom for many, none of whom could be worthy of His sacrifice.

John 3:16. Only the divine mind could enfold so comprehensively the whole Gospel in so small a compass. Yet the brevity of the statement does not cramp the scope of its implications. Who could give a better summary in so few words of what the mighty God has done for us in Christ and of how we must respond if we would share eternally His extended favor?

THE SPREAD OF THE GOSPEL

Acts 1:8, 4:5-13, Romans 1:15, Acts 28:1, 2; 11-16, 30, 31
June 17, 1951

Acts 1:8. The lesson scene shifts from the ministry of Christ to the propagation of His Gospel. The former we readily grant to have been unique and divinely empowered. What about the latter? Too often we try to do God's work in man's strength. Jesus did not expect us to attempt such a Herculean and impossible task. The divine program requires divine power—"when the Holy Ghost is come upon you, ye shall be my witnesses."

Acts 4:5-13. The disciples were commanded to begin their witnessing in Jerusalem. Jerusalem did not prove to be the easiest place to witness. Between the previous reference and this passage we learn of the Pentecost experiences and those following soon after. While persecution may not have been acute immediately, it soon developed. This passage records the first persecution of the Christian community.

It is significant that those who had a part in the condemnation of Christ were also involved in the first persecution of His followers. The importance of Calvary, the resurrection, and the descent of the Holy Spirit was lost to Annas, Caiaphas and their kind. Dead men have no capacity to appreciate the meaning of spiritual events. The events of the immediate past months left most of Christ's foes fundamentally unchanged. It was not so with Peter and John. The power of the Gospel now filled them and thrilled them. The Gospel became alive to them in the light of the Holy Spirit's quickening. Whereas before they were sincere but feeble; now they were vital and dynamic. Peter's

own Spirit-filled witnessing in the early chapters of Acts shows the difference God, the Holy Spirit, makes in a disciple's life.

Romans 1:15. Though these words were written in Corinth the perspective of their writer was Rome. Discipleship has a far perspective; it looks beyond the backyard fence.

"As much as in me is." Christianity does not strike fire where there is only halfhearted ardor. "As much as in me is" meant more to Paul than the consecration of his total human resources. Was he not the great proponent of power through the indwelling presence of Christ?

Acts 28:1, 2, 10.

"God moves in a mysterious way
His wonders to perform."

He can use a shipwreck to make known His grace. Sometimes we think of the limiting character of our circumstances; perchance they have been created by God for the enlargement of our spiritual opportunities.

Acts 28:11-16. Notice the places touched by the missionary prisoner. This proved to be more than an enforced voyage for the Apostle. He was constantly on the alert to serve his Master. Nor was he too distressed with his plight to offer encouragement to brethren of Puteoli. And he was human enough to receive encouragement from the brethren who met him at Appii forum.

Acts 28:30, 31. Finally at Rome. God's yielded servants invariably reach their divinely appointed objectives, though often not in a way they would have first chosen. Though at his goal, he arrived as a bondsman. Yet this prisoner was a freer man than most of Rome's free citizens. His spiritual freedom did not depend upon his legal status—even so he was given a large measure of liberty for personal interviews with those who came to his abode.

The experience of Paul is a constant reminder what God can do through a man surrendered to Him and filled by His Spirit.

THE CHURCH UNDER PERSECUTION

II Tim. 2:1-9, I Peter 5:6-11, Rev. 1:9-11a, 7:9, 10, 13, 14
June 24, 1951

II Timothy 2:1-9. This is an extract from Paul's last recorded message. Notice its virility. "Thou therefore, my son, be strong in the grace that is in Christ Jesus." In order to face persecution the church needs strength. She needs more than human strength. Her need is divine strength. Whenever the church has attempted to face persecution in the power of human resources she has miserably failed.

Endure hardship as a good soldier. Traveling along stone-paved Roman roads, ship-

wrecked in the deep, stoned and imprisoned—these were stern disciplines to develop the seasoned soldier of the cross. But what about the modern Christian with his nights made comfortable by "inner spring" rest? What about his work made easier by push-button conveniences? What about the church's suave compromise with evils inherent in our current culture? Do these things contribute to preparation for persecution?

"Consider what I say." But we would substitute our considerations and choose rather our understanding than tarry for the divine insight.

"Remember . . . Jesus Christ . . . raised from the dead." Is not this the secret of maintaining the faith in the face of opposition and persecution? Our contemporary culture threatens to envelop and smother us, and thus extinguish our faith. The professing Christian who succumbs to his environment is invariably the man that forgets Jesus Christ.

I Peter 5:6-11. Peter wrote much concerning persecution. There is a spiritual realism in this epistle which makes much of our modern religious emphasis seem to be pallid and anemic. Though Peter might have been given to wishful thinking prior to Christ's crucifixion, in the years following Pentecost he revealed a different attitude. He became fully alert to the perils facing the Christians and sought to prepare them for coming persecution.

The former proud and pliable Peter became humbled before God and in his abasement found new sources of strength. His human confidence had to be shattered before he would lay hold upon God's provisions. Nor would he have the believer recoil from all suffering. Behind suffering there is a purpose. "The God of all grace . . . make you perfect, stablish, strengthen, settle you."

Rev. 1:9-11a. John also wrote about tribulation. None of the apostles escaped it. Suffering for Christ's sake is a badge of the authenticity of our faith. Peter in prison, Paul confined at Rome, John banished to Patmos—all illustrate Christ's prediction, "in the world ye shall have tribulations."

Rev. 7:9-17. This passage is a prophetic picture. Definitely it refers to a climactic effort to exterminate the faith. But notice this sorrowful experience will not be concluded by a dirge, but by chants of praise: for "these are they which came out of the great tribulation." As they stand before the throne they stand in robes made "white in the blood of the Lamb." No matter how bitter the persecution, there is provision for the faithful through the blood of Christ.

THE WORTH OF THE INDIVIDUAL (Peace Sunday)

Matt. 8:1-4; 18:1-6, 12-14

July 1, 1951

Matthew 8:1-4. The preface to this passage is a sermon, doubtless the greatest sermon on Christian principles ever preached—the Sermon on the Mount. But here we see the Peerless Preacher with the people on the levels of human need. Scarce had He

come down from the Mount before the crowds thronged Him with their needs.

This lesson presents one of the most pathetic of human derelicts—the leper. Yet he had this in his favor. He came to Jesus, he worshiped Him, and committed his case wholly to Him.

The compassion of Christ is revealed by His response. He stretched forth His hand and touched "the untouchable." God only knows the human emotion stirred within the heart of the leper by that compassionate gesture. But this was more than a kindly gesture—it was accompanied by the Master's will to heal.

According to current notions the leper had no value. Indeed he was considered a liability and menace by society. But contact with Christ restored his worth.

But why was this man a leper? We are sometimes too inquisitive. Jesus did not embarrass this pathetic creature by probing into his environment and heredity. He simply healed him and sent him on his way to fulfill the required ceremonial obligations demanded by the law.

Matthew 18:1-6. Before it was a leper, now it is a child. How like the Master, yet how unlike the world! Before, He manifested His compassion for the incurable. Here He focused on the child to teach a spiritual truth.

The individual loomed large with Christ, not necessarily the physically strong or the socially great, but just the individual for his own sake.

GET THE VISION

Isaiah 6:1-8

Get the vision, wondrous vision,
Not of sordid things of earth;
These have now well-nigh despoiled us
Of the things of untold worth.
Get the vision, matchless vision,
That the ancient prophet saw,
Of the high and holy Being
Which inspired such sacred awe.

Get the vision, lofty vision,
Of the Lord upon His throne,
That shall in the dust prostrate us,
Till, indeed, we're all His own.
Get the vision, thrilling vision,
Of "the King, the Lord of Hosts";
May our eyes behold the glory
Of the moving "door" and "posts."

Get the vision, melting vision,
That from us the cry shall wring:
Woe is me, for I'm undone, Lord,
Since "mine eyes have seen the King".
Get the vision, fiery vision,
That shall burn up self and sin,
And the living coal refine us,
Making us all pure within.

Get the vision, broadened vision,
Till the world's great need we see,
And our hearts cry out, with fervor,
"Here am I, send me, send me."
Give the vision, O our Father,
Of Thyself and of Thy Word;
Let the message of salvation
By all mortals soon be heard.

—A. W. Orwig.

Frequently we are too selective in our social attentions. We fawn before the great and curry the favor of those who inflate our ego by agreeing with our own views. Jesus was selective too, but not on the basis of attainments; rather on the basis of needs and of genuine spiritual attitudes. Our Lord's reference to little children revealed that He put attitude above attainment. In the modern world the individual and his needs are often forgotten. Collectively we make provision for the needy through the state and community organizations, but individually the needy are commonly by-passed. Even in regard to children, with all our pedagogical science we still fail to reveal true Christlike concern for their personal worth. Thus they are often parked in day nurseries in their very tender years, and then as soon as age permits they are heartlessly herded into the mass care of the public school system.

Our Lord not only stressed the worth of the individual child. He also taught that the humility of little ones is suggestive of the highest grace of the believer.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

"MY DADDY'S A SUNDAY-SCHOOL MAN"

In a Western city a small boy got lost on the streets. Aimlessly, he wandered from place to place. Finally he became tired, hungry and afraid. Then, though he was a brave little chap, he began to cry. His crying attracted the attention of passers-by, and one kind gentleman took time to stop and speak with him.

"What's the matter, little man?"

"I—I's lost," was the reply.

"And where do you live?"

"With father."

"But who is your father?"

But to this question the child seemingly could not reply intelligently. A number of persons collected about the pair, and several men tried to learn the identity of the father. Finally, the boy blurted out in answer to a question concerning what his father's occupation was:

"Father's a Sunday-school man!"

With this clue, the men were able to locate the father, and soon father and son were re-joining together.

It also developed that the father was one of the biggest business men of the city, but the significant fact is that his secular business was not first in his life. He was the superintendent of a large Sunday school, and in his home life, conversation concerning the Sunday-school was much more frequently heard than about his business. For this reason, the little chap had learned to think of his father as "a Sunday-school man."

—"Gospel Messenger."

The Introduction to the Lesson

BY FRANKLIN MAY

At first thought, the title of this article may sound uninteresting and unimportant. But if a Sunday-school teacher is vitally concerned about his class, he is constantly on the lookout for ways of improving his teaching. Probably one area of the lesson that is most neglected in preparation is the introduction. And yet we can safely say that the introduction to the lesson is of vastly more importance than is generally recognized. Someone has said that well begun is half done. The runner in a race must have a good start or he will be defeated. So it is with teaching a lesson, a good beginning is necessary if the goal is to be attained. In order to appreciate the value of a good introduction, let us consider some of the functions of this part of a lesson.

One of the biggest jobs of the teacher is to gain the attention of his class at the beginning. Too often a major part of class time is spent before the class is attentive. While the teacher is busy asking review questions about the lesson last Sunday (which had not been learned), little Johnny is reviewing baseball scores or any one of a hundred things of preoccupied minds. Or if the class is adult, there are even more things that can crowd in to rob of attention. With the limited time allotted for teaching a lesson, it is of utmost importance that the teacher have immediate attention or the lesson will not be completed. In order to gain this attention, there must be a good introduction to the lesson.

Another service which a good introduction performs is that of easing the class into the lesson proper. People do not like abruptness in any realm of life. To begin a lesson without an introduction is to begin abruptly, and teachers can hardly expect their pupils to jump bluntly from the opening assembly into the heart of the lesson. Right along with this point it might be said that the introduction helps to give a sense of completeness to the lesson. When you enter a house which has no porch and the entrance is unfinished, you have the feeling that the house is lacking something of importance. So it is with the lesson that has no proper introduction.

When preparing the lesson introduction, we should remember above all else that an introduction should **introduce**. For an introduction some teachers tell a joke or funny story which has not the slightest connection with the lesson. True, they may get the attention of the class, but they have not introduced the lesson. Probably the most prevalent tendency is to occupy the first minutes questioning the class about last Sunday's lesson. This is often disconnected from the lesson at hand, and the aim of introducing the lesson is missed. It is granted that questions about last week's lesson can be used properly for an introduction if they lead the class into the new lesson, but such a process repeated week after week becomes rote.

Perhaps the teacher realizes the importance of the introduction, and the question arises about how to prepare one that fits. The first necessity is to thoroughly know the lesson. Every lesson should have a main theme around which your thoughts are built. When you know the lesson and the point at which you are driving, then is the time to begin on the introduction. Many teachers have the mistaken idea that if they can just talk for the time of the class session they have taught the lesson. They may have talked about the lesson, but that is not teaching the lesson.

In preparing introductions from week to week, variety is naturally of great importance. Never should we become like the teacher whose class knew what he would say before he started. Sources from which to draw introductory materials are numerous. Hoyt, in his book, "The Work of Preaching," gives the following suggestions for introductions: "Explanation, narration or description, drift of thought that led to the special declaration of the text, particular thought of the context that leads to the theme, person speaking or persons addressed, comparison of Scripture with Scripture, summary of the truths involved, analogy or illustration of the truth, and reference to season or occasion."

How can we know if the introduction is satisfactory? Blackwood gives six questions we should ask about our introduction. These are quoted as found in his book, "The Preparation of Sermons." "Is the introduction interesting but not exciting? Short but not abrupt? Appropriate but not commonplace? Friendly but not effusive? Clear but not anticipatory? Vary from week to week?"

Everybody is busy, too busy for their own good. Sunday-school teachers are not exempt from this subtle tool of Satan to keep them from properly preparing their lesson. If Sunday-school superintendents were to ask their teachers each week how much time they had spent preparing for their classes, most of them would be too embarrassed to answer. And yet we go merrily on our way hoping that our Sunday-school children will somehow absorb something of what has been said and that it will bring forth mature Christians. I believe one reason so many young people drop out of Sunday school when they enter high school is that they have received so little in the way of simple Bible truth from teachers who have been inadequately prepared.

However, we need to take our hats off to those faithful Sunday-school teachers who do prepare their lessons every week. Their ministry will not go unrewarded. But let us remember in preparation that a good introduction will go a long way toward gaining attention, it will ease the pupil into the lesson, it will introduce the main body of the lesson; and if variety and ingenuity are used, your class will have a better chance to get started on the right foot. Next week

put in some time for special preparation of an introduction to the lesson.—Missionary Worker.

CHRIST IN YOU

Many years ago we were traveling through a southern state. It was the month of February and the time of blossoming glory of the peach tree. By and by our train pulled up by a great peach orchard. In it were a hundred thousand trees. Each individual tree was robed in splendor of pink and white bloom. As the train slowly wheeled past the great orchard the south wind which blew into the car window was heavily laden with the perfume of that vast orchard of blooms. Suppose you had stood on the same spot in the dead of winter. Those peach trees were all in the same place, but how different! There was not a sign of life, or bloom, or beauty. There they were stretching their dead, bare leafless branches toward the winter sky as though in mute appeal for the life, beauty and blossoms to come of which there was yet no sign. Suppose you were to whisper to them, "Peach trees, as you stand here, so dead and dry and blossomless, what is your hope that you will some day be clothed in the splendor and glory of the spring blossomtime?"

If the peach trees could answer you they would call back with one voice, "The peach life that is in us is our hope and glory"—just as Paul tells the Colossians that it is "Christ in you, the hope of glory" (Col. 1: 27).—James McConkey in the Herald of His Coming.

THE PROBLEM OF SUFFERING

In the face of the problem of suffering we are at least taught humility and trust. We do not see the universe as a whole. We see only the smallest fragment, and even the fragment we only dimly comprehend.

The boy cannot see why he should study when there is such good weather for play. The child cannot see why it should be corrected when what it has done in its estimation seems right.

The ancient Athenians shot arrows at the sun's eclipse, which they regarded a great dragon that was eating up their beneficent friend. With their dim and narrow vision our ancestors regarded earthquakes as evidence of the wrath of the gods, but larger wisdom teaches that they are the necessary incidents to a slowly cooling earth. It is better to have a globe with earthquakes than to have no globe at all. Often the much cherished truth of one generation is discovered an error by the generation that follows.

Pain is never welcome. But pain is the cry of warning from the voiceless tissues. To have sentient life at all we must have this apparatus of protection. Nay more, to have the thousand feelings of delight there must be nerves, and nerves out of repair bring us pain. Thus we regard pain as the inevitable incident of organization, and it is better to have a body with this liability than to have no body at all. Capacity for joy and delight necessarily argues capacity for sorrow and suffering.—The C. U. Herald.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

The principal study in the month of June will be from Paul's letter to the Philippians. Each chapter is given a title, and a chapter is the main study of each meeting. It will be helpful to plan to have each member of the congregation to read repeatedly the entire epistle until he or she is familiar with its contents. Each service will be devoted to a detailed study of one chapter in its relation to the entire book.

Chapter 1 was considered in the May issue of the *Christian Monitor*. You will find additional material and suggestions in the "Program Builder" under the topic for June 3.

Chapter 2 is to be studied on June 10. It is entitled "Christ Our Pattern." It points out the experiences of the Christian in fellowship with the Spirit, and then admonishes us to exercise this same unselfish relationship toward one another. Christ's mind of self-sacrificing humility is then shown as a pattern for us as we permit Him to dwell in us. Following this the apostle expresses his own readiness to be sacrificed for the service of the Philippian brethren. He also cites the brethren Timothy and Epaphroditus as unselfish examples of the mind which dwelt in Christ and which should dwell in them.

Chapter 3 is assigned for June 17 and is entitled "Christ Our Goal." Paul had counted all things loss that he might know Christ and gain the ends for which Christ had called him. He presses toward the mark for this prize. His home country is in heaven where Jesus is. He looks for Jesus' return, when, by His great power, He will bring about a great change to our vile bodies.

Chapter 4 is the topic for June 24. It is entitled "Christ Our Strength." The Lord is to be the basis of all our rejoicing.

Through Christ we may have the peace of God which passeth all understanding. The secret of being kept is in living up to the light of truth which we have received and heard and seen. Our thought life is fixed on the good and noble things. Our hearts are learning to be contented with what God has provided, whether much or little, because we are receiving strength through Christ and are more concerned for the progress of things spiritual in our brethren than in the material gains that may come to us through their good will and concern for us. All needs are to be supplied from His inexhaustible supply of riches in glory by Christ Jesus.

The Topic for July 1 is "Living Peaceably with All Men." This topic has in mind the Peace Day our country celebrates in memory of the victory in which we gained our independence. The Christian can hardly rejoice in the success of carnal weapons. We think rather of the victories that have been wrought by the love of God in the heart of true believers, enabling them to live peaceably toward all men whether friend or foe. May the standards of the Lord Jesus be ours and may His Spirit give us the grace to live peaceably, on our part, toward all.

This first July topic is under Unit VII which is entitled WHOLESOME LIVING. We anticipate that our young people will receive many rich spiritual truths from the studies herein discussed if they give themselves diligently to study and meditation and prayer.

CHRIST OUR PATTERN

Philippians 2

Topic for June 10

* * *

MOTTO

"Be likeminded."

MEDITATIONS ON THE TOPIC

I. *Philippians 2*.—In the preceding chapter Paul wrote of the day of Christ which they could anticipate (vv. 6, 10), of Christ being his life (v. 21), of the advantage of being with Christ in death (v. 21), of living worthy of the Gospel of Christ (v. 27), and of suffering for His sake (v. 29). All this is involved in the "therefore" consolation, comfort of love, fellowship of the Spirit, and bowels and mercies of verse one of chapter two. It is a fulfillment of Paul's joy to see the Philippian brethren in a mind of likeness to Christ which makes them of one accord among themselves. Doing things by strife and vainglory is to be done away, while lowliness of mind with a preference for others takes its place. Instead of self-seeking they are to consider the things of others.

The unselfish and lowly mind of Christ is the quality of mind which they are to let

dwell in them. His example is the illustration of what we are to be like. He occupied an equality with God in heavenly glory. He emptied Himself of this glory and took upon Him the position of a human being and became a servant. As such, He humbled Himself to become obedient unto the shameful death of the cross. Because of this great service to mankind, God has highly exalted Him and given Him a name which is above every name. At His name, every knee shall bow, and every tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father.

In view of such things it becomes them to work out their own salvation with fear and trembling, regardless of whether the apostle is present or absent. Their life should be peaceable, blameless, and harmless, as the sons of God, shining as lights, and holding forth the Word of life in the midst of a crooked and perverse generation.

If they thus made good, it would be a joy to Paul to anticipate in the day of Christ. His labors would then not be in vain. He was willing to be offered upon the altar of sacrifice and service for their faith.

He was trusting in the Lord to send Timothy to them soon. He could bring Paul comfort in knowing their state of life. He recommends Timothy as being above the

average in unselfish seeking for the things of Jesus Christ. He has served as a son with a father in the Gospel.

He also had already sent Epaphroditus, whom he recognized as his brother and companion in labor, and the messenger of the Philippian brotherhood. Epaphroditus had become sick in the hardships endured in service. God had spared him. They were to recognize his worthiness of honor because of his noble self-sacrificing service which the Philippian brethren could not themselves supply.

II. *The Text*.—*Philippians 2* has been given in brief above.

OUTLINE STUDY

II. Christ Our Pattern (Phil. 2).

1. Exhortation to Unity (vv. 1-4).
2. Christ Our Pattern (vv. 5-11).
 - a. His humiliation (vv. 5-8).
 - b. His exaltation (vv. 9-11).
3. Exhortation to Follow This Pattern (vv. 12-16).
4. Examples in Following the Pattern of Christ (vv. 17-30).
 - a. Paul (vv. 17, 18).
 - b. Timothy (vv. 19-23).
 - c. Epaphroditus (vv. 24-30).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, "Mind."
2. Christ's Example and Reward.
 - a. Humbling Himself.
 - b. Becoming man.
 - c. Dying on the cross.
 - d. Exalted by God.
3. Men Who Followed Christ's Example.
 - a. Paul.
 - b. Timothy.
 - c. Epaphroditus.

For Seniors.

1. Christ's Humiliation and Exaltation.
2. Following the Pattern of Christ.

PERSONAL THOUGHT

Are we truly light-bearers holding forth the Word of life in the midst of a crooked and perverse generation? Do we follow the pattern of lowly and self-sacrificing service as given by our Master and as seen in His faithful servants?

SEED THOUGHTS

If we love Him infinitely more than we do ourselves, we make an unconditional sacrifice of ourselves to His good pleasure, desiring only to love Him and to forget ourselves. He who thus loses his soul shall find it again with eternal life.—Fenelon.

Let me follow in Thy footsteps, O Jesus! I would imitate Thee, but cannot without the aid of Thy grace! O humble and lowly Saviour, grant me the knowledge of the true Christian, and that I may willingly despise myself, let me learn the lesson so incomprehensible to the mind of man, that I must die to myself by an abandonment that shall produce true humility.—Fenelon.

Make me like a little child,
Simple, teachable, and mild;
Seeing only in Thy light;
Walking only in Thy might!
—Jno. Berridge.

CHRIST OUR GOAL

Philippians 3

Topic for June 17

* * *

MOTTO

"I press toward the mark."

MEDITATIONS ON THE TOPIC

I. **Philippians 3.** The Lord is to be our source of rejoicing. We are to beware of false grounds of hope for salvation. False workers are described as "dogs," "evil workers," "the concision." Fleshly works are not of any value. Spiritual worship of God, giving the credit to Christ's work, is what is of real worth. Paul's pedigree as an Israelite and having kept the forms of the law were no longer his ground of boasting—though he had more reason to boasting in these than many other Israelites. Rather, he counted all things loss for Christ. It was worth far more to know Christ and to win the righteousness that is secured by faith in Him, than all the gains which works could afford in a righteousness of one's own. To really know Him and the power of His resurrection, the fellowship of His sufferings, being made conformable unto His death, to the great end of attaining unto the resurrection of the dead—is the greatest end to strive after. This end has not yet come in its perfection, but this is a moving motive in forgetting the things which are behind and in reaching forth to the things which are before, as we press toward "the mark for the prize of the high calling of God in Christ Jesus."

It is urged that all who are mature be thus minded. God is ready to reveal this great motive to all who are sincerely seeking His will and are walking in the light they already have. Paul urges the brethren to follow him in these great purposes. He is deeply grieved that there are some walking as enemies of the cross of Christ whose end will be destruction, whose God is their belly, and whose glory is their shame. Our home country is in heaven, from which we are expecting the Saviour, the Lord Jesus Christ, to come to change these dying bodies into bodies like His in glory.

II. **The Text—Philippians 3**—has been given in the above write-up.

OUTLINE STUDY

III. **Christ Our Goal** (Phil. 3).

1. Warning Against Judaizers (vv. 1-3).
2. Loss for Christ (vv. 4-7).
3. Gaining Christ (vv. 8-11).
4. Christ the Goal (vv. 12-16).
5. Our Heavenly Citizenship (vv. 17-21).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Christ."
2. Laying Aside Every Weight.
 - a. Human merits.
 - b. Good works.
 - c. Unchristian conduct.
3. Making Christ Our Goal.
 - a. Giving up everything for Him.
 - b. Having fellowship with Him now.
 - c. Putting all our strength into living for Him.

For Seniors.

1. Tangents That Entangle.
2. Our Present Experience in Christ.
3. Christ Our Goal.

PERSONAL THOUGHT

I have a mighty Lord and Saviour who died to redeem me and who has risen in power and is reigning in glory and is expecting to return for His redeemed ones. I will count all things of earthly gain as nothing compared to the great salvation that is mine through Jesus Christ.

SEED THOUGHTS

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my Lord;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all.
—Isaac Watts.

I know that my Redeemer liveth,
And that on earth again shall stand;
I know eternal life He giveth,
That grace and power are in His hand.

I know His promise never faileth,
The word He speaks, it cannot die;
That cruel death my flesh assaileth,
Yet I shall see Him by and by.

I know my mansion He prepareth,
That where He is there I may be;
O wondrous tho't for me He careth,
And He at last will come to me.
—Jessie H. Brown.

CHRIST OUR STRENGTH

Philippians 4

Topic for June 24

* * *

MOTTO

"I can do all things through Christ which strengtheneth me."

MEDITATIONS ON THE TOPIC

I. **Philippians 4.** "Therefore"—this takes us in rapid review of what has been written in preceding paragraphs (particularly chapter 3): Paul's aims and expectations in knowing Christ, in seeking the heavenly country, and the heavenly transformation to a resurrection body of glory with Christ.

Paul would have the "beloved and longed for" brethren, whom he regards as his "joy and crown" to "stand fast in the Lord." Where there is disunity, there should be a reconciliation and agreement. Those who are spiritual should help to bring about this reconciliation.

The Lord is again named as the source of rejoicing. Men are to witness your moderation through what they see in your life which is lived in an evident consciousness of the Lord's presence. We should live without carefulness. Everything that we experience, whether pleasant or unpleasant, is to be brought to God in prayer, together with supplication and thanksgiving. God's peace, passing understanding, will be a guard to our hearts and minds through the Lord Jesus Christ.

Our thoughts are to be fixed on the things that are true and good and just and pure and lovely—things of virtue and praise. We are to do what we have learned and received and heard and seen in faithful men of God if we would have the God of peace within us.

Paul had greatly rejoiced because the Philippian church again had succeeded in caring for his needs. They had not ceased in their concern for him, but lacked opportunity. He was not thinking so much of his own wants for he had learned to be contented with whatever state he was in. He knew how to abound and how to suffer need

through the strength which Christ gives. Their deeds in sharing with his afflictions were good. On several occasions they had been the only church which had shared with him in this way. But he was not speaking to solicit a gift—rather to express his joy in their fruitful Christian growth which impelled them to this service and was adding to their reward. He was full. His needs were supplied. Their gifts were a sweet smelling offering before God. He assured them that God would supply all their need according to His riches in glory by Christ Jesus. To God be all the glory forever. He sends greetings from brethren with him to them and wishes the grace of the Lord Jesus Christ to be with them.

II. **The Text—Philippians 4**—has just been set forth in the above.

OUTLINE STUDY

IV. **Christ Our Strength** (Phil. 4).

1. Duties and Privileges in the Lord (vv. 1-5)
 - a. Steadfastness and unity (vv. 1-3).
 - b. Joyfulness (v. 4).
 - c. Moderation (v. 5).
2. Christ's Sufficiency in Our Prayers (vv. 6, 7).
 - a. Perfect fellowship (v. 6).
 - b. Kept in the peace of God (v. 7).
3. Christ's Sufficiency in Our Thought Life (vv. 8, 9).
 - a. Wholesome thinking (v. 8).
 - b. God's presence in all our activity (v. 9).
4. Christ's Sufficiency for Our Daily Needs (vv. 10-19).
 - a. Learning contentment (vv. 10-13).
 - b. The fruit of Christian giving (vv. 14-19).
5. The Conclusion (vv. 20-23).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Content."
2. Some Christian Duties.
 - a. Unity.
 - b. True joy.
 - c. Peace.
 - d. Giving.
3. Learning Contentment.
 - a. In all situations.
 - b. Through prayer and thanksgiving.
 - c. By the power of Christ.

For Seniors.

1. Some Duties in Philippians 4.
2. Learning Contentment.
3. The Blessings of Giving.

PERSONAL THOUGHT

Have we learned the secret of trust and submission by which God is enabled to give us peace and contentment and to guard us from unbecoming murmurings?

SEED THOUGHTS

He who climbs above the cares of this world, and turns his face to his God, has found the sunny side of life. The world's side of the hill is chill and freezing to a spiritual mind; but the Lord's presence gives warmth of joy which turns winter into summer.—C. H. Spurgeon.

I have no cares, O blessed Will!
For all my cares are Thine;
I live in triumph, Lord, for Thou
Hast made Thy triumph mine.
—F. W. Faber.

Rejoice evermore in your Redeemer—in His truth—His person—His almighty grace—His everlasting faithfulness—His precious blood whose efficacy reaches farther than the eye of your conscience ever penetrated, and cleanses from sinfulness more inveterate than you have ever conceived to be yours.—Richard Fuller.

LIVING PEACEABLY WITH ALL MEN

(Peace Day)

John 17:13-18; Rom. 12:10-21

Topic for July 1

* * *

MOTTO

"Live peaceably with all men."

MEDITATIONS ON THE TOPIC

I. The Peaceable Life With All.—The furnishing of the Christian is the Spirit of God bearing the fruit of the Spirit in his life. Such a furnishing does not come from the culture of the old nature. It comes rather from the yielding of ourselves to that new nature that is ours through what has been taught us by the Lord Jesus Christ by grace through faith.

The peaceful life is possible in spite of our contact with those who are filled with the elements of strife and war. We are not to expect that our social surroundings must be ideal before we can operate the service of peace. In fact the Lord does not ask us always to succeed in bringing others into peaceable conduct with us and with others about them. He says, in the words of Romans 12:18, "If it be possible, AS MUCH AS LIETH IN YOU, live peaceably with all men." This shows us that God holds us responsible for the operation of our part of the program. There is a way of the Spirit, who has a place in our own life, to operate so that it is peaceable, whatever may be the attitude of others.

Jesus, in His earthly life, illustrated this peaceful life. The whole purpose of His life was to do good to all men. This goodness shone out in word and action. But this perfect life of righteousness and goodness ran counter to the lives of those who were sinners and who did not love Jesus. His words and life were a rebuke to their own selfish and sinful life. But the opposition and hatred of men did not stop the love and goodness of Jesus toward others. He fulfilled, in every detail, His teaching to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5:44). While He did not compromise the truth, He always did those things which were in harmony with the highest love toward those with whom He had to do. His outcry of sorrow and weeping expressed the deepest love. Luke 19:41, 42; Matt. 23:37; Luke 13:34. His prayers for His tormentors revealed His love for others, even to the laying down of His own life. Luke 23:34. The triumph of the peaceful life is also often revealed in more than just a manifestation of love in the Christian; it brings the victory that melts the proud and sinful heart by the overwhelming power of love, thus overcoming evil with good. This "heaping coals of fire" brings about a return of love for love.

II. The Text.—John 17:13-18.—This passage reveals how the world hates those who have embraced the way of Christ and have forsaken the way of the world. Yet Christ sends them into the world on a similar mission of love and peace which characterized His own coming into the world.

Rom. 12:10-21.—The fruits of the Christian life bring wholesome conduct among brothers and sisters in the faith, as well as blessing for cursing toward those whose lives are hateful. It eliminates the selfish and haughty nature in ourselves and makes possible the life of humility and good will toward others. On our part there is peace toward all. Vengeance is left in the hands of God while kindness toward enemies works out in our lives to bring about the breaking down of strife.

OUTLINE STUDY

I. The World We Live In (II Tim. 3:2-5).

1. Selfishness.
2. Greed.
3. Pride.
4. Ungodliness.
5. Lawlessness.

II. Maintaining Our Peace (Rom. 12:10-21).

1. Brotherly love.
2. Unselfishness.
3. Diligence.
4. Patience.
5. Generosity.
6. Humility.
7. Returning good for evil.

III. The Fine Art of Peacemaking.

1. Courteous speech (Prov. 15:1).
2. A blessing on peacemakers (Matt. 5:9).
3. Helpful mediation (Phil. 4:3).
4. A spirit of meekness (Gal. 6:1).
5. The ministry of reconciliation (II Cor. 5:18).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, "Peace."
2. Causes of Quarrels.
 - a. Selfishness.
 - b. Disobedience.
 - c. Temper.
3. Learning to Keep Peace.
 - a. Patience.
 - b. Love.
 - c. Consideration.
 - d. A Christian spirit.

For Seniors.

1. The World We Live In.
2. Maintaining Our Peace.
3. The Fine Art of Peacemaking.

PERSONAL THOUGHT

"As much as lieth in you." Not to our breaking point—ah no! But to our full responsibility to "let the peace of God rule in your heart." Not if the opposer is not too bad—ah no! But in spite of his badness, "live peaceably."

SEED THOUGHTS

What produced this divine serenity, subject to no moods, clouded by no depression, this perpetual Sunday of the heart? It was not merely good nature, not the accident of a happy organization. It was deeper than that. It was the perfect poise resulting from a Christian experience. It was the habit of looking to God in love and to man in love. J. F. Clarke.

To do evil for good is human corruption; to do good for good is civil retribution; but to do good for evil is Christian perfection. Though this be not the grace of nature, it is the nature of grace.—Secker.

A more glorious victory cannot be gained over another man than this, that when injury began on his part, the kindness should begin on ours.—Tillotson.

For still in mutual suffrance lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving.
—J. G. Whittier.

Behold affronts and indignities which the world thinks it right never to pardon, which the Son of God endures with a divine meekness! Let us cast at the feet of Jesus that false honor, that quick sense of affronts, which exaggerates everything, and pardons nothing, and, above all, that devilish determination to resent injuries.—Quensel.

BOOK REVIEW

What Now for the Jews? Conrad Hoffmann, Jr.; 80 pp.; Friendship Press, Inc.; 1948.

This little book is not an exegesis of Scriptures, but of facts the author has found from many works of history and of his own experience with Jews. He recognizes God's hand in preserving them miraculously, however.

In October, 1946, Dr. Hoffmann was requested to give full-time service as Director of the Committee on the Christian Approach to the Jews.

The wandering Jew is still with us. Many have suffered horribly while their enemies have tried to exterminate them. They have been banished from many countries only to find that wherever they go, sooner or later, anti-Semitism breaks out. It is not only true in our day, but from ages past as they fell into the clutches of the enemy—in Egypt, Babylon, and down to the days of the Roman Empire—the burden of taxation, brutality, and poverty has caused their hearts to long for the Messiah who should free them from their bondage. But when He came they did not know Him.

The Jews have been called "Christ-killers" and much of the anti-Semitism has been inspired by so-called Christians. This in turn has caused them to reject Jesus the more vehemently. Constantly pursued by persecution, the Jew came to regard Jesus as the cause of all their ills. How could he think of Him as his Messiah?

Since the Jews are nearly always in the minority, they rarely retaliate by force. This little book should stir our sympathy and strengthen our weak effort to prove to them that the true Christian is their friend. The Jew is loyal to his religion, and it is necessary for a Christian to understand that Jewish adherence to his Scriptures may often spring from something deeper than mere stubbornness or spiritual blindness. His loyalty must be respected by Christian missionaries. If it is, no unkind word will be spoken. If it is not, the chances to bring him to Christ are few.

That the Jewish convert is not always welcomed into the fellowship of Christian churches is especially tragic. The Jew who accepts Christ is disowned by his own family and friends, and pays a hard price for his convictions, and should find warmhearted sympathy among us. Where true Christian living thrives, anti-Semitism cannot survive.

"Where now Jewry?" will probably be determined by America, Palestine, or Russia. At present Zionism looks to the new Jewish state in Palestine. Through the years Zionism has become increasingly the hope of the Jews. The religious Zionists think of Zionism as the means to restore the Temple of Solomon in Jerusalem and to create a great religious fountainhead in Palestine that will again give spiritual nurture to their people. The Jews who have already migrated there have accomplished great things.

The Jew is still with us, but his population has been decreased from 16,600,000 in 1939 to about 11,000,000 in 1946. Poland alone had 3,300,000 before the war and the Nazis killed 2,800,000 of them. "What now for the Jew?" He is a challenge to the Christian conscience.—Bettie M. Keener.

CHRISTIAN ORDINANCES (Continued)

of these ordinances, under the following headings.

1. Baptism—the obedience of faith.
2. Communion—the object of faith.
3. Washing of the saints' feet—the unity of faith.
4. The devotional covering—the glory of faith.
5. The holy kiss—the purity of faith.
6. Matrimony—the culmination of faith.
7. Anointing with oil—the bounty of faith.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Christian Church Colleges

A wise man will hear, and will increase learning; . . . but fools despise wisdom and instruction.—Solomon.

America, yea, the world is at the crossroads, when it comes to education (learning). Instruction is on the increase, but at an alarming pace there is destruction—destruction of human lives, property, and basic human personality values. It is universally admitted that something is wrong. But what? That's the basic question! To the writer it appears that the answer is simple, but intensely alarming. It is godless education that is infiltrating into our modern universities, colleges, high schools, even to the grade schools.

The objective in writing this editorial is to challenge our young people to attend our Church Schools, where they will be safeguarded from vicious philosophies which will ruin their characters and blast their lives.

Recently, a modern university textbook entitled, "Roots of Political Behavior," has been introduced in 25 colleges and 22 universities. The textbook is described as a "book of readings" by selected writers. According to these writers who influence the minds of young America today, civilization with its religious basis is marked for liquidation. One writer says: "One of the tragedies of our day is that moral values have actually hindered progress towards the realization of certain ideas." John Dewey states: "There is no more inherent sanctity in a church than there is in a state."

A noted writer says:

Sixteen years after the landing of the Mayflower, the foundation of Harvard University was laid by a group of godly men, with "In Christ and in the Church" as their motto. But in 1945, Harvard University, long the center of Unitarian influences, decided to eliminate any courses whatever in religious studies from its curriculum. So the university which was begun to train young folks in Christian truth, became the leader of the secular educational forces in America which are pushing God out of education, offering godless philosophies as the sum and substance of thinking.

Two women's colleges today which are the representatives of modern unbelief and agnosticism are Smith College and Bryn Mawr College. When Sophia Smith gave the money to establish Smith College, she wrote out of gratitude for the blessings she had received from Christ: "I direct that the Holy Scriptures be daily and systematically read and studied in said college and that all the discipline shall be pervaded by the spirit of evangelical, Christian faith." Bryn Mawr College was founded by Dr. Joseph Wright Taylor with the prayer, "that it should become in the highest and most blessed sense a school of Christ in which the students should learn of Him, under the training and gracious discipline of the Holy Spirit, the lessons of His truth and love." Both of these colleges, like most others founded under similar circumstances have set these orthodox Christian purposes aside.

Education in America

Our esteemed friend, Dr. S. A. Witmer, President of Fort Wayne Bible Institute, Fort Wayne, Ind., discussed a subject of vital

BY CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

importance to every Christian parent, and indeed to every thinking Christian, that is—

Elementary and Secondary Schools

This seems to be an opportune time to take stock of education in America, for it is just a century since elementary education in this country became public. From earliest colonial times to the middle of the nineteenth century, the education of children was considered primarily the responsibility of the home and of the church functioning through voluntary agencies. "The second quarter of the nineteenth century may be said to have witnessed the battle for tax-supported, publicly-controlled and directed, and non-sectarian common schools. In 1825 such schools were still the distant hope of statesmen and reformers; in 1850 they had become an actuality in almost every Northern State" (Culbertson).

As for secondary education, the first half of the nineteenth century saw the peak development of the semiprivate academy. By 1850 it had begun to decline and the public high school had begun its rise, which by the twentieth century led to the eclipse of the academy.

After one century of public education, many questions might well be asked. What changes have occurred in the goals, the quality, the direction, the curricula, the organization of public school education? We shall limit our discussion to a few observations of special significance to evangelical Christians.

1. The tremendous expansion of public education. From the elementary level, public education has pushed down to the primary, kindergarten, and nursery schools and up through the high school to the junior college and the adult education. High schools particularly have had a phenomenal growth, having doubled their enrollment in all but one decade since 1900. Whereas only seven out of 100 persons, 14-17 years of age, were in school in 1890, 71 out of 100 attended school in 1945, 46. In the latter year, according to the Biennial Report by the United States Office of Education, 26,124,441 boys and girls were in elementary and secondary schools, including 6,227,349 in high schools. Only 2,824,500, or 10.8 per cent of the total, were in private and parochial schools. Of these approximately ninety per cent were in Roman Catholic institutions. In a recent year there was only one pupil in Protestant parochial schools to every twenty in Roman Catholic schools. A very small fraction, therefore, of elementary and secondary education is today in the hands of Protestant and private agencies.

2. The secularization of public education. When schools became public a century ago, there was no abrupt change in their religious character. The religious and moral elements that characterized New England schools in the seventeenth century had been modified, but they were still dominant. Textbooks contained much moral and religious instruction, and the tone was distinctly moral in terms of Christian theism. The tenets of the Christian faith were commonly accepted, and they provided the frame of reference for knowledge. It is interesting to note that many education leaders of a century ago were ministers. For example, the first five presidents of a Midwestern state university were clergymen, and many of the commencement addresses of the period could be classified as evangelical sermons.

Now the cycle of secularism is complete. The First Amendment has been steadily applied by the courts to the exclusion of religion from public schools. The philosophy of naturalism has displaced Christian supernaturalism. Faith in empirical science has succeeded faith in reve-

lation. This present world marks the confines of educational goals and methods. Concern for the life to come has long since been displaced by "presentism" in its varied forms—social adjustment, vocationalism, materialism. The educational climate has undergone a radical change since 1850.

Some educators recognize that there is something missing in modern education. They know that a society must give its loyalty to a set of core values if it is to be preserved, and they recognize America's peril at this point. Plans are now under way to strengthen public school curricula in terms of the basic values of a democratic society. But in a democracy where the state cannot concern itself with religion, the limitations are obvious. Only temporal values can be selected, but our need is dedication to eternal values.

Even if educators could agree—which they cannot—on a religion or philosophy that would give meaning and unity to life, they could not introduce it into public education. It has been well said that ours is a cutflower civilization—severed from its religious roots. The dying flower needs revitalization, but public education cannot resort for its renewal to Him who is Himself the Life Eternal.

3. The change in educational goals. Not only has there been a shift in goals, but the most radical departure from the prevailing educational philosophy of a century ago is that there are no fixed goals based on universal principles. This is the position of the most vocal and influential school of thought in American education—the various pragmatists of the John Dewey following. They strongly oppose all religious authoritarianism. They definitely repudiate a moral order founded on eternal realities. Educational goals at best are only tentative. According to Theodore Brameld in *Ends and Means in Education*, the scientific method "commits itself to nothing absolute except the absence of commitment." The only acceptable values are "want-satisfactions." Along with their satellite, Dewey, they even regard traditional religion as a hindrance to the reconstruction of society made necessary by empirical science. They oppose even released time for religious instruction because they consider sectarian education a divisive force in society. Pragmatic philosophy is without doubt one of the most daring expressions of man's revolt against God.

The one goal that these educators stress is preparation for participation in a democratic society. The emphasis has certainly shifted from the moral, intellectual, and spiritual development of the individual to the building of a new social order. The two great constructive purposes which should govern the profession of teachers, according to Brameld, are "to channel the energies of education toward reconstruction of the economic system . . . a system in which national and international planning of production and distribution replaces the chaotic planlessness of free enterprise," and "to channel the energies of education toward the establishment of genuine international order—an order in which national sovereignty is always subordinate to international authority in all crucial issues . . ."

It is apparent that the concept of democracy itself has undergone a profound change. In the Protestant tradition it was the nature of man, created in the image of God and endowed with certain inalienable rights, that served as the keystone of democratic theory. The state could not encroach upon certain rights because they were sacred. And the moral integrity of the citizen was essential to the well-being of the state. The ancient wisdom of the Chinese could well be applied as a corrective to this modern emphasis on a new and better social order: If the world were to be right, the nation had to be right; if the nation were to be right, the family had to be right; if the family were to be right, the members had to be right; if the individual were to be right, his heart had to be right.

If the foundations are destroyed, what can

the righteous do? We can pray for the present beginnings of revival to sweep our land. We can make our Christian influence felt in every legitimate way in the public school system. We can greatly strengthen church schools. We can do much more than has been done to make the Christian home a potent educational agency. We can support schools of all levels that are truly evangelical.

Three Types of American Education

Bishop Charles V. Fairbairn, writing in the "Free Methodist," has so ably discussed this theme, that it would be superfluous to discuss it personally. We ask our readers to give this dynamic appeal their best consideration.

We become that to which we give ourselves. Who surrenders himself to mere physical gratification becomes sensual. Who abandons himself to intellectual pursuits becomes intellectual. Who consecrates himself to the things of the spirit becomes spiritual. Thus men may become carnally-minded, culturally-minded, or spiritually-minded. According to the "mindedness" of the groups, we have three types of education in these United States.

The first type, in the variations of the general pattern, emphasizes the development of the face, the form, the figure, the physical. It has its special courses, textbooks and publications. It specializes in gymnasiums, stadiums, track meets, and field meets. It is a throwback to the systems of empires long dead in its hurling of gladiator against gladiator, while thousands spellbound, nerve-taut, emotionally tense, participate to the exhaustion of physical, mental, and spiritual energy. Ex-president Taft once said, "My deep concern is the danger that in the student's mind a college education no longer means scholarship. In his conception it means success and attainment in other things, mainly athletics and the social side of student life. Scholarship has seemed definitely to assume a secondary place. In most of our colleges and universities the winning of an athletic letter is regarded as more important than the winning of a Phi Beta Kappa key. The preparation of the student for the duties of life, of citizenship, seems to be forgotten in the modern college."

In the second type of education, proper though subordinate attention is given to physical education, the overwhelming emphasis being on the intellectual. A sin to be confessed, however, is that even here the touch of the carnal is seen. We call it "The Practical." We pursue education not for culture's sake, but for the sake of dollars and cents. Not in worship of the goddess of learning do we offer our sacrifices, but in heartiest devotion to the god of gold. We study medicine for gold, law for gold, politics and economics for gold, commerce for gold, high finance for gold. We fit ourselves to teach for gold, accept this situation, or that, for gold, desert this for another for gold, change life's program for gold, reject almighty God's program for gold. "What will it bring?" "What is it worth?" "Will it mean bigger money?" "What will ye give me, and I will—?" Ah, we have been so practical! Too practical to sacrifice personal ambitions for others, and, through service for others, service to God!

Insofar as our standard has been physical or merely intellectual, even intellectual at its best, our ideals, educationally and nationally, have become pagan and heathen. Sins, their maws red with the death stains of ancient civilizations, now gnaw at our own vitals. The possible enormity of perniciousness, the full threat of harm-to-be, may be roughly estimated when one considers that the United States, with only six per cent of the world's population, sends to high school seventy-five per cent of the world's high school crowd, and more to college than all the rest of the world put together. Stelzle, sending a questionnaire to one million plain folks, inquired, "Do you believe in God?" "Do you believe in the deity of Jesus?" "Do you believe in the Bible?" and discovered that eighty-seven per cent of that generation were Christian at least in thought. Leuba, sending out a similar questionnaire to listed scientists, discovered that half of them neither believed in God nor immortality. Yet to these men we submit the training of the mind of Young America. And with what result? Leuba selected nine representative colleges and questioned the students. He found that eighty-five per cent of the freshmen still held faith, seventy per cent of the juniors, but only fifty-five per cent of the seniors and graduates. Those figures are vocal. A survey of one large university, findings

published by a leading American religious journal, showed sixty-two per cent of the men drinking, fifty per cent gambling, and only ten per cent were even interested in religion. Those startling figures are vocal also.

The third type of education is represented by the church school. Here the necessity of helpful, healthful, properly supervised and truly recreational physical education is recognized. Earnest, honest endeavor is also made to give the student as thoroughly high an intellectual training as can be secured anywhere. Perish forever the thought that the church school offers an inferior brand of education, its lower grade atoned for by an injection of religion, or by bearing the sacred imprimatur of our own denomination. Positioned somewhat by past experience, as well as privileged by present relationship to one of our own church schools, I am free to say—and glad to say—that, and I repeat with emphasis, earnest, honest endeavor is made to give the student an intellectual training second to none. Testimonials obtainable from alumni scattered abroad, as well as the evidence of the positions of honor and influence held by so many of them, declare how successful in this endeavor the church school has been.

The church acknowledges the needs of the physical, but teaches the student that it must be kept in its inferior and subordinate place. She teaches the student to keep and train his mind for its God-predestined regal position, the umpire of the physical and the window open toward heaven. Yet with all of this, recognizing also the need of the spirit of man, his deepest personality, in common parlance called the soul, for reconciliation, fellowship and communion with his God, the church school, with a carefully trained, spiritually-minded type of Christian leadership, puts forth strong effort to develop the spiritual nature and inculcate God-consciousness and heavenly-mindedness, especially through personal attainment of an experience with God and of God, so that professor and student, graduate and alumnus, may be able to look the world in the face and, with calm assurance, testify, "But we have the mind of Christ."

This is a very high ideal. Toward it we strive with holy ambition. Very possibly we do not always attain to our ideal; but "a man's reach must exceed his grasp," says Browning, "or what's a heaven for?" Nevertheless, we are accomplishing somewhat. "In a survey of our own church situation," one has declared, "seventy-two per cent of the young men who have been saved to God and the church have attended our own church schools," leaving only twenty-eight per cent that have been held by all other agencies combined, even including revivalism, without the aid of the church schools. Those figures are also vocal. Let us put it this way, on its lap, within its arm, at its bosom, nursed even as Moses' mother nursed up the infant for Pharaoh's daughter, the church school holds today the church of the tomorrows, the church-to-be after you and I are gone. The claims of such an institution, the church school, the nurse of the church-to-be, bring to us a challenge in every way, to our prayers, to our sympathy, to our deepest concern about its welfare, to our loyalty, to our support, to our real evaluation of the salvation we profess to enjoy, and to our claim that we have been raised up to spread scriptural holiness over these lands.

Let us never fail our church schools. In other words, let us not fail our own born children, your children and mine. Above all, let us never fail God.

Our Mennonite Church colleges are the following: Goshen College, Goshen, Ind.; Hesston College, Hesston, Kans.; Eastern Mennonite College, Harrisonburg, Virginia. Readers interested may request bulletins. Address the Deans of any one of the three schools.

The Character of the Pennsylvania Dutch

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shall thou find favor and good understanding in the sight of God and man. Proverbs 8:3, 4.

The Pennsylvania Dutch are an interesting cross section of folks. Today their ancestors are scattered all over North America. Usual-

ly, they are deeply religious, they build their churches amid their substantial homes and large farms. By and large, they profess to be Christians. Over all there is something stable about them. Many of these people are Mennonites, Brethren, Brethren in Christ, and Quakers. Later, many German Lutherans and Reformed Churchmen and others settled in the same sections. It is instructive to listen to what others think of us.

This month we are inserting, what in the opinion of this editor, seems to be one of the ablest articles on the Pennsylvania Dutch. It was written in the mid-Nineteenth Century, by an anonymous writer in the "Philadelphia Press," of May 18, 26, 28, and June 9, 1858. Here are some excerpts from the first article of the series:

The People

The people of the United States are not easily understood or explained, either in the aggregate or in severalty. Yankee, Virginian, Jerseyman, and Kentuckian, either mean, or are accepted as meaning, something descriptive and distinctive, and are made to serve some purpose in classification; and Pennsylvania, in the same loose system of characterization is usually described as a German State. This notion must be allowed to pass for want of one more exactly accurate. In a very good sense it is true. Not, indeed, because a majority of the people, or any considerable portion of the political functionaries, are of that blood; but rather because it is felt in her institution, policy, and general character, as a dominant influence. Neither the census tables, nor the daily newspapers, in their gossiping annals of legislature, commercial, political, and miscellaneous transactions, show any such predominance of Germanism; yet it is, nevertheless, so absolute and so effective in the life of the State, that the current opinion is sufficiently well warranted, and, with the proper limitations upon its meaning and application, may be safely accepted.

To the new world they [the forebears of the Pennsylvania Dutch] came, as the Pilgrim fathers came, exiles for civil and religious liberty; and more than the New Englanders they were the objects of suspicion and distrust to the proprietary Governors and the loyalists of the Colonies. Their simplicity of faith and manners, their self-reliant industry, their indifference to the English social distinctions, and their freedom from political ambition, together with the fact that they were aliens to the British Government, and had no national attachment to the Church or State of the rulers, put them into an attitude to the authorities which made them the very earliest rebels to the Crown. Fifty years before the Declaration of Independence, the Colonial Governors reported them to the Government in England as subjects who could not be relied upon. They were not rebellious or refractory, but they were not devoted; and they had a way of doing without political government which made magistrates and military officers exceedingly suspicious of their loyalty. Ecclesiastics had the same feeling towards them, and for similar reasons. The spirit of individual liberty is just the most unpromising quality a man can have for the hopes and claims of despotic authority. Violent insurrection or organized rebellion invites correction, and is broken to pieces by the bayonet or the cord, and so is disposed of; but sturdy indifference to everything that does not touch the actual everyday life of the subject—an indifference which puts him above, or beneath; or beyond the reach of the ruler—is alike provoking and unmanageable.

Distinctive Qualities

From the distinctive qualities which we have insisted upon as the true solution of their peculiarity—their personal liberty, and personal attachment—everything in their history and present position flows as by necessary consequence. For instance, there is not a purely agricultural people in the world that possesses such varied tact and handicraft, in all manners of manufacturing, mending, and making, for ordinary uses. A Pennsylvania Dutchman is a tolerable mason, carpenter, and saddler. He plows, reaps, mows, pitches, drives team, builds fence, fells timber, is a good orchardist, cattle-raiser, understands horseflesh, and is weather-wise. His barnyard is better cared for, and his horses and cattle less exposed and abused, than

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any other man's. His wife and daughters manufacture woolen and linen cloth, and make them into good garments; and they preserve a greater variety of summer fruits and vegetables for winter use than can be found in the domestic economy of any people. They do not invent machinery as the Yankees do; but, turn out any rural township in New England, and we will find a dozen in Berks, Lebanon, or Lancaster county, who will beat them hollow at all trades.

Such a people can live in themselves and of themselves. They do not need to exchange products with other people, for they can make all they need and can enjoy; and from the soil the can "raise" everything which climate does not absolutely interdict. As there is nothing in them, or wanting in them, to compel dependence upon trade beyond their own limits, what is there to seduce them into the scramble called traffic, or the tumult which we fondly call progress? The thing is simply impossible and absurd to them. In the smallest as in the greatest things this is manifest. At a vendue the unadulterated Dutchman buys nothing but what he really wants. The auctioneer cannot knock down to him a gun, or a horse, or a lot of crockery, at half or even at quarter price.

It may be the point of question whether we have, or are losing some of these desirable qualities, that is, becoming "second-rate imitators."

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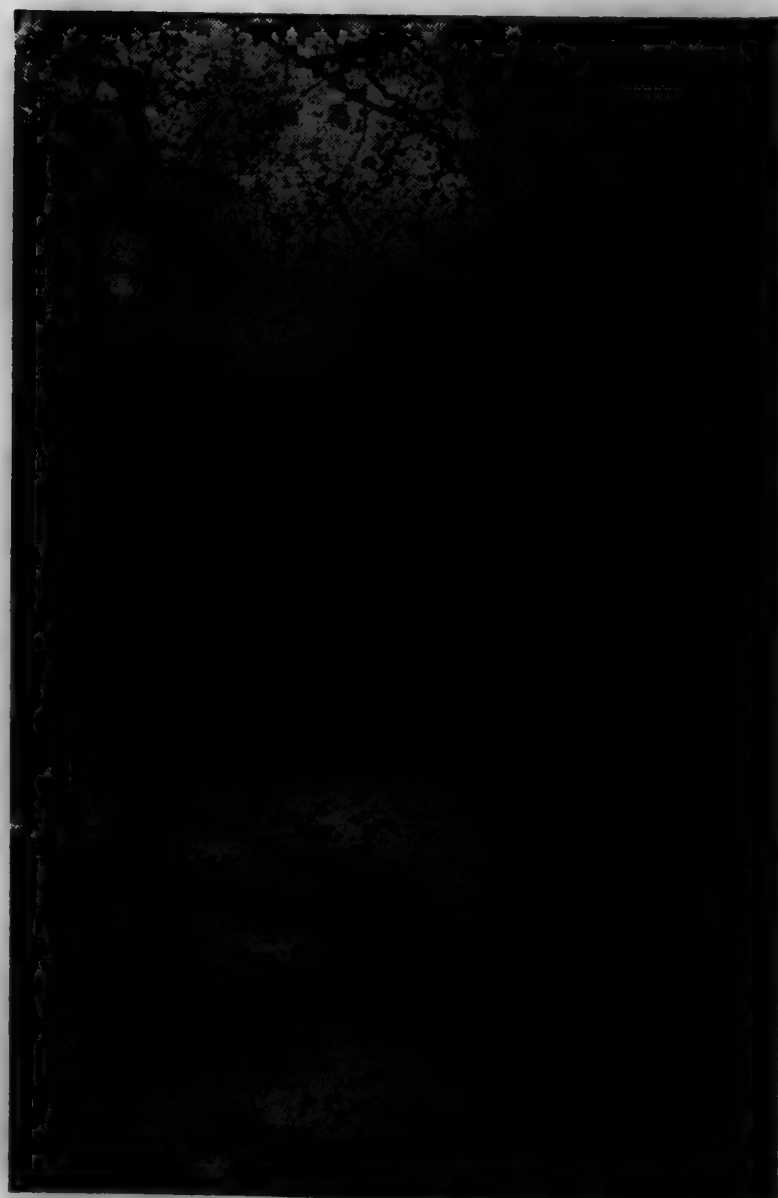
Physical relaxation

Inspiration

Tasty meals

Hiking

Fresh Mountain air



1951 Schedule

Boys' Camp	June 30-July 6
Girls' Camp	July 7-13
Victorious Life Conference	July 14-15
Writers' Conference	July 16-20
Sunday School Workshop	July 16-20
First Family Week	July 21-27
Music Conference	July 28-Aug. 3
First Y.P.I.	Aug. 4-10
Second Y.P.I.	Aug. 11-17
Second Family Week	Aug. 18-24
Missionary Bible Conference	Aug. 25-31

Register early for each camp or conference. To receive further information or to make reservations write:

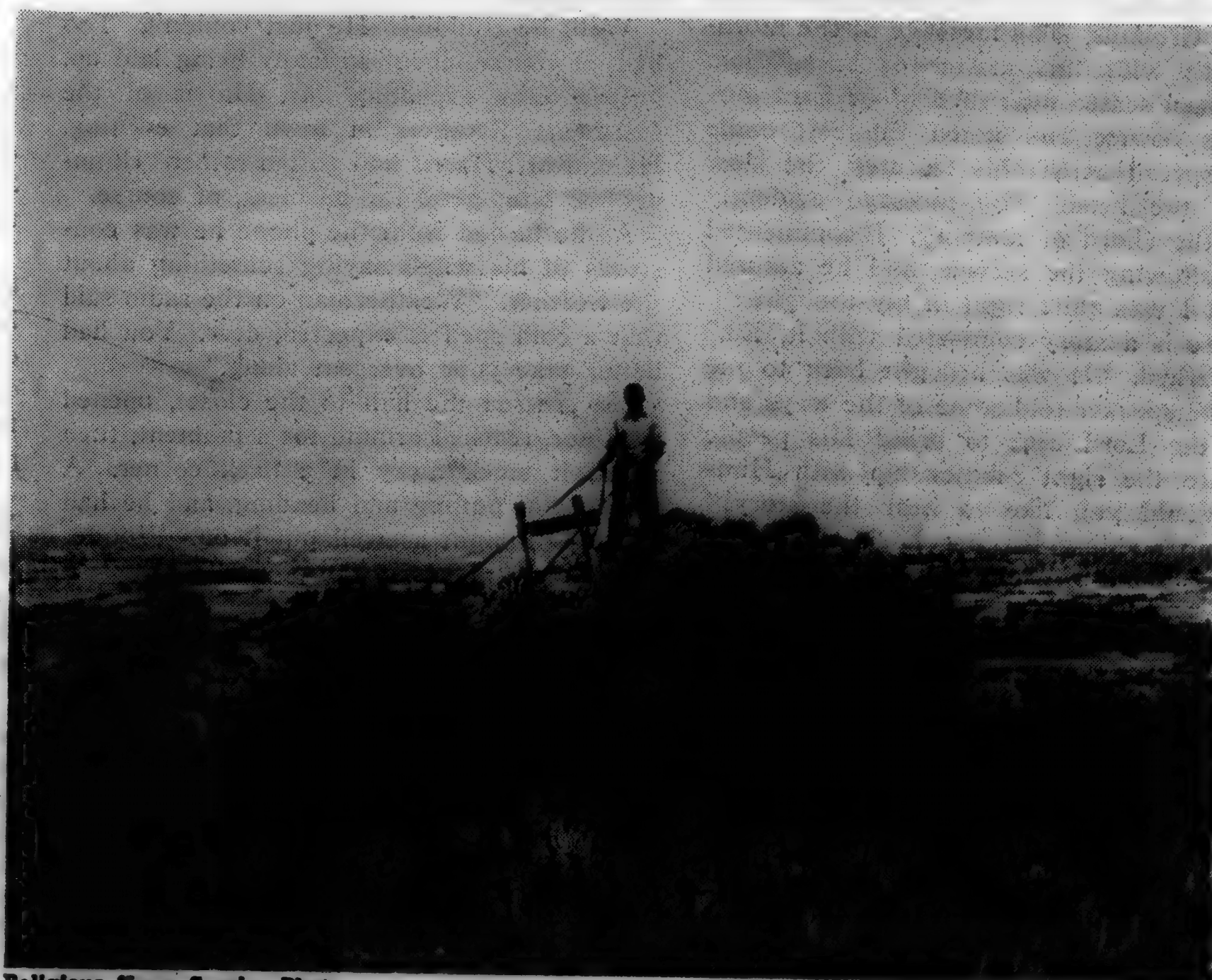
LAURELVILLE MENNONITE CAMP

Winter address—Scottdale, Pa.

After June 1—R. 2, Mt. Pleasant, Pa.

July 1951

CHRISTIAN MONITOR



Religious News Service Photo

The Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good.—Deut. 30:9.

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Return via Overcoat

By EDWIN RAYMOND ANDERSON

God moves in mysterious ways to perform His wonders.



HE LORD has no pleasure in the backsliding and lukewarmness of His people, and will, through the ministry of the Holy Spirit, continually trouble a negligent heart with His displeasure until there is a return unto Himself. Oftentimes the Lord uses strange means to effect that return.

I can't forget the little story my good friend Ezra Kiehler told me one afternoon at the meeting out at the Oak Ridge Conference Grounds. The message of the morning dealt with this matter of backsliding. I had been seated next to Brother Ezra during the service and noted the soft smile which spread across his features, the slow nod of the head. The message evidently struck the chord of memory. I commented on it following the service, and he assured me that I was quite right in my thoughts.

"There is a story connected with it, Ed," he remarked. "It was brought back to me when the speaker told some of the ways and means the Lord uses to bring His people back into the right relationship with Himself. Would you like to hear the story?" Upon my nodding Brother Kiehler told me this story about himself.

Ezra Kiehler had lived in our town of Haverton for only about three years but had become well established in his hardware business. From the first he had entered wholeheartedly into the Christian work carried on by the local church. He and some of the brethren organized a Gospel team and spent many of their evenings in street corner work when weather permitted. Other times they spoke and witnessed at the local mission, across the river at the hospital, back in town in the jail, and any other place where there would be opportunity for meetings. And on evenings when no meetings were arranged they still carried on a work. Each of the group would take a corner in the downtown section and give out tracts to the passers-by. Yes, those were the days of service, of blessing, of real-fellowship in the work of the Lord.

For this work the Lord blessed Brother Ezra in his hardware business, but alas, he allowed that blessing to become a bane. A peril, then a poison, entered into his prosperity. Little by little he dropped out of the Gospel group.

"Sorry, but I can't make it tonight, fellows," he would say, "I've just lined up some good business matters, and I'll have to take tonight off to get everything set." And so it went, with business binding his heart with a bitter burden; and with the group seeing less and less of him.

And then came that autumn morning when the Lord came in, in His own unusual way, to break up the deadly slide and effect re-

covery. Ezra Kiehler had just risen from the breakfast table when the telephone rang. It was Joel Cranmer, one of the Gospel group.

"But Ezra, can't you possibly make it this evening, at the Mission? I know that you haven't been with us much of late, and that you've been busy, but we're in a spot. With all these colds going around, a lot of the boys are laid abed and can't get down for the service. And we have it only once a month now, you know. Can't you possibly make it this evening?"

Well, he couldn't. He just couldn't. Too bad, of course, about so many being laid up, but he was expecting Mr. Harris of the Hardware Retailers in town that evening. He and Mr. Harris had gotten rather "chummy" of late; good for business, of course.

As he turned from the phone he was conscious of his wife's saying something about the weather. "Weatherman on the radio said that a cold spell is expected, dear. You had better take your overcoat along."

He crossed the hall to the closet, opened the door, reached around for a moment, then found it stuck away in a back corner. A moment of puffing and bending, and he had it. "Well, might as well put it on. Wonder if I left my gloves in the pocket."

Ezra Kiehler paused in his telling and looked across at me. "And Ed, it was the overcoat that did it. The Lord used that overcoat to bring me back."

I watched him curiously, sensing the strain of the remembering and the telling. But I was soon to understand.

For as Ezra had reached into the pocket of his overcoat that autumn morning his hands came into contact with something.

I WOULD

I would in this short life of mine,
Lift high my light and let it shine.
That men may see the way to go;
That men God's blessing all might know:
Where living waters ever flow.

I would be pure in word and deed,
That I might meet my brother's need;
That I might prove a blessing true;
A walk of faith, a life made new,
And scatter sunshine 'neath God's blue.

I would be kind, a faithful friend,
An helping hand to all I'd lend,
Made like my Lord, who went around,
A-doing good where men were found;
That light and joy might aye abound.

I would in life seek but God's best,
That I might hear my name confessed,
And stand, in heav'n His saints among,
As a most faithful, honored son,
Who had on earth a vic'try won.

—R. E. Neighbour.

Not gloves—but as soon as he touched it he knew what it was. And somehow, in some strange unknown manner, the very touching, the very sensing, seemed to send an invisible arrow right through his heart. He could feel his fingers tremble as they slowly withdrew from the pocket, with the . . . something . . . in them. Then not only his fingers, but his entire being seemed to tremble—a kind of restlessness, a kind of shame, a kind of utter despising of himself seemed to sweep over him in wave after wave.

The "something" was a crumpled bunch of Gospel tracts. He had always carried them in his pocket before—before business had become so good. The last time he wore the overcoat he had stood at the corner of Bank and Grand, giving tracts to the passers-by, with a smile and a ready word for the Lord. But somehow that seemed very long ago now.

The tracts were slowly laid on the near-by table, the overcoat slowly removed and laid across a chair. He called to his wife, saying that he was not going down to the office that morning. "Something else has just come up. Something much more important. Something that has to be attended to right away."

Now the Gospel group is back in holy business just like in the old days. And even better than those days, for the Lord has become more precious and real. The Lord has done His blessed work of restoration and the "veil between" is happily a thing of the past.

You are wondering what happened to Mr. Harris of the Hardware Retailers who was expected in town that evening? Well, the Lord took care of that, too! I can still see Brother Ezra twinkle his eyes over the telling.

"He called later that morning while I was upstairs in my room, on my knees before the Lord. He said that he couldn't make it that week, and would I mind waiting a while? Would I mind? Just when I wanted nothing more than to be alone with the Lord, with the hardware business put behind, the Lord cleared everything right out of the way, so that we could be together again, just like the old days. And Ed, we certainly 'got together' that precious morning."

Waterbury, Conn.

ROOT OF THE TROUBLE

In the timberlands in the spring one sees great quantities of logs shooting down the river on their drive to the sawmills. Sometimes a jam occurs. Then the lumberjack sees the log which is stemming the wooden tide. When he finds the key log, he jerks it out of place, and the flood moves onward with its freight.

There is such a thing as a spiritual log jam. We lose our religious enthusiasm; interest in personal devotions wanes; an hour in the Lord's house becomes a bore; the Bible becomes a silent Book. Then we must find the key log that is checking the flood of spiritual life. It may be an unforgiving spirit, or jealousy, or hypocrisy. Jerk the obstruction out of place and spiritual vitality will surge onward.—War Cry.

CHRISTIAN MONITOR

A Monthly Magazine for the Home

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No. 7

First Things First

BY DOMESTICUS

Self must be put into the background if "the kingdom of God and his righteousness" are to have first place in our lives.



Why should I?" I demanded half aloud as if someone had just posed a debatable question. "Likely he isn't afraid at all."

Ordinarily at this time of night I would have been fast asleep with only dreams to tell me that now the whole town is draped in its night robe with not a worry but to refresh itself for the day ahead. And ordinarily I would not have heard the clock, but tonight its faithful strike made me suddenly aware that now Wednesday had quite gone out of my life and that the responsibilities of Thursday were already upon me.

"Why must I realize so early that soon it will be morning?" I said. "Morning with its demands for clean shirts and oatmeal, with hardly time to brush one's own teeth before the children are in school and my husband safely at work."

"I need to go back to sleep."

But I continued to lie awake, staring at nothing, seeing as yet no signs of dawn but knowing how much too soon I would be able to see dim outlines through my window, as if the town were slowly coming to life.

I sighed. "Why is it always I who takes all the responsibility in this house? Always I am the one who plans the days. Always I have chosen the living room curtains, called the plumber in answer to dripping faucets, managed to save the food when the refrigerator wouldn't run, and would have fed the canary had we owned one. Always it is I who must see that the bread box is full, for what is more upsetting than to be caught in the whirl of the morning with oatmeal, coffee, and toast on the menu and then to find no trace of bread or worse yet an empty wrapper. It is I who must somehow with my domestic wand make worn socks whole again and find buttons to match when the very middle one has been lost. It is I who must plan one thousand ninety-five meals a year, not mentioning the preparation of them, and not mentioning the stacks of dishes following each of the one thousand ninety-five. No one but I hears the call of dirty floors and windows and the inevitable weekly basket of laundry. It is I who must check that each of

the children has a clean hanky in his pocket and hasn't forgotten his lunch. I alone notice when the tooth paste has seen its best days, and I am the one who is accused of having a poor memory when in one month out of twelve the milk bill is overdue."

"And now when I've just begun to relish the intimate friendliness of my bed, is it again I who must get up, force my right foot into the left slipper, which I inevitably do in the dark, and guess my way along an unlighted, chilly hall to reassure my Johnny who is probably asleep anyway?"

"I knew you wouldn't be afraid of thunder," I heard myself saying as if I had actually accomplished a trip to the room of my five-year-old. But a moment later, almost surprised to find myself still on my back, I started through the whole scene again—the wrong slipper, the dark, chilly hall, "I knew you wouldn't . . ."

"I must take care of myself," I thought. "What would happen to this house if I caught a cold?" So I allowed myself the danger of getting one arm cold in order to pull up the extra blanket which I always have handy for just such nights as this. Now perhaps I could get warm and go back to sleep.

But I couldn't go back to sleep. The rain was coming faster now, and the wind seemed not only to be closing in on the whole town, but to have singled out my house for a special weather beating.

. . . Spaghetti and meat balls for lunch, increase the milk order, send Johnny's suit to the cleaners, lengthen Betty's dress, make some pies for supper, plan Sunday dinner, do the cleaning, mending, ironing, washing, baking, cooking, cleaning, mending, ironing,

washing, baking, cooking. The words came in rapid succession as if the night were deftly flipping them up from a set of flash cards. Faster and faster they came. Smaller and smaller became the stack of cards. More bitterly I read them, yet more softly. Heavier became my spirits and my eyelids.

"Sleep," I thought, "you are my escape." My dream seemed to continue as the storm outside formed a sort of fond companionship with the storm within me.

"Is it not enough that I have already lost half the night?" I asked of no one as a sudden crash of thunder brought me sharply back to the very place from which I had started. "Why should I?" I repeated. "I need my rest."

As if in one desperate attempt to change my mind, the storm became suddenly more furious. Great blasts of thunder which seemed to begin outside my very window rolled to a stop somewhere in the distance.

There was no escape. I would have to get up. Johnny was crying. Did he have to scream so?

Bitterly I forced my feet into the wrong slippers and hurried down the hall.

"Be quiet and go to sleep," I said with great authority, knowing that each moment my bed was getting colder.

He paused a moment. "Very obedient all of a sudden!" I thought.

"Good-night, Mommy," he said.

What? What was this? What was he saying?

"But what were you crying about, Johnny? Did you want something?" I asked with considerably more concern.

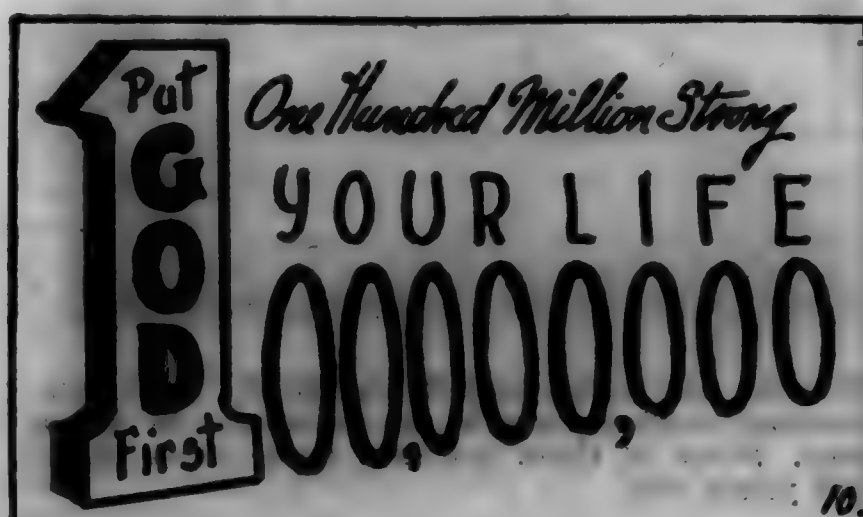
"I couldn't hear you, Mommy. I thought you weren't here."

He couldn't hear me. He thought I wasn't here. He was afraid I wasn't here!

I stood there for an endless, silent moment. It was almost as if the darkness were lifting, revealing every aspect of my own worldly minded self.

He thought I wasn't here. In return, I have ordered him to be quiet and to go to sleep. I can be selfish and cruel. I can brush him aside for more important matters. I can refuse to read to him or to listen to his prayers. I can call his questions foolish. I can refuse to help him overcome his fear of the storm. Yet my selfish presence was his only desire.

I bent over the little bed, embarrassed to face my five-year-old. What could I say? The past five years of my life seemed to march past me. Across each year stretched the word SELFISHNESS. I had prided myself in being a good manager. I had called myself Christian.



It seemed as if Johnny sensed my penitence. The next moment he slipped his little arms around my neck.

"May I say my prayers now?" Dear child! The night before he had wanted me to listen and I had replied with "Can't you see I'm busy."

"Would you like to get into Mommy's bed for a little while?" I asked. I shall never for-

get the look of genuine pleasure with which he answered my question. Together we knelt down by my bed.

"Dear Jesus, Thank you for my Mommy. Amen."

"Dear Jesus, take possession of my life," I prayed.

Dawn was just announcing its arrival. The storm was over. Johnny and I slept.

Trees of the Bible

BY MRS. WALTER OSWALD

This article should help us to appreciate the large place which trees play in the narratives and teachings of the Bible.

The Garden of Eden claims the first trees of the Bible; the tree of the knowledge of good and evil and the tree of life. Eve ate of the forbidden fruit of the former. Salesman Serpent sold her on the idea.

Noah built the famous ark with gopher wood. Very little is known about this tree; the word is unknown elsewhere in Hebrew and allied languages.

The alnum tree has close-grained wood and is suitable for carving. Solomon sent to Hiram, King of Tyre, saying, "Send me — alnum trees, out of Lebanon." From this wood the king made pillars for the house of Jehovah and for his own house. He had harps and psalteries made also. Tradition says that this was the noted sandalwood of India. All through the ages it has been highly prized for its color, fragrance, durability, and texture.

The cedars of Lebanon are often mentioned in the Old Testament and were famed throughout southwestern Asia. They were considered the most beautiful and majestic of all trees. They were the symbol of strength, glory, and regal power. Because of their size, fragrance, and durability, the lumber was desirable for decorating palaces and temples. Oil of cedar was put on bodies of the dead. It was believed to have preservative qualities.

The almond tree blooms early in the spring. Its flowers are pure white with pink centers. In Ecclesiastes the almond resembles old age. Aaron's rod was of almond. Cups were made like almond blossoms. Israel directed his sons to carry almonds as one of their presents to Joseph.

Oak trees are mentioned at least seven times. Joshua's oak and Abraham's oak are memorable. The latter is thought to have been a mile northwest of Hebron, where Abraham pitched his tent. The stunted remains of the present oak of Mamre may have been that tree. Here the Russians erected a hostage.

The acacia, shittah, or shittim, is umbrella-like in form. It grows twenty feet tall with a stem two feet in diameter. The wood is close-grained and is not readily attacked by insects. The ark of the covenant, the altar, and the boarding of the tabernacle were constructed from this wood.

The myrtle and fir trees were prophetic pictures of God's promised blessings. Isa.

55:13 says, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." The myrtle was taken to make booths at the Feast of Tabernacles. Myrtle twigs are also carried in the ritual of this feast. The fir was one of the chief evergreens of Lebanon. Isa. 60:13, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary." Fir boughs were big and wide and supplied boards and timbers for doors and beams to roof the Temple, planks for shipbuilding, and musical instruments for the children of Israel.

The Prodigal Son ate of the husks which the swine did eat. These husks were the pods of the carob tree, also called the locust. It thrives all over Palestine. The tree has dense, dark, evergreen foliage, glossy leaves, and bears long, curved, horn-shaped pods four to nine inches long. The leathery case of the pods holds a pulpy substance in which



Although not mentioned in the Bible, the Giant Sequoias were no doubt in existence in Bible times. Some of them are said to be three thousand years old.

beans are embedded. The pulp has a sweet flavor liked by children. The pods are sold in the market for cattle feed, and to the poor people who extract a sweet molasses by boiling. Some writers think that John the Baptist's locusts may have been these carob husks.

Nuts are referred to in the Song of Solomon 6:11. Jacob sent nuts to Joseph in Egypt, probably pistachio nuts. Hazelnut, walnut, and chestnut trees appear in other Scripture passages.

The plane tree is one of the finest in Palestine. It grows by the water courses. Jacob took rods of poplar, hazel, and chestnut trees and peeled white streaks in them as a means of securing ring-streaked, speckled, and spotted flocks.

The mustard is the tree that grows from tiny seeds. Jesus taught a parable based on the mustard seed and tree.

The hemlock, associated with wormwood and gall, is a bitter plant and is considered poisonous. Hosea refers to it in his prophecy to Israel: "Therefore judgment springeth up as hemlock in the furrows of the field."

Heath and tamarisk are found in Jeremiah, I Samuel, and Genesis. "Flee, save your lives, and be like the heath in the wilderness." "And Abraham planted a tamarisk tree in Beer-sheba."

The cypress or holm has very hard wood. It is an evergreen with spiny leaves. From early times it was associated with mourning. It adorned sacred tombs. The Egyptian mummies were laid in coffins made of cypress. It is grown by Moslems as an ornament in cemeteries.

The juniper, or broom tree, inhabits dry places. Travelers, going through the desert, sought protection from the heat under its meager shade because there was no better. Elijah lay under a juniper tree when the angel spoke to him. Charcoal is obtained from its roots.

In Psalm 37:35 the wicked are described as spreading in power like the bay tree.

Ebony, in Ezekiel 27:15, was brought by the men of Dedan. This dark wood together with ivory was utilized for inlaying by the Egyptians, Greeks, and Phoenicians.

Many trees in the Bible were popular for their fragrant aromatic resins, gums, and woods. The wood of aloes perfumed garments and beds. It is named with precious spices. Nicodemus brought one hundred pounds of aloes and myrrh. Balaam compared Israel's tents and tabernacles to lign aloes and cedars which Jehovah had planted.

Balm and balsam were odoriferous resins brought from Gilead. Balm was among the gifts sent to Joseph in Egypt. Jeremiah speaks figuratively of balm as medicine, application for wounds, and a sedative. The tree is small, ragged-looking, and has yellow bark like that of the plane tree. Today there are none of these trees in Palestine.

Camphire is another aromatic. The Song of Solomon 1:14, "My beloved is unto me as a cluster of camphire in the vineyards of En-gedi."

The holy anointing oil was composed of olive oil, myrrh, cinnamon, calamus, and cassia. Olive oil was extracted from the

olive, fruit of the olive tree. The olive tree has been one of the most valuable and useful trees throughout all the history of Palestine. In Judges 9:8 it is named king of trees. When the children of Israel came to Canaan they acquired olive trees which they had not planted. The trees were pictures of beauty and fruitfulness on the bare rocky ground. Besides fruit and oil these trees furnished carpentry wood and burning fuel.

Myrrh was a valuable perfume. It was brought by the wise men to Bethlehem. It was sent to Joseph by his father.

The calamus is a reed containing an aromatic root.

Cassia and cinnamon tree barks are fragrant.

Tree products used in the incense offering and for incense burning were: stacte, fragrant gum of the storax; galbanum, pungent gum of the Syrian fennel; and frankincense, extracted from very tall trees which grew on the limestone rocks of Arabia and Somaliland. Their yellowish gum is easily pulverized and is burned in Indian as well as Jewish temples. It was presented with the shewbread and was offered to the infant Saviour.

There were elms, too. Hosea 4:13, "They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars, and elms, because the shadow thereof is good."

The teil tree is spoken of in Isaiah 6:13.

The willow branch was carried in the Feast of Tabernacles. The Jews hung their harps upon the willows in Babylon.

Isaiah 41:19, "I will plant in the wilderness, . . . the oil tree."

Besides the olive, there are other fruit trees: apple, palm, fig, citron, mulberry, and pomegranate, and sycamore. Solomon speaks figuratively of apples, "Stay ye me with raisins, refresh me with apples." In Proverbs, "A word fitly spoken is like apples of gold in pictures of silver."

The date palm thrived on the Mount of Olives and Jericho was long known for its palm trees. Deborah dwelt under a palm tree. The palm is a figure of speech, an architectural feature, an ornament on pottery, a decoration of the Temple, on Jewish coinage, and symbol of the head. It was also associated with rejoicing and feast days; later, with triumph and victory. Palm branches were strewn in the way by the multitudes which escorted Jesus into Jerusalem.

Our earliest introduction to fig trees is in the Garden of Eden where Adam and Eve converted fig leaves into aprons. Years of patient toil go into the cultivation of these trees before the harvesting of figs is possible. Destruction of such slow-growing trees meant long-lasting injury. For this reason fig trees became emblematic of long-time peace and prosperity. They grow to a height of ten to fifteen feet. Their summer foliage is dense and surpasses other trees of similar size in furnishing cool shade. There are many varieties of figs in Palestine. They differ in sweetness, color, and consistency. Some are good, some are bad. They produce two yields each year, although the spring crop may drop off before it is ripe. By June, few or none at all, are found. In

August another crop is produced. Jesus spoke parables about fig trees. Abigail gave two hundred cakes of figs to David. Israel sent cakes of figs to the newly crowned king. Hezekiah made a plaster of figs for his boil. Early writers deemed it a familiar remedy.

The spies returning from Canaan brought pomegranates. The fruit is reddish and resembles an orange. Moses pictures the promised land as a land of pomegranates. Solomon writes, "Thy plants are as an orchard of pomegranates."

Citron was one of the four trees which figured in the Feast of Tabernacles. The fruit was carried in one hand. Citron was probably imported from Babylon by the Jews returning from captivity. It appears on coins of the period.

David was told to come upon the Philistines over against the mulberry trees. II Samuel 5:23.

The sycamore, once abundant, grew in low places. Its fruit is inferior to the common fig, but is sweet and edible. The leaves resemble mulberry leaves. In Egypt the wood was used for mummy cases and wooden utensils. Amos was a gatherer of sycamore fruit. Zacchaeus climbed into a sycamore tree the Lord to see.

Source Material

The Bible; The International Standard Bible Encyclopaedia, Eerdmann, Volume I to V; Jacobus, Standard Bible Dictionary.

Hesston, Kansas.

Superstitions about Food

By MONT HURST

"But to the true Christian, the only real food is the Bread of Life."

There are many strange and odd superstitions about food which have prevailed in ancient times and many which prevail today. We know that soldiers in ancient times were paid in salt. Salt was very valuable and the men took the salt which was measured in terms of actual money to them. And this is where we get our modern expression of a man being "worth his salt." Salt is a vital need to man and beast. They couldn't live without it. We also read in the Bible about Lot's wife turning to salt because she disobeyed God. Ancient writers mentioned salt in their stories. And in those days guests were seated at a banquet table according to the position of the saltcellar. The honor guest would be seated just above the saltcellar. Pagans believed that salt kept near them would keep off evil spirits. History records that the ancient Greeks and Romans mixed flour and salt and offered it as a sacrifice to their gods. Salt is a token of true friendship in Mexico. In some parts of China salt is a token of friendship, also. Orthodox Jews have a custom of dipping bread in salt and serving it to guests in their homes!

The first egg laid by a young hen is eagerly sought after by Scotch people as they use it in their Halloween feasts. A Japanese bride will walk upon an egg to prove that she will be obedient to her husband. One strange belief was that of the ancient Persians who believed that the world was hatched from an egg. This was because an egg meant new life. In ancient Russia the mother-in-law served her new son-in-law an egg omelet to show her great affection! Brides of Java also wash their feet in the yolk of an egg after the ceremony. Many of the old people in Finland will sit and chant as an egg boils thinking it means good luck. The ancient people of England believed that a hen must set on either thirteen or eleven eggs. If not, the chicks wouldn't grow up!

Lettuce was in great demand by the ancient Greeks who believed that to eat it assured good sleep. They ate endive to cure

headaches. Lettuce aids in producing sound sleep today. These old Greeks ate lots of watercress as they believed to do so made them more intelligent! Even in this day many people believe that eating fish helps build a good brain. The old Greeks also ate olives to give them strong memories. Ancient Egyptians believed that boiled cabbage was sacred food and they even erected monuments to this dish! Italians have always required onions and today they are the greatest onion eaters. The Greek city of Athens was supposed to have been founded by a man named Cecrops who enacted a law that made people give up loaves of bread as sacrifices to the gods at regular periods. Porridge is a national dish in Scotland and is the regular food during Lent in that land. Feast day in old England was on each Shrove Tuesday. A bell would be sounded and this was the signal for the people to fry pancakes as food for the feast. There are many other strange superstitions and customs about food in various countries and among different kinds of people. Food means life and where there's life there is great interest in living to an old age. But, to the true Christian, the only real food is the Bread of Life which is given to us by our Heavenly Father through the blood of Jesus Christ which was shed on Calvary!

Dallas, Texas.

ANCHORS

In the sea of life we must take soundings, find out where we are, and if we are running into danger. We have anchors we can drop. There is the anchor of prayer—God has promised to help. Then there is the anchor of faith—faith in our Pilot, Jesus, to guide us on the right course. He will surely bring us through the storms into the sunshine of God's love and mercy, until we reach the eternal shores of Glory and find everlasting peace.—War Cry.

Dell's Conversion

BY RUBY P. ZOOK

The Lord will not pass by a penitent and praying soul.

It was evening—a warm evening, after an exceedingly sultry, hot day when the temperature had crawled up to 110 degrees and the strong southwest winds had blown across the prairies for many hours, so that by now the grain heads hung white and parched in the evening twilight. Another day or two like the one just past, and the one before that—yes, and the one before that—and the grainfields that had seemed to promise a bountiful harvest would be completely lost.

The sky was clear and even yet one could distinguish the heat waves hanging in the atmosphere. The blades of grass hung limp on the dry, cracked soil; the vegetables in the garden were almost a thing of the past; the pastures were brown and dead. The cows gave very little milk now. Even the dog at the man's feet on the front doorstep was panting for breath, and he seemed to sense the feeling of unrest and disappointment which had come over his young master.

Yes, Delbert was discouraged. He would not deny that. His face wore a scowl as he gazed at the cloudless sky in search of some sign that would tell him this awful thing was ended. How long he had sat there he did not know. Perhaps an hour, perhaps two. He could not talk. He was thinking, thinking, until it seemed to him his head would burst. He could not put it off another day! But, could he do it? Yes, tonight—tonight sometime.

"Dell, I'm going to bed. Please don't stay up too late. You need your rest. Tomorrow will be a better day. God is still with us. Good night." And Rachel was gone.

Rachel was a good wife. She was still young and hopeful and so trusting, regardless of the trouble and disappointments that had come to them during the last two or three years. First, it had been the prairie fire that had taken their barn and stock as it swept along. Then the grasshoppers. Then her health broke down. And sweet little Emily lived only two weeks, a bud that opened into a pretty blossom only to die. And, now this awful thing!! It was too late for rain to be of any help.

He could stand no more. Yes, he would do it tonight. He arose firm in his decision. No doubt Rachel was asleep now. Rover would return to Rachel, and tomorrow, or the next day, they would find his body cold in death. It was dark now. The way before him seemed easier. He placed his hand over his shirt pocket and felt the little bottle and then started down the road. Rover was at his heels. He did not know where he was going, but he would walk awhile before he performed the fatal act. Yes, God was cruel. Rachel believed He was a merciful God. God hated them. Rachel said God loved them. In fact, she said, "God is love." He laughed in scorn. Rachel prayed and believed that God would answer. Tonight he would

prove to her that God did not hear and answer prayers.

What was that? He stopped to listen. Where was he? Finally his mind cleared enough so that he realized that he was near the township school where meetings were held every three weeks. To be sure, today was Sunday. The Sunday evening service would be nearing the close now, and that must be some of the workers singing within the building. The singing seemed to intrigue him. He would go a little closer. Yes, a male quartet was singing. Now he could understand the words, "Rescue the perishing, care for the dying."

Dell's very soul thrilled to the sound of the singing. That was a song his mother used to sing and tell him about when he was a boy. She loved music, and she had often read to him and the rest of the family something of the history of many songs. How well he remembered this one!

The windows and the door of the small building were open and Dell could hear very distinctly what was being said. Someone was talking about another song written by the same godly author, who had been blind all her life. "Blessed assurance, Jesus is mine! O what a foretaste of glory divine! Heir of salvation, purchase of God, born of His spirit, washed in His blood." Then the workers began to sing.

Dell felt very strange. The feeling within his breast was a thing he could not interpret. At last with arms outstretched to heaven he cried out, "O Lord, do not pass me by." The meeting was over, but he did not move.

Imagine the surprise of the churchgoers to find a man and a dog on the front step, and the man was shedding tears of penitence. Their joy was almost as great as his, when, after having helped him find victory over sin through Christ, he started home.

Rachel was awake and praying. She had missed Dell and found him gone into the darkness. For days she had felt a premonition that he would do something drastic. Now she went to God who she believed was able to deliver from sin. Dell came in very quietly, and, seeing Rachel, knelt beside her. And, as she raised her face to look at him she knew that he was among the redeemed.

La Tour, Mo.

PUBLIC WORSHIP

Only the ignorant and the low-minded sneer at the churches. To all others the mere act of worship, however imperfect and inadequate, is a sacred thing. Along this avenue of visible adoration of the unseen God all the highest and holiest have walked; forth from these shrines men and women have gone to all the glorious martyrdoms; out of this worship have come those restraining forces which have held back the baser

passions, and those commanding aspirations which have led the march to civilization. It has never been enough that men should acknowledge God in the secret chambers of their own souls; the needs of the great world have demanded public declaration of faith and service, and the private adoration has sought for visible shrine and audible worship as surely and by as true a law of nature as the sap at the root of the tree seeks the revelation of itself in flowers and fruit.—Lyman Abbott.

Animals and Music

Etta W. Schlichter

There is plenty of evidence that animals are susceptible to the power of music, though the emotions it arouses, while pleasing in some cases, is seemingly quite the opposite in others.

A test was once made at the London Zoological Gardens, a violin, flute, and piccolo furnishing the music in turn. Animals that seemed pleased with the notes of the violin generally showed either dislike or fear of the shriller instruments.

The polar bear was the animal that showed most pleasure. He came and stood up in front of his cage to listen. On the contrary, wolves, foxes, and jackals snarled and cowered with fear. Monkeys acted like humans, some nodding with appreciation, others turning away with indifference, even disgust, having "no music in their souls." The elephant snorted and trumpeted with rage. He was probably not a circus elephant, or he would have been used to a band at least.

Snakes, strange to say, showed most susceptibility. This is hard to understand if they are deaf, as we are told. There must be some other way than through their ears for the vibrations to reach them. At least, the record said, all the reptiles showed signs of being pleasantly excited by the music, the cobra most of all. "On hearing the violin, it raised itself on its tail in the traditional attitude, spread its hood and swayed gently to and fro."

An interesting story of two otters attracted by music was told by Countess Vere Tolstoy.

A boy made himself a flute of a willow twig, on which he could produce notes both shrill and gentle. He was in the habit of taking a dip in the river near his home in the morning. Then, lying on the sand for a sun bath, he would play upon his flute. One day two black heads appeared out of the water and remained motionless. Morning after morning they came, and the boy, who loved all animals and had the rare ability to make friends with them, played different airs and learned the kind the otters seemed to like the most. Tunes which pleased them best brought them nearer till one day, to the lad's astonishment, they came out of the water and lay upon the sand. Day by day he lured them nearer, till at last when they heard the soft music of his whistle they would wobble out to meet him, even before he reached the river bank.—Our Dumb Animals.

CHRISTIAN MONITOR PULPIT

Peace and Joy from the Lord

BY JOHN D. ZEHR

Now the God of hope fill you with all joy and peace in believing.—Rom. 15:13a.

From the beginning of history man has dissipated his energies in the pursuit of two illusions. Sociologists talk much of man's search for happiness and security and would center all human activity around those two basic goals. Experience itself proves that happiness and security are the two major concerns of the ordinary carnal man. It is an undisputable fact that many millions of people are trying to catch some shadow of satisfaction, some trace of happiness from self-indulgence of various kinds. The appalling increase in the consumption of liquor and narcotics, as well as an increasingly brazen licentiousness, reflect all too clearly man's mad search for happiness. Commercialized amusements weekly draw millions of pleasure devotees, men and women who vainly seek happiness. And all this mad scramble for happiness only leaves an empty feeling of futility.

Likewise we might note a mad scramble for security. Strikes and threats of strikes, with all their attendant evils, focus attention on the fact that people in our world are seeking security in more material wealth, in enough dollars to meet any emergency, with plenty left over beside. Then of late years there has arisen a political insecurity that is coupled with men's fears of another impending world war. And so in the area of security, as in man's pursuit of happiness, the wild search only leaves the human race bewildered, confused, and afraid of the future. That this state of affairs obtains in an ungodly world is not so surprising, but the thing that concerns us is that the Christian is all too often drawn into this mad whirlpool of confusion, futility, and fear.

The Apostle Paul long ago noticed the tendency of men to spend their lives in a fruitless search for happiness, and he gave the Roman Church and us the sound Christian view of life. In Romans 15:13 he says, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." In strange contrast to the preoccupation of the worldling in seeking happiness is Paul's almost incidental treatment of the corresponding but much deeper Christian concept of joy. For the Christian satisfaction in life joy comes as a by-product of Christian living and is not the thing sought. Jesus understood that and found joy, not in doing His own will, but in doing the will of

His Father in heaven. It meant that Christ had no place to lay His head, but for the Lord joy was independent of physical comforts. It meant that Jesus in doing the will of God won the hatred of many of His fellow men, but His joy was independent of popularity. Doing His father's will took Jesus Christ to the cross and its terrible agony. And yet, in full consciousness of what lay before Him, Jesus told His disciples in the upper room the night before the crucifixion, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Think of talking about His joy in the very shadow of the cross. But that is characteristic of the ministry of Christ who found real satisfaction in life in doing His Father's will.

Now let us take for example the disciples. In Acts 5:41 we are told that after the apostles had been scourged and threatened they rejoiced "that they were counted worthy to suffer shame for his name." What sort of thinking is this that finds cause for joy in bloody, smarting backs? It is simply the Christian realization that joy or satisfaction in life is independent of sense, that it is spiritual. Paul wrote one of His most buoyant and joyous epistles, Philippians, from a Roman jail. His joy was realized in doing the Lord's will, regardless of what physical privations that might cost him.

The Bible concept of satisfaction in living centers in consecration to our Lord. Then it is that God bestows upon us the GIFT of joy. It's no wonder that the world finds no joy in selfgratification. Joy is not some natural inner fountain that must be tapped. Man has no wellspring of happiness inside him, but within he is only vile and evil. The imaginations of man's heart are still only evil continually, even as it was in the days before the Flood, and by pampering self one only uncovers the cesspool within. Selfgratification brings only misery and unhappiness. But to the Christian, whose life has been cleansed of sin and consecrated to the service of God, the source of joy is not in himself. To him joy is a gift from God in proportion to his consecrated obedience to the will of God. The more fully our lives are directed by His will the more joy there will be for us in Christian living. With Paul of old we must each personally set ourselves to "press toward the mark for the prize of the high calling of God in Christ Jesus." And in

losing our lives in consecration to Him will we gain unspeakable joy.

Likewise peace comes as a gift from God to men. Material things have never bought security for anyone. The very thing men seek for the security it will supposedly bring them, makes for greater insecurity. The more money a person has the more he wants, the more he fears he will lose what he has, and the more avaricious and dissatisfied he becomes. How infinitely much more secure and at peace is the man who can in poverty or in wealth alike say together with the Apostle Paul, "I have all, and abound." Remember those words were written from a prison when his personal fortunes were doubtless at a low ebb. But as he saw God's hand working through the Philippian Church to supply his physical needs, Paul felt infinitely rich. He could say, "I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you" (Phil. 4:18). Filled? I doubt if the gift itself was very large. It must not have taken much to fill Paul. Ah, but God, not the gift, was Paul's security, and Paul was full. Regardless of the instability and insecurity of the material world, Christ was able to say to His disciples in the upper room, "Peace I leave with you, my peace I give unto you: Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

In just a few short hours the world of these disciples was going to crumble about them. They were to see their Lord crucified and their own horizons filled with bitter ruthless enemies. With no money, with no work, with nothing of material wealth, they were left stranded in a bitterly hostile world. On the eve of all of this could Jesus still say, "Peace I leave with you"? And could Jesus Himself, on the very eve of His crucifixion, talk about His peace? The next day, as Jesus faced Pilate and heard the arrogant Roman say, "Knowest thou not that I have power to crucify thee, and power to release thee?" Jesus could answer with calm assurance, "Thou couldest have no power at all against me, except it were given thee from above." How well Jesus knew that God, not Pilate, had everything under control! And the early church faced its task in black days of history with the sure confidence that God still controls His world, and wicked men can only go as far as the Sovereign will allow them.

In an atomic age when men's hearts are failing them for fear and the future looks black indeed, the peace of God that passes all understanding rules in our hearts. And we know of a certainty that God still rules in His world. No dictator, no totalitarian machine, no army or navy or air force, will wrest control of the world from God nor up-

(Continued on page 205)

Editorials

Concerning the New Draft Law

The draft law recently passed by both houses of Congress is an amendment and extension of the Selective Service Act of 1948 and is officially known as the "Universal Military Training and Service Act." Some of the important changes in the new law are that the age range has been reduced from nineteen years to eighteen years and six months, the period of service has been increased from twenty-one months to twenty-four months, and the passage relating to deferment of conscientious objectors has been eliminated and in its place provision has been made for them to serve in various types of work according to the orders of their local boards.

It is with this latter provision that we are concerned particularly at this time. In order to make clear this new feature we give the section (6-j) relating to conscientious objectors in its entirety. The changes in the act are in italics.

(j) Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code. Any person claiming exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the armed forces under this title, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such noncombatant service, *in lieu of such induction, be ordered by his local board, subject to such regulations as the President may prescribe, to perform for a period equal to the period prescribed in section 4(b) such civilian work contributing to the maintenance of the national health, safety, or interest as the local board may deem appropriate and any such person who knowingly fails or neglects to obey any such order from his local board shall be deemed, for the purposes of section 12 of this title, to have knowingly failed or neglected to perform a duty required of him under this title.* Any person claiming exemption from combatant training and service because of such conscientious objections shall, if such claim is not sustained by the local board, be entitled to an appeal to the appropriate appeal board. Upon the filing of such appeal, the appeal board shall refer any such claim to the Department of Justice for inquiry and hearing. The Department of Justice, after appropriate inquiry, shall hold a hearing with respect to the character and good faith of the objections of the person concerned, and such person shall be notified of the time and place of such hearing. The Department of Justice shall, after such hearing, if the objections are found to be sustained, recommend to the appeal board that (1) if the objector is inducted into the armed forces under this title, he shall be assigned to noncombatant service as defined by the President, or (2) if the objector is found to be conscientiously opposed to participation in such noncombatant service, *he shall in lieu of such induction be ordered by his local board, subject to such regulations as the President may prescribe, to perform for a period equal to the period prescribed in section 4(b) such civilian work contributing to the maintenance of the national health, safety, or interest as the local board may deem appropriate and any such person who knowingly fails or neglects to obey any such order from his local board shall be deemed, for the purposes of section 12 of this title, to have knowingly failed or neglected to perform a duty required of him under this title.* If after hearing the Department of Justice finds that his objections are not sustained, it shall recommend to the appeal board that such objections be not sustained. The appeal board shall, in making its decision, give consideration to, but shall not be bound to follow, the recom-

mendation of the Department of Justice together with the record on appeal from the local board. Each person whose claim for exemption from combatant training and service because of conscientious objections is sustained shall be listed by the local board on a register of conscientious objectors.

The provisions of this act are entirely new, and it is as yet difficult to know just how they will be implemented by the local boards. It should be noted that the boards will be subject to directives by the President. Until those directives are issued no one can know definitely just what types of work will be approved. It has been suggested that they might include the following as "contributing to the maintenance of the national health, safety, or interest": Agricultural production and processing; education; social services; public health; foreign and domestic programs serving basic human needs, including church service, missionary work, technical assistance and related activities; hospital service, both general and mental; medical research and experimentation; essential civilian manufacturing; reclamation and conservation of natural resources, such as forestry, agriculture, and wild life.

It should be remembered, however, that at this writing no directives have been given, and the above are merely suggestions as to what may be included in the type of services which conscientious objectors may render under the orders

NEW SUBSCRIPTION RATES

Continued rising publishing costs make it necessary for us to adjust the Christian Monitor subscription rates. The raise is being kept as modest as possible. New or renewal subscriptions mailed and postmarked on or before June 30 will be accepted at the old rate.

Thereafter the following rates will apply:

\$2.00 per year in advance.

\$5.00 for three years in advance.

\$7.50 for five years in advance.

In clubs of ten or more to separate addresses, new or renewals, \$1.75 each.

In clubs of ten or more to a single address, new or renewals, \$1.50 each.

Menonite Publishing House.

of their local boards. Naturally everything should be done to maintain their C.O. status. The whole program will mean a close co-operation with local boards on the part of church leaders and draftees. Everything possible should be done to maintain a good working relationship.

It is especially imperative that local church leaders should have a good understanding of the amended law and its provisions. The Peace Section of the Menonite Central Committee, our Peace Problems Committee, and the peace committees of district conferences should keep their people well informed so that when the law goes into effect all our brethren who are called upon by their local boards to render work that contributes to the national health, safety, and interest, may know what types of work to offer themselves for and what types they should not accept as conscientious objectors. Work in plants which produce war materials would obviously be unacceptable. It is thought, however, that many lines of work that are not inconsistent with IV-E position will be available as suggested above.

It is especially hoped that overseas and domestic service programs of churches and other private agencies may be recognized as work contributing to the national health, safety, and interest. It is also the hope of the peace agencies that conscientious objectors might be allowed to volunteer for such service.

It is possible that our voluntary service and relief programs will need to be expanded to take care of our brethren who will be called upon to serve under the new law. Provisions to care for them spiritually while in new types of service will need to be worked out as things become more clear. Let us pray for our government that the new law may be administered to care for the conscientious scruples of all who are opposed to war in any form.

CHRISTIAN LIFE

Peace, Peaceable, Peacemakers

II

BY HARRY A. DIENER

Bro. Diener continues his meditations on Romans 12. He is a bishop in the Mennonite Church and a member of the Peace Problems Committee.

The second principle we should consider in Romans 12 is co-operation. This is clearly taught in verses 4-9. Paul's first point is that in Christ we are related to each other as the members of our bodies are related. We use our hands for many purposes. We can use them to feel our way about, but how much more efficient is our service for others when we do not need to use our hands to find our way! Our eyes can help us get around much more quickly, and our hands are thus made more efficient.

I visited a home for unfortunate children. In it was a girl who had no legs. She used her arms for moving about. She could go almost anywhere about the home, but she was handicapped. She could not carry things about as others could for she needed to use her arms to move herself.

The longer we think on the analogy Paul uses here the more we realize our close relationship to each other. It takes each of these members to make a complete body. These members depend upon each other, and all work together for the best interests of the body. There are times when some of the members of our body are afflicted. When such a condition is serious the rest of the body may need to put forth all its efforts toward the restoring of that member.

In carrying the analogy further, Paul says that these different members have different gifts given to them according to grace. In each of the verses, 6-9, Paul makes use of the word "let." The use of this word indicates that the restraint is taken away and the natural result is allowed to manifest itself. "Let us," "let him," and "let." What a wonderful organization or organism where each one uses his gift to its full capacity, where each one is permitted to use his gift unhindered and unrestrained by others and love is "let" to express itself sincerely and without respect! How narrow and selfish is that one who is not willing to open his life to the Lord to use the gift that has been given to him for the common good of the cause! The grace and gift of God should be released through us. May we open the "will-gate" and "let" God reveal His Son in us.

Jesus, in giving the Parable of the Talents says, "Unto one he gave five talents, to another two, and to another one" (Matt.

25:15). Let no one assume that he has been given all the gifts of grace. Others have also received of the gifts, and those gifts should not be hindered by anyone. Perhaps theirs is the part to "give," to "rule," and to show "mercy." These are also necessary in the program of God. The cause will prosper in proportion to the free exercise of these abilities. "Let love"—and this is the oil that provides for whatever may be otherwise lacking. Charity, love, "beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (I Cor. 13:7, 8a). There is no chance for trouble in a group where each one "lets" himself be used to the fullness of his ability, where no one is restrained in using his gift by others, and where love is "let" to full flow.

The third of these principles is adaptability. This principle is taught in verses 11-15. In verse 11 we are shown how to adapt our business to our religion. Some professed Christians are bold in their profession of holiness but neglectful in business relations. They are slack in meeting their obligations, careless in their vocation, and neglectful with their property. Such a life is not a credit to the Christian profession.

On the other extreme is the professing

FRIENDSHIP

It is the trust that holds life's sacred meaning.

It is the torch that kindles flames of love;
It is the arm on which meek souls are leaning.

It is the gift of God from heaven above.

It is the fragrance and the beauty of the flower

That blossoms on the Tree of Life—a lovely thing!

Its warmth refreshes like a summer shower,

And causes hearts, bowed down with grief, to sing.

It is the tie that binds strong men together,
It is the cornerstone of lasting peace;
It is the nations' hope, now and forever,
It is the power that "maketh wars to cease."

—Mary M. Laugh.

Christian who is so diligently engaged in the affairs of this life that "the deceitfulness of riches, and lusts of other things entering in, choke the word" (Mark 4:19). Such persons may not wish to be unfaithful to the Lord or to the promise they have made, but business just takes up their time and energy so that they have little time for reading the Word, for prayer, for Christian fellowship, and for service. In these words we have a wonderful balance. "Not slothful in business, fervent in spirit, serving the Lord." This puts the Christian testimony into business, life and energy into spiritual things, and renders service rightly.

Verse 12 gives us the formula for adjusting ourselves to our troubles and tribulations. I marvel at the testimony of Paul, "But we glory in tribulation" (Rom. 5:3). He says he glories in tribulation because it works patience. How many Christians are desirous enough that the grace of patience be developed in their lives that they will say they glory in tribulation because it works patience!

In this verse, as in Romans 5:2, Paul brings in the thought of hope. No one has the opportunity of rejoicing in hope as the Christian has. There is no looked-for meeting so glorious as that of the Christian meeting his Saviour when He returns to receive the church as His beloved bride. There is no promised reward so rich as the crown of righteousness which is promised to those who love His appearing.

We are to take our hopes and tribulations to the Lord in prayer. Men may be able to afflict our bodies, they may deprive us of many cherished blessings, but all the powers of earth and hell are not able to take away the privilege of prayer. Daniel had a good prayer habit. Three times a day he opened his window and prayed toward Jerusalem. This was the secret of his success, courage, and endurance.

Verses 13, 14, and 15 deal with our relations to others. Jesus wisely said, "The poor ye have always with you." It is a blessing of the Lord that we are among those who can give. We usually think of giving money or goods. That is part of our giving, but often we also have occasion to give of our time or service. Christ "gave himself for us." Giving is a natural virtue of every child of God. It is part of his life. He wants to share with others the blessings that have been given to him. In fact, the only real way of enjoying our blessings is to share them. "Freely ye have received, freely give" (Matt. 10:8). "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

One would naturally think that the teaching in verse 14, "Bless them which persecute you, bless and curse not," would rightly belong in the last division of this chapter. But often the greatest suffering is caused by the treatment we receive from those of our own group, people who want to be peaceable, and who call themselves saints. They do not mean to make our way hard. They do not mean to add to our sorrows. They want only to stand for the truth and witness in defense of the Gospel. They may be as honest as anybody. They may be truly zeal-

ous for the right. Yet what they do and how they do things makes it very difficult for others. To the Philippians Paul writes that there are some who "preach Christ of contention, not sincerely, supposing to add affliction to my bonds" (Phil. 1:16). This is a real example of having victory over persecution. These persecutors "preached Christ" even though it was in pretense. Preaching Christ was Paul's great concern, so even though it was not done out of the best motive Paul rejoiced that Christ was preached.

Think of that great apostle, while bound in the prison at Rome, praying, "Lord, bless the efforts that are put forth by my opponents in preaching Christ. Lord, you know the great need of making Christ known to the world, and even though these opponents are preaching with the hope of adding to my affliction will You bless their message to those who hear that they may believe on Jesus Christ and be saved. Bless, too, the preachers that Christ may come into their lives and change their hearts. Help me to bear patiently and to endure willingly that Christ may be magnified in me."

It is often true that much of what we feel we are made to suffer from our friends is only our misinterpretation of their motives. We are so sensitive that we take what was meant for good as being for evil. We take for evil intent what was not meant for us at all and suffer much by it. We think of ourselves as martyrs for the cross of Christ. Our suffering is quite real to ourselves, but it is all of our own imagination. What a pity if in such circumstances we would curse and so wound others! In the end we will say the teaching is good, "Bless, and curse not."

"Rejoice with them that do rejoice, and weep with them that weep" (verse 15). Another has well said, "Each time we share our joys with others the joy is doubled, but when we share our sorrows they are halved." Our own lives are made richer, and others are made richer and much happier when we are able to enter into their joys. We are glad to see them blessed. The common fault is that we become envious when we see others rejoicing. We fail to appreciate when others have blessings and joys that are richer and fuller than ours. John the Baptist was the world's greatest example in this. When his disciples told him that Jesus whom he had baptized and announced as the "Lamb of God" was having a larger following than he, John said, "He must increase, but I must decrease." He rejoiced in seeing others being attracted to the Lamb of God even though it meant less following for himself. Is it your joy to see others rejoicing?

A minister hastened to a home in his parish as soon as he heard that their child had drowned. The question in his mind was, "How can I help these suffering parents?" Some years before his home had been saddened by the accidental loss of their child. That evening as he took the hand of the sorrowing mother her first words were, "Pastor, you can understand." Then, like never before, he learned what it meant to share sorrows with others. Somehow that mother received a lift by feeling that here was another who could enter into the depth of

her grief. We are not desirous of sorrows. There is something about them which causes us to draw back. But we need not draw back and try to avoid the sorrows of others. Sorrows have an enriching effect upon our lives. Somehow they help us share with others and to reach others' emotions. That is a blessing to both. "Weep with them that weep."

We have considered these three great principles: humility, co-operation, and adaptability as they are given to us in Paul's message to the Romans. If we make full use of them they will enable us to be at peace with others who desire to be at peace with us. These principles will work in our home life, in our community relations, and in our church fellowship. Quite often we as Christians hinder our testimony of peace by failing to be at peace with each other. It is hard to explain to an onlooker why two persons who each claim to have the peace of God in their hearts do not have peace with each

other. When someone points to a professing Christian group that has internal relations which cause them to say and do unchristian things and thus finally to separate into different groups, all that can be done is to hang one's head in shame and admit that the devil, the enemy of peace, is having his way and is making a mockery of Christianity.

In conversation with a man who had been separated from his wife for a number of years, he told me what disappointment it brought into his life and how it affected their children. He finally said, "Husband and wife should be willing to make any adjustment that is necessary to live together peaceably, for the sake of their children." Just as personal peace in the heart is the first necessary condition for peace with others, so peace among ourselves is the first necessary condition for a successful, effective peace witness to a troubled world.

Hutchinson, Kans.

Turning Failure into Victory

By ELVA YODER

The inner life is the battleground where our spiritual victories are won.

There is no doubt but that all of us have been acquainted with failure at some time or other in our lives, for no one can go through life without experiencing some degree of failure. Nor would it be good for us if we could. We need the discipline that comes from disappointment. We need to learn that we are weak and finite, and in spite of our best-laid plans we do not know what a day may bring forth. The great question is not whether we fail, but what we do when we fail.

Failure can be described as the falling short of a goal, the inability to reach an objective. God has set certain goals for us, and as Christians we have accepted these goals and made them our own. Failure for the Christian lies in not achieving these goals.

Our future victories will be determined largely by how we react to our failures. Brooding over past failures is a hindrance to future victories. Despondency and discouragement as a result of failure is one of Satan's best ways of trying to defeat us.

It is necessary to learn the art of forgetting our past failures. This is often not easy to do, but it is necessary if we would live victoriously. The Bible contains the formula for forgetting. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark . . ." (Phil. 3:13, 14a). This formula contains the secret of how to forget and to go ahead.

We cannot merely forget and then leave that part of our mind blank, but we must have a more powerful thought to take its place. As Norman Vincent Peale says in his book, "A Guide to Confident Living": "Expel one thought by substituting a more powerful thought." We must continually

reach out to those things which are before with the goal clearly kept in view.

God has made provision for our failures. We need not despair if we are overtaken by a fault or fall temporarily into sin, because if we confess our sins, He will forgive them.

However, the normal Christian life is a life of victory. God has made abundant provision for our victory. Christ said that He had overcome the world, and in Him His followers should be able to say the same thing.

Too often we fail because we are overconfident and think we can be victorious in our own selves. We must learn that in ourselves we can do nothing, and that we can have victory only as we live and abide in Christ. We must crucify self with all its fleshly desires. This is not something that is done once for all time, but it must be done daily. The strength of Christ can be shown only when we come to realize our inability to be victorious in ourselves. The Apostle Paul says, "When I am weak, then am I strong." The experience of failure may be the only way in which we can learn the lesson of dependence upon God rather than upon self.

Victory is not our struggling to rid ourselves of the works of the flesh, not man's efforts to give up and to get rid of sin, but being so filled with the Holy Spirit, so God-inhabited that we have no room for sin. In order to light a room we do not try to drive the darkness out, but we let the light in and then the darkness disappears. The stronger destroys the weaker. It is "the expulsive power of a new affection." "Greater is he that is in you, than he that is in the world." It is victory by another.

Self-effort, will power, striving and struggling are our methods, but God tells us to

cease our struggling and let Him undertake for us. We are no match for the enemy. Christ alone can win the victory. Christ in us is our only hope. We need to let go and let God.

A drowning man who continues to struggle is hard to save. But the minute he has sense enough to give up, to surrender, and to yield himself to the one who is to rescue him, there is every hope. So it is with our victory in Christ. We need to yield ourselves utterly to Him without any reserve until His will becomes our will. Only as servants of Christ can we have true victory.

This life of victory can be maintained as long as the Holy Spirit holds sway in our lives. We must keep that vital connection with Him all the time, for we are kept by the power of God through faith. "This is the victory that overcometh the world, even our faith." We need to keep "looking unto Jesus" if our victory is to be maintained.

The inner life is the battleground where victories are won. We need that inner strength to be victorious in the outer battles of life. This inner strength is built up by spending much time alone with God in Bible reading, meditation, and prayer.

If God calls us to some particular task, even though it be great and we so small, we need not fear failure, for where God leads He also provides strength to carry the task through. We can do all things through Christ who strengthens us.

We must have a firm trust in God, a dauntless courage, a patience that never tires, and a perseverance such as will make us rise up again, no matter how often we fall. It is ours to choose—we may continue in defeat or we can live day by day a life of victory. "Thanks be to God which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

How wonderful it is to be able to say with the Apostle Paul, "Now thanks be unto God, which always causeth us to triumph in Christ" (II Cor. 2:14).

Reference works used: "A Guide to Confident Living" by Norman Vincent Peale, and "Victory for You," by Oswald J. Smith. Scottdale, Pa.

REST WHERE YOU ARE

Turmoil and confusion may prevail and things may seem to be going to pieces, but rest where you are. This is only possible when the spirit has learned the secret of abiding in the Lord. If we are dependent upon circumstances for rest, we will often be full of unrest, but we believe that there is such a thing as committing everything so completely to the Lord that, though our hearts may be weary or torn and bleeding, we may still rest where we are. Life is only a vast school of discipline. We need its thorns as much as we need its roses. The bitter is as necessary as the sweet. Clouds must come as well as day.

It is said that in the heart of a cyclone there is perfect stillness, and there is such a thing as rest in the midst of the storm. Few, if any of us, have learned the secret perfectly. Here, as in many other things, there is much ground to be possessed.—Sel.

What Shall I Do with Jesus?

By J. J. HOSTETLER

The question still comes to us, "What will you do with Jesus?" You cannot be neutral. "It is not Jesus who is on trial today; it is you and I."

What shall I do then with Jesus which is called Christ?—Matt. 27:22.

Pilate is at the one end of the large porch called the Pavement, on his judgment seat, dressed in a scarlet robe—one of the most attractive uniforms of the day. Standing near we see Jesus, alone and friendless; without anyone to accompany Him, or to petition for Him, or to represent His case. Surrounding Him are scribes, chief priests, elders, Pharisees, the mob—all shouting and crying out against Him.

The judge wanted to do something great this day. And the opportunity was at hand. Let us note three things as we consider this question: "What shall I do then with Jesus which is called Christ?"

First, we see the peculiar character of the prisoner. Though He too was a Jew, He completely convinced Pilate that He was innocent of the charges of the other Jews who were present. A very slight examination revealed to Pilate that it was all a put-up job on the part of the Jews who were crying for His crucifixion. The conviction that Christ was a just man was confirmed when his wife related her dream, then pleaded that he have nothing to do with this just man. His conviction was again strengthened when he sent Jesus to Herod for judgment, and Herod returned Him without making any charges against Him. The governor was convinced that only hypocrisy and enmity motivated the people to bring this prisoner to him.

Now they cried out, "If thou let this man go thou art not Caesar's friend." Never had he heard such remarks from Jews. They had never been so zealous for Caesar. It was another indication of their hypocrisy.

Pilate then attempted to release Him. He thought of a scheme, a plan that might work. "I'll set before the people the worst robber I can find—one the people would fear to have loose because of his dangerous character. He'd be liable to meet any of these men some evening and kill them in order to rob them. He has scourged the community with his episodes, broken into houses, and scared women and children. No one would want Barabbas to be free. I'll work it that way."

Before him Christ stood, innocent. No real charge could be found against Him. He was guileless and without sin, perfect in humanity, perfect as God's Son; ready to be of some good to all.

Next we want to notice the answer to Pilate's question, "What shall I then do with Jesus which is called Christ?" The crowd accused Pilate of being disloyal to the emperor. The accusation cut deeply. The governor was concerned about public relations and those people to whom he was responsible as governor.

"If I let Him go and make these people unhappy they'll report me to the emperor

and he'll make an investigation." Pilate knew that his past life and activities as governor were not too clear, not too honorable, and he didn't care to have them brought to light at this time by any investigation the emperor might make. He was in a predicament. He had allowed his evil ways, his sins, and his wrongs to lead him off the right path as the governor of the people. He found himself caught in his own trap. He wanted to be just. He wanted even more to save his face, to save his reputation. He wanted to save his integrity in the eyes of the people. He wanted to save his office, his financial support. In fact, he wanted to save everything that concerned his reputation and prestige.

How true that is of every one of us! We often find ourselves in predicaments, and the first thought that we have in answer to our problem is to save our face in the eyes of the people, to save our position, and our prestige. Can it be possible that men will stoop to low things in order to save their face? Is it possible that men and women become so ensnared in the evil ways of this world that material and earthly things take priority over the spiritual and the right?

Pilate was in a trap. The sins and the wrongs that he had committed drove him farther into sin. There is no escape from an evil trap that we have laid and prepared for ourselves and have become caught in. One lie will follow another, another evil deed must support the previous one. The governor became a slave to his past, and the people were now the instrument of his punishment. Finally, in desperation, he called for a basin of water and dramatically washed his hands in front of the people.

"See thou to it; I will have nothing to do with it. It is your matter." But we can't wash away our sins with water.

The third and last thing we want to note is that an indulgent present deprives us of future privileges. We are now conditioning ourselves for tomorrow. We are now laying the groundwork for the privileges that shall be ours in the future.

How true this is in every walk of life! Take health, for example. Your health in the future depends on what you do today—the way you eat and the care that you give to your bodies. It is true in education. The training and preparation of today determine the product and result of your life in the days that are to follow. The way you spend the hours of today determines the character that you will manifest to the world tomorrow. The money that you save today by your thrift and care determines some of the privileges you will have in the world tomorrow. You cannot build character in a day. Rome was not built in a day, neither has any great character come into existence in a moment of time.

The tenor of our ordinary lives from morn-

ing to night determines the quality of our life in the world of tomorrow. How we live in the ordinary moment determines how we will respond when we meet the crucial or exceptional experiences of life. You have seen someone confronted with a great crucial hour. When he comes out victoriously, having surmounted his problem, you think, "Wasn't that wonderful?" His strength wasn't suddenly created. He had prepared previously.

Pilate, too, had prepared previously. Now he was trying to save his face with all the Jews, the elders, the priests—to save his face with the entire crowd. In a desperate attempt he delivered Jesus to them and allowed Barabbas to go free. But it wasn't long until the very same Jews went to the emperor with complaints about some other deeds of Pilate. The emperor initiated an investigation and discovered Pilate's evil life. Pilate, according to the best authorities in history, was banished; and there in the lonely hours of his banishment he took his life—a tragic ending of his own faulty preparations for life.

There is a disabling power in sin that weakens us in the moment when we need all our strength and vitality to meet life and make our decisions. David was a man after God's own heart. He wanted to build a house for God. But God told him, "You're a man of war; you have much bloodshed in your past. I'll raise up another for this task, even your son Solomon." David was disabled by his past.

How many times can we look back and see where the past has ruined our present! And perhaps our present will ruin our future. The disgrace of sin leaves us scarred and stained and hinders us from doing our very best. Our decisions and choices today in answer to questions such as this, determine our tomorrow. "What shall I do then with Jesus?" If we decide properly today, we can enjoy the privilege of the power and grace of Christ tomorrow and meet the future with faith and purpose.

The experiences of those who have chosen wrongly verifies this principle. Some people have chosen the wrong vocations, the wrong jobs, the wrong place to work. Sometimes these are legitimate in themselves, and yet they have limited people's growth in Christian life and service. Wrong choices have been made as to companions, marriage relations, and organizations that one may become associated with. Many a person has had a shallow and disappointing Christian life because of neglect, procrastination, and wrong emphasis when starting out in his Christian experience. Such people have allowed emphasis on the external to exclude emphasis on the internal, have allowed zeal to supersede knowledge.

If we fail to build our spiritual resources today we can expect defeat tomorrow. Unless we build a spiritual fellowship with Christians today in the Church of Jesus Christ, in a program of world-wide evangelism, in witnessing and giving testimony, we can expect to have some lonely hours tomorrow. If we do not develop our devotional power today in spending time with

the Word, in prayer, and in becoming thoroughly acquainted with Christ, and with the men of old as we find them in the Scriptures, we will not find some rich experiences coming our way tomorrow.

We should learn from men who have gone before. Pilate was perplexed. He knew that Jesus was innocent. He wanted to be brave. He wanted to be the friend of Jesus. Here, in front of all these people, he wanted to do the right thing and the noble thing more

than anything else. But he was tied fast by the fetters which he himself forged.

"What shall I do then with Jesus which is called Christ?" Yes, it was not Jesus who was on trial. It was Pilate. It is not Jesus who is on trial today; it is you and I. How do we meet our trial? Can we answer this question with wholehearted surrender and submission to Jesus by acknowledging Him as Lord of all? Then He will prepare us for tomorrow.
Canton, Ohio.

The Greatest Discovery

By W. EVERETT HENRY

"The greatest discovery any man can ever make is the forgiveness and salvation to be found in Jesus Christ."

It is said that Dr. James Simpson, who introduced to the medical profession the use of anesthetics, was once waited upon by a group of fellow scientists. They spoke in complimentary terms of the great things he had done. Then they asked him, "Sir James, if you would name your greatest discovery of all you have made, what would that discovery be?" The great scientist's eyes filled with tears and he said, "My greatest discovery, gentlemen, is that Jesus Christ forgave my sins and saved me."

Sir James was right. The greatest discovery any man can ever make is the forgiveness and salvation to be found in Jesus Christ.

It is the discovery of genuine freedom. There are various kinds of freedom. The Jews indignantly declared to Jesus, "We were never in bondage to any man," and that was true. But Jesus' keen spiritual insight discerned that they were in a far worse bondage. They knew it not, but they were in bondage to sin, the worst bondage possible to man.

Jesus said to these same Jews, "If the Son therefore shall make you free, ye shall be free indeed." In Christ, and only in Him, is genuine freedom to be found. All other freedoms are only partial.

To use Old Testament figures, when we enter by faith into Christ our sins are cast into the depths of the sea, our trespasses are removed from us as far as the east is from the west. They will be remembered against us no more forever.

TWO FIRES

**The worldly fire is fierce and wild,
Eager to blister the undefiled,
Seeking to scorch an innocent soul,
Ready to roar beyond controll!**

**Fire from heaven is ready to heal,
To warm the soul and to kindle zeal,
It cleanses hearts and it purifies
To make us ready for Paradise.**

**We must not linger at all beside
The earthly fire of pleasure and pride;
The Spirit within is what we need
To do God's will in word and deed.**

—James A. Sanaker.

Because no living man has ever experienced what it would mean to bear his own sins forever, no man will ever be able to set forth what it means to be thus freed from sin. But in the light of what the Bible says about the consequences of sin here and hereafter, to be forgiven is one of the greatest, most abidingly joyful and ennobling experiences that can ever come to any man. Forgiveness is the foundation on which the whole superstructure of the Christian's eternal life is built.

This greatest discovery includes, also, the finding of eternal life, the abundant life, life rising toward the nth degree. No satisfactory definition of life as a whole has ever been formulated, but to the Christian no definition of life can be acceptable which does not include that eternal life which begins for each individual with the regeneration of the soul.

When we become new creatures in Christ, we are set free from the law of sin and death into the law of life. How shall one put it? Before we are born again we are like a railroad car that has jumped the track and is running on the roadbed. Such a car is damaging itself and the roadbed and heading for disaster for itself and the rest of the train. That car needs to be put back on the rails for which it was made.

God fashioned man to work with Him in bringing all things to the perfection for which He designed them. Man sinned and jumped the rails. By the mighty and gracious act of regeneration God puts the individual man back on the track for which he was made and where he can be a co-worker with his Creator.

Then begins the everlasting discovery of what the fullness of life in Christ means. That fullness is as truly ours the moment we are born again as it ever will be. It is God's gift, signed and sealed by the "earnest of the Spirit." But how little of it we are able to receive day by day! We are like the first-born son on a baronial estate. The estate is in a very real sense all his, but he can enjoy it and profit by it at first only as a child, then as a youth, and only later as a mature man.

What a soul-inspiring picture the possibilities of Christian growth hold before us!

Growth "in grace, and in the knowledge of our Lord and Saviour Jesus Christ"! We may go on daily toward the "stature of the fulness of Christ." We may fling ourselves into the "good works" for which we were created with the firm assurance that our work shall not be "in vain in the Lord." So this abundant, this eternal life will go on manifesting to us in ever more gladdening and satisfying measure, even for ever, the riches which are ours in Christ Jesus.

The greatest discovery? Surely the great scientist was right. There can be no greater discovery by any man than the salvation which is provided for all in our Lord and Saviour Jesus Christ.

McMinnville, Oreg.

The Hidden Way of Life

The way of life is a spiritual way. It cannot be fully foreseen on earth. Man cannot walk by sight. He must learn to walk by faith, which sees and foresees the way that he must go. Our lives are hid with Christ in God (Col. 3:3) and Christ is the Way and the Revealer of the way of life, and through His guidance each individual can be directed in the way that he should go.

Geographically, the way may be very crooked, and criss-cross the way that must be trod, and yet spiritually can be the "straight and narrow way." The perfect way is not made visible on the outside, but must be "seen" from within, and each "turn" of the road must be made from within on life's forward way. Only God knows when the perfect time has come to make a change of work or location. We are here "to do the will of him who sent us" and must obey and follow as He directs. Through the awakening of the Spirit of truth indwelling us, we come to know the way that we must take, and the why and wherefore of things. The way of life is invisible, but the Psalmist has taught us "Thy word is a lamp unto my feet, and a light unto my path," and by virtue of this promise we must often go forward even though we cannot see the way on the outside. When the Lord told Abraham to "go forward" he obeyed. Even though he knew not whither he was going, he knew that he went with God. It is the way of the Children of Light—the "straight and narrow way." The way where briers part to let them through, because they are fit for the kingdom of God, and having "put their hands to the plough" they never turn back but go straight forward. To turn back means limiting our inward power and capacities, also a lack of trust in God and His guidance, and disobedience to the inward vision.

God's great servants have always followed the inward vision as directed by the Holy Spirit, who guided them into all truth. Livingstone was undisturbed by all outer difficulties and suffering and hardships that confronted him in the darkest regions of Africa when he brought the Gospel of Jesus Christ to the natives and tribes there. He did what God told him to do, and put his whole thought and heart into winning and saving souls for the kingdom of God.

Responsibilities always lie with ourselves, and no way seems right unless we have the conviction and satisfaction springing from within ourselves that it is right. All pioneer work for God has been by faith and the way was right. The kingdom of God is always at hand—right where we are. Hagar in her hour of need prayed for water for her dying child. She did not know what to do through any outer effort for her need, whether to turn to the right or to the left and so she just turned within, and "God opened her eyes and she saw a well of water." We are never without help with God, and when we have found the kingdom of God within then we will find it everywhere, and we will find the daily evidences of the Presence of the ever-living, ever-loving, ever-caring, all-giving, and all-forgiving Eternal God.

The way of life is hidden to the outer sight, but we have the precious promise, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee in the

TAKE TIME FOR GOD

**Take time to be alone with God today.
Find beauty He has scattered all the way;
The heavens declare His glory and His power;
He shows His love in each bird song and flower—
Take time for Him.**

**Take time to be alone with God today.
To thank Him and to meditate and pray;
For all your sorrow He will give a song;
If you are weak He'll help you to be strong—
Take time for Him.**

**Take time to be alone with God today;
Go feed your soul upon his Word—obey.
And all your way through life He will make bright
And lead you in a path that's always right—
Take time for Him.**

**Take time to be alone with God today;
Then in your life let Him forever stay.
And peace and joy you'll have and none can harm
While you are safely sheltered in His arm—
Take time for Him.**

—Bertha Inwood Michael.

place which I have prepared" (Ex. 23:20). An unseen power leads us forward. We know at all times, "His presence shall go with us."—Laura Emily Mau.

DEAL FRANKLY WITH SELF

Be always ready to own any fault you have been in. If you have at any time thought, spoken, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it. Be, therefore, open and frank when you are taxed with anything; do not seek either to evade or disguise it, but let it appear just as it is, and you will not hinder but adorn the Gospel.—John Wesley.

AS YOU PLEASE

"I'll be glad when I can do as I please." If you should say those words, probably you look toward the future, but you should look at the present, for the habits you are forming today, habits of thought and choice and action, will be either friends or enemies tomorrow. If you are wise, you will make certain that you build into your life those qualities which can really please you and others.

Study the people about you, and choose the examples which you shall follow or avoid. Which do you prefer, a strident voice, or one that is well modulated? The conviction that the world is all wrong, or the attitude of appreciation? Self-deception, or honesty? Slovenly work habits, or skillful? Greed, or generosity? Carry the list as far as you like; compare what you like and what you are becoming like, then ask yourself whether you will be able to do as you really please, when the time comes that your family and the world recognizes you as your own boss. Many grownups have found that they can't do as they please because they didn't start soon enough to hold pleasing thoughts, to do pleasing things. Shall you be able to order your actions as trained servants of your will, or may your mind find it necessary to be pleased according as your undesirable habits shall do? To prepare for the day when you shall do what you choose, begin carefully now to choose what you shall do.—Elinor Lennen.

PEACE AND JOY

(Continued from page 199)

set His timetable. There is no greater peace that comes to men than to know that God knows us, takes account of us, loves us, and cares for us. Christ still speaks to us in tones of loving concern, "Let not your heart be troubled." And that inner peace of soul that comes about as a result of full dedication to our Christ can never be disturbed by anything in this world. Let atom bombs fall! We have peace and we are ready to go Home. Let bombs only threaten to fall. We have a message of peace for a distraught world. "The God of hope fill you with all . . . peace." So in full yieldedness and dedication of our lives to Him let us accept God's proffered gift, the peace that passes all understanding, Christ's peace, peace of heart in a world of uncertainty and fear.

Finally, we must point out that this glorious heritage must be claimed. All is dependent upon our accepting it and appropriating it by faith. Only by believing God can we spare ourselves the frustration and the heartache that is the lot of a tormented world searching frantically for happiness and security. It is a sad fact that Christians will sometimes leave the Fount of all joy and peace to seek happiness and security in the emptiness of the world. May the words of the great Apostle Paul bring their truth home to your heart, "Now the God of hope fill you with all joy and peace in believing." Accept your heritage in the Lord today. All joy and peace is waiting for you in the Lord.

Los Angeles, Calif.

OUR HOME CIRCLE

Counsel from Mother's Lips

By EMMA Z. HORST

Only the virtuous mother has "the character and life that make her appreciated as a counsellor, for counsels become empty words if not backed by a virtuous and consistent life."

If it were possible I would like to have here before us a few women who have displayed in their lives what I wish to tell you in words. I would like to use them as living illustrations of the kind of life that is necessary to make one's counsels respected and accepted. If they could live a week before us as they live in their homes, I feel that we would have living examples of helpful counsel and inspiration. But should they know what I am saying of them, they would reprove me rather severely, for they are truly humble women and unconscious of their worth and the power of their influence as it radiates from their lives. Some of them never attended high school or college, but they have learned their lessons at the feet of Jesus and from His Word. They are women who have proved the truth of His Word, "Train up a child in the way he should go: and when he is old, he will not depart from it." For in the lives of their children are expressed the principles of truth and right that were taught and that were observed in the lives of their mothers. These children in the words of King Lemuel, "arise up, and call her blessed." They are bearing the light that is fading away in the lives of their mothers, who are subject to human weaknesses and frailties, but who are truly God-fearing women.

Such lives call for our admiration and appreciation and challenge us to follow in their paths as they have followed Christ. Such harmony, beauty, power, sincerity, and love, expressed in humility, forbid us to even mention to them what they mean to us and others, and so we say, "God bless such precious mothers, and may others rise up to take their place."

In my preparation for this subject I scanned some magazine pages, thought on some ideas in a psychology book I happened to have, but nothing so satisfied me in providing material as the last chapter in the Book of Proverbs. I hope that as mothers we read that familiar yet treasured message over and over again. It is a description of noble motherhood which has no equal. The mother described there has the character and life that make her appreciated as a counsellor, for counsels become empty words if not backed by a virtuous and consistent life. Of the mother described by King Lemuel some one has said, "Her worth reaches far above rubies. She is indeed like a jewel, for

at every turn she gleams fresh radiance, and her setting does not call attention to itself."

Here we see the setting of a woman of amazing worth in an ordinary home, doing ordinary things. Perhaps some worldly wise person of her day said, "Why does she slave away in her home with the menial tasks of her household? Couldn't she make a greater contribution to womankind by going out and sharing her wisdom in society?" It is clear that she did not take her responsibility in that way. She had a secret, which, lacking



WHERE GOD IS SEEN

In the sunshine and the flowers,
In the clouds and in the rain,
In the woodland and the bowers,
And the fields of golden grain;
In the hills and in the mountains,
In the autumn and the spring,
In the streamlets and the fountains
God is seen in every thing.

In the mellow light of morning,
As the day breaks o'er the hills,
And all nature wears adorning,
Till one's heart with rapture thrills.
We can see God's hand so wondrous
As He paints the earth and sky,
Though there be no voice that's thunderous
Telling us that He is nigh.

In the homes of peace and pleasure,
Where they love and sing and pray,
And the Bible is a treasure
That they cherish, day by day,
God is seen as their Director,
As their Leader and their Guide,
As their Shield and true Protector,
Ever present to provide.

God is seen in smiling faces
Of the saints of ev'ry land,
As they nobly fill their places
And like heroes take their stand;
And He's seen in schools of learning
Where they teach His blessed truth,
And where Christian hearts are yearning
For the welfare of our youth.

—Walter E. Isenhour

in homes today, causes crumbling of its fabric, alike among the rich, the poor, the high, and the low. Let us take a look at her. We need to learn from her as to what character and what qualities it takes so that one may speak with wisdom.

She is dependable. She is worthy of the trust of her husband. He knows that she will not let him down. When he is tried by the perplexing problems of life that come to the head of the home, she knows what to say that will do him good. She is no drag on the wheels in the home, no clinging vine, but there is something invigorating and bracing about her that inspires her husband as he comes home from the field or office or shop. One time Sister Mininger said, "She is the oil can in the home." That is how "she will do him good and not evil all the days of her life."

It may further be said that such a character is not developed merely from the wedding day on, but her mother had a part in it years before. By her counsels she taught her how to conquer in her teens, and even earlier, her moods, her whims, and her tear-duct flushings. Those were the deep foundations early laid for poise and stability.

She is practical. She loves and she works; she loves to work. She does not solicit mere sentimental affections. They would not satisfy her. She translates her love into deeds, by her hands, her feet, and her brain; she pours out her love in selfless service. No household duty is too difficult for her to master, nor none too unpleasant to undertake. Her hands are beautiful because they are capable. Hands really are great revealers of character. With ready mind she tackles the hundreds of little duties in the home, and things are done at their best. She amazes people at what she accomplishes with her fingers. You do not find her spending the morning gossiping with the neighbors or lazing the hours away. "She looketh well to the ways of her household, and eateth not the bread of idleness."

Practical women are also frugal. They have no place for waste. "She perceiveth that her merchandise is good." She knows what to buy and how much to buy. She knows how to make a tasty meal from leftovers. Her garbage can does not carry bread crusts. She knows how to freshen up old garments, and so, of course, she knows how to sew. Her house gives evidence of economy and good care. Her husband is not embarrassed to bring in friends. He knows how things will look, and yet she is no slave to the house. She can entertain as well as keep house. Her family and friends will seek her as a counselor.

Economy and a charitable spirit go hand in hand. "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." Someone has said, "Frugal lives and hard workers are generally the largest givers." Notice how her hands are mentioned. We can see her remembering poor Mrs. A with something from her hands. She plans her money well, and it is amazing how far it goes. At least a tenth is counted sacred for God. She may not always give money, but she gives something; her very

presence is a benediction of comfort and loving counsel.

"Strength and honour are her clothing." Her sense of honor is related to money, to her word, and to her pure life. She is straight. She wears no masks, and she makes no pretensions in order to gain social approval. She does not try to make impressions for herself or for her children. It is no great concern to her what people think of her, but she satisfies her own standard of honor and right. She knows that she must live with herself and that she must be honorable in her own sight, in the sight of her family, and in the sight of God. Zebedee's wife somehow does not appeal to us, for she had an ambitious spirit for her sons. It is an honor to fill a small place well. It is honorable to see our children do the same. It is better to be honorable than great.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness." Somehow she understands problems and has the right word to say that helps. She has long ago learned that God promises wisdom to those who seek it. She does not wait for situations to arise and then ask for wisdom, but she lives daily in the fear of God and so translates into her daily experiences the wisdom that God has given to her. Here let us read James 3:17: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

A tongue governed by heavenly wisdom may say stern things sometimes, but they will be said in love and sincerity. Children sometimes misinterpret a mother's love when it meets them in this form. One time a girl came to my office telling a story which involved her mother unfavorably. I happened to know her mother pretty well in a favorable way. I suggested that she prayerfully consider her problem and then talk it over with her mother at Christmas time when she went home. After her return she said something like this: "The night I came home it was late and all were sleep but Mother, who sat by the table reading. I saw her through the window. I never knew she could look so beautiful." Suffice it to say that no interview was necessary. The counsel of her mother's life had its own telling effect.

Adolescents do have their problems, but fortunate is the child whose mother does not exaggerate problems and make her child unduly problem conscious. About a month ago a friend wrote me that she was studying adolescent psychology this semester and stated among other things, "According to my findings you will have ten stormy years ahead." After some thought there came to my mind the story of the ten spies, with their faithless, gloomy, despairing report which we had just studied in Sunday school. Then I thought of the report of the two who gave facts, but who also had faith that God would lead through the difficulties that lay ahead. And so we go on hopefully in the face of problems, if we are in the will of the Lord. Psychologists can tell us many good things, and yet many of the secrets of real success are unknown to them; that is, if

they do not know the counsels of God's Word and of godly people.

"Her children arise up, and call her blessed." A Sunday-school teacher, without naming Him, was describing Christ to her class. She told of His faithfulness to duty, His love for little children, His care for the sick, His patience, His selflessness, His love, and His strength. Then she said, "Who is this that I am talking about?" A little hand went up, "Teacher, that is my mother." A child who has such a mother for a counselor and guide is fortunate indeed.

"Many daughters have done virtuously, but thou excellest them all. Favour is deceitful,

and beauty is vain: but a woman that feareth the Lord, she shall be praised." It is here that we find the secret of this woman's amazing power—the fear of the Lord. She was not a woman who felt able for big responsibilities, neither was she afraid of them. It was in the fear of God that she undertook her great tasks. It was a fear of deep reverence as she recognized His holiness and power. She had a sense of her mission, and what if she would fail? So with her whole being she sought Him and feared Him. The counsel of such a mother is invaluable. God honors mothers who honor Him.

Scottdale, Pa.

Won't God Like Me?

BY EDNA MAST

A timely warning against a trend that is a menace to Scriptural modesty and attire.

Sandra placed her hassock in her favorite spot at Grandma's knee. Grandma's fingers were deftly braiding a rug of many colors. These two spent many happy hours together. Sandra loved Grandma's stories—they were the best ever. Sometimes there would be Bible stories, other times tales about when Grandma was a little girl, then again she would tell stories she had read. Oftentimes they would sit in silence, Sandra hugging her favorite doll and watching as Grandma fashioned something useful and beautiful with her fingers.

Yes, the moments were precious that the very young and the very old spent together, and sometimes they would talk and talk and talk. This afternoon Sandra was in the mood for just that. She looked up into the older woman's face and said with a puzzled air, "I just don't understand my Mommy!"

Grandma's face clouded as she searched the countenance of this little girl, so small in stature yet so mature in her thinking. For just an instant she gazed out of the window and looked skyward as if seeking wisdom from an Unseen Power. "What's wrong, Sandra?"

"Oh, this morning, you know, Mommy and Aunt Grace were finishing those little dresses for relief (I wish I could have kept one to play in), and I could hear what they were talking about. Aunt Grace was telling how she saw Clara downtown yesterday—you know, Clara who used to live across the street—and she had slacks on. And such a fuss as they made about that, especially Mommy! They said they were shocked at Clara, and thought she ought to know better, and ought to be ashamed, and wasn't much of a lady, and things like that."

"Now, what I can't understand is this—if it's so terrible for Clara to wear slacks, why must I wear these horrid overalls? I'm not a boy! I cried this morning when Mommy made me put them on, but she scolded me and said they were special girl's overalls and they would be so nice to play in. She said she was going to get me some corduroy ones for this fall because they are

warmer than dresses. I asked why I couldn't have longer skirts and warm stockings like Nancy has when it's cold, and she just laughed and said 'They don't wear stockings on little girls any more. Nancy's mother is so old-fashioned.'"

Grandma's eyes filled with tears, but she kept quiet as she saw Sandra was still not finished.

"When I went out to play in the sand box I looked and looked for Tommy to come—it's so much fun playin' with him. Grandma, when he saw me like this he just made a face at me and said over and over, 'Sandra's a tomboy, Sandra's a tomboy,' and he wouldn't come and play. He got his tricycle and went up and down the pavement and teased me. It was no fun playin' by myself so I just came in and cried."

There was a long pause as both sat lost in thought. Then Sandra very seriously burst out—"And I still didn't forget what that preacher said about it. Remember! He read a verse in the Bible!"

"Oh, yes, Deuteronomy 22:5. I will read it to you." Grandma found the place in her well-worn Bible and read:

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."

"That's it! What's that word—abomination? Grandma, what does that mean? Is it one of those things that explode and kill people?"

"Abomination, dear child! No, let's see, that means something God doesn't like."

"Oh-h-h, Grandma! Won't God like me? Can't I be God's little girl if I must wear overalls?"

"Sandra, God loves everyone, especially little children. Jesus said, 'Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.'"

"I wish Mommy would read that other verse. She's a Christian. Doesn't she believe the Bible?"

Oh! For wisdom to guide aright the think-

ing of this little child! Grandma at length answered, "Sandra, I am going to talk to God about this, then I will tell Mommy just exactly what you told me."

Sandra sat for a long time thinking, thinking, then suddenly she arose. Her face became determined, almost hard, as she turned and said, "You know what, Grandma? If

Mommy's going to make me wear overalls when I'm little and don't want to, I think I'll wear slacks when I get big and she don't want me to. Then she'll cry and look sad like you do sometimes, but I won't care!" And away she went, this little lady, so small in stature yet so mature in her thinking. Cochranville, Pa.

The Last Word

By FLORENCE HALE

Used by permission of "The Grade Teacher" magazine. Selected by Mrs. Orrie D. Yoder.

Many of my letters this month have concerned the so-called problem child. The following is a typical example. A troubled teacher writes: "I have a large school and there are all these new subjects to teach—visual education—science with its plastics and atomic bombs, about which I don't know too much. I am getting along pretty well. But the thing that stumps me are those problem children—and they are problems."

"I never used to have more than one or two such pupils in my grade, but now it seems as though half of my school are like that. How do you account for it? I know the usual reasons—broken homes, malnutrition, etc., but that doesn't apply to my case, as this is a well-to-do community. These children are restless, irritable, can't get along with each other—or with me."

Never a Quiet Moment

I think one basic reason for this problem is the tenor of the times in which we are living. The mental and physical make-up of human beings is about the same as it ever was. This means that to remain normal there cannot be constant tension, nerves kept up to concert pitch and never a quiet moment.

I doubt if these pupils of yours are really problem children any more than teachers—and editors—are problem people when they seem to be cantankerous. Looking at it from one angle, the multiplicity of modern inventions like radio, television, and airplanes is not an unmitigated blessing when it comes to the nerves and dispositions of their constant users.

Hurry! Hurry! Hurry!

During the holiday season I was standing on a street corner waiting for a bus when a sweet-faced, peaceful looking woman came up to me and inquired if the Norwalk bus had gone (which it had not).

The woman looked as though she might be a housework helper. She wore a percale housedress under her coat and was otherwise very plainly dressed. But she had something more important than clothes—a spiritual something that radiated from her the moment she spoke. From her foreign accent I judged that she may have been one of the displaced persons of whom many are located in this area.

As we stood there watching, people were running to catch the various busses, jamming themselves into the busses, pushing

their way ruthlessly as if they had only a minute to live.

The woman turned to me. "What is it all about that they rush so?" she asked. "I see it everywhere I go! No time to think of others—no time to be even decently polite—rush, rush. Hurry, hurry, hurry! but that's no way to get the peace on earth, good will to men that the Christmas cards are talking about."

"You are quite right," I answered.

"Yes, I AM right," she said. "And I think it's doing something to people's minds—and souls. It seems as if half the people I see are on the verge of a nervous breakdown. And the children growing up are going to suffer for it."

After a moment, when another rushing crowd had finally got their bus, the woman spoke again. "I tell you, lady, God never intended the world to be like this. He leadeth us by the still waters."

In the Calm and Silent Places

Just then our bus came. I didn't dare, in the face of this woman's philosophy, to hurry for it as fast as I usually did. As it was we both had to stand up half way to Norwalk, but I felt pretty virtuous that I hadn't hurried too fast or pushed anybody aside to get a seat. The woman got off the bus before I did. After she had rung for the stop, she put her hand gently on my shoulder and said, "And He restoreth our souls—but it's got to be in the calm and silent places."

I think she had the answer to part of our problem. Your pupils are doubtless restless

HOW COULD I?

If I could see

A brother languishing in sore distress,
And I should turn and leave him comfort-
less,

When I might be

A messenger of hope and happiness—
How could I ask to have that I denied
In my own hour of bitterness supplied?

If I might share

A brother's load along the dusty way,
And I should turn and walk alone that
day.

How could I dare—

When in the evening watch I kneel to
pray—

To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

—Author unknown.

and irritable because they have had no chance to restore their souls—and their nerves—in the silent places.

If you can lead the parents to realize this, if you can influence them to make sure that there are quiet times within the home—hours when the radio is not constantly blaring forth and when the television set is not working—I believe you will have done much toward getting your pupils to feel and behave like normal individuals.

The woman was right. There isn't much good will to men when nerves are constantly agitated by noise, confusion, and constant haste to be somewhere else. That's true of us older people as well as of children. Indeed, it may be somewhat responsible for the chaotic conditions of our world today.

FRIEND OF CHRIST OF GALILEE

Oh, that my tongue might so possess
The spirit of His tenderness
That every word I breathed should bless!
For those who mourn, a word of cheer;
A word of hope for those that fear;
And love to all men, far or near.
Oh, that it might be said of me;
"Surely thy speech bewrayeth thee
As friend of Christ of Galilee!"

—Selected.

ETERNITY'S VALUES

"So teach us to number our days, that we may apply our hearts unto wisdom" (Ps. 90:12). Time is swiftly passing by; we who are active in life now will soon be moving out and on to give place to others. When we were young the time seemed to pass very slowly; it seemed we would never grow up to do the things we saw grown folk do. But now we realize "the time is short." What we do must be done quickly.

We are day by day building character; from youth to old age we are working, whether conscious or unconscious, on this great structure. Are we building a character that will stand firm against the waves of trial and adversity—yea, even the winds of eternity? One writer points out, "Time began with the creation of man; it will end with the coming of the Lord. Time is the age of the visible world; eternity is the age of God." May the great Teacher "so teach us to number our days, that we may apply our hearts unto wisdom."

Much that the world values highly and calls great and wise, has no place in the wisdom of God. It has absolutely no value viewed in the light of eternity. It is as hay, wood, and stubble and will be burned up. But the Bible says, "The fear of the Lord, that is wisdom; and to depart from evil is understanding." The world would turn it around and say, The fear of the Lord, that is foolishness—why fear God, and lose so many of the pleasures of the world? "For what is a man profited, if he shall gain the whole world, and lose his own soul"? Had he not better be able to say like Paul: "The world is crucified unto me, and I unto the world"?—The Herald of Light and Zion's Watchman.

MISSIONS

Eastward to the Sun

I. Travel Preparations

By SANFORD CALVIN YODER

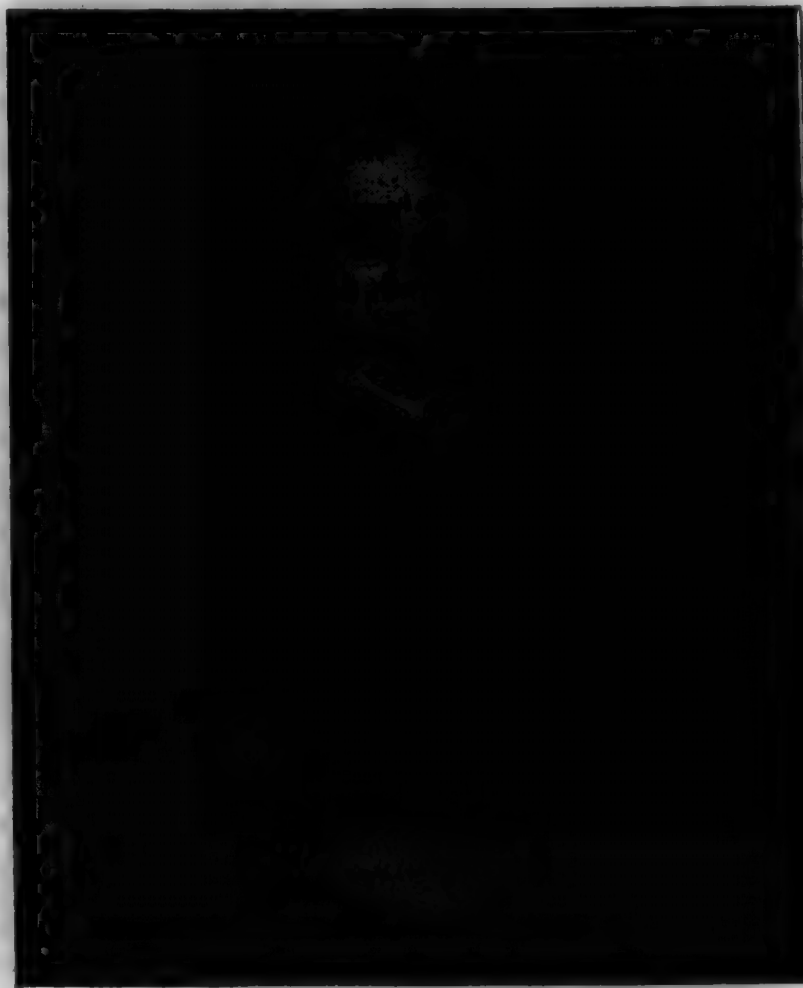
Bro. Yoder shares with us his experiences on his recent trip to the Orient in the interests of the work of the Mennonite Board of Missions and Charities, after thirty-two years of service in that organization.

India, fabled land of religion and romance! Who that has ever heard of it has not longed to see it? For years, while serving as an official of a board of missions that has operated in that country, it was my desire to visit the land and its people. But now that this dream of other years was about to become a reality my spirit faltered. The connections that once stimulated my desire to travel thither were severed when my thirty-two years of service came to an end. Most of the missionaries now serving under the board I was to represent had received their appointment during the time I was in the office of secretary or president. Those ties were precious, but since others now occupied the positions that once were mine, I felt deeply that there was no longer any need for my going and that someone should make the trip whose connections with the board could bring into its counsels the knowledge and experience gained from a personal visit such as this one was to be.

Besides the foregoing objections there was also the possibility that a long journey such as this might become strenuous and difficult. Then, too, there were the attachments of home and family which grow with the years, and one hesitates to separate one's self from home for long periods of time, especially when great distances are involved. The trees and shrubs around the place whose nurture and care I had in hand from the time they were transplanted called for my attention. When I last stroked the silvery bark of the birch trees, the green leaves of the elms and maples, the spikes of the evergreens, they all voiced, it seemed, a protest against my going. Then there was the mole—ungracious and unimaginative little creature—that persisted in uprooting my lawn and garden and caused me no little concern. The ugly little mounds and brown streaks across the velvety sward showed clearly the course of his operations. Thus far he had survived every design upon his life—poison, drowning, and whatever devices the combined wisdom of the community had to offer—and had carried on successfully his underground depredations.

But more serious than objections of lawn and trees and shrubs was the illness of my

ninety-one-year-old mother. One night a few days before the ship was to sail the telephone rang near the hour of midnight. The voice that followed the wire across the far plains of the West informed us that she had gone home. Several days later, while I was en route to the city by the sea which was the port of embarkation, she was laid away in



Sanford Calvin Yoder

the little wind-swept cemetery on the great plains that had afforded her a home the last forty years of her life.

When once one's decision is made to undertake a trip abroad or here and there around the world, a maze of details rise which have to be taken into account. First of all the examining physician insisted upon a battery of examinations to determine whether I was a fit subject to gallivant hither and yon across the globe. The first series of tests had to do with the head and chest. After a few days I was assured by the roentgenologist that everything was in order in the "upstairs and attic." At later intervals the process was repeated until the ordeal was over and I was told that there was no physical unsoundness in me and I was pronounced a suitable person to travel in every land and clime by land or sea or air.

Next in order came the inoculations—smallpox, tetanus, typhoid, para-typhoid, typhus, diphtheria, scarlet fever, and so on. After each one of these dermal punctures I was assured that the worst was over, only to come out of the next one as groggy as ever.

But even before all these preliminaries were over, proceedings for a passport had to be instituted. Once a person has established his status by convincing the authorities of state that he was born and did not come into existence in some other unorthodox way, the document may be secured with a minimum of difficulty. A remission of the proper fee, accompanied by a formal application certified by competent witnesses of identification, together with the number and date of previous passports, is sufficient. It is to be expected that in these times of political unrest and disturbance all governments should be cautious about the kind of people that come and go across the frontiers of their domains. One should not be surprised or annoyed because of rigid border regulations, inspections, customs, and duties as he goes from country to country.

A journey that takes one through different climatic zones, or through lands where seasonal changes are great, calls for judgment as to the provisions that should be made in the way of wearing apparel and other equipment. Seasoned travelers as a rule "travel light." They say the traveling maturity of a person may be fairly well judged by the amount of luggage he carries with him. Hence after having journeyed across the length and breadth of our own continent, and almost across the length of Latin American lands—across their pampas, into the heat of the interior, through the frigid passes of their mountains—with only a suitcase and traveling bag, I have become a staunch advocate of the doctrine of keeping one's luggage at a minimum.

After a few days in New York, getting final things in order for sailing, I left my airy and spacious room at the Governor Clinton for the pier where the S. S. Washington was docked. Here my credentials were checked, and within a short time I was on board ship in a comfortable cabin which was shared by three others who were to be my roommates as far as England.

A departing ship usually presents the problems of bedlam. Relatives and friends of departing passengers crowd docks until there is barely room for those who will make the ship their home during the voyage. After the decks were cleared and visitors were put ashore they lined the railings along the dock, and stood in a boiling sun until their faces were dripping and their bodies raw, waving and gesturing till the whistle blew and the pilot pulled the large liner away from its mooring and set it on its way to the sea. Then with its proud nose up and its heels dug deeply into the waters, the good ship glided by the Statue of Liberty and the old immigration building into the broad Atlantic.

Somehow this cutting loose from the shores of one's homeland affects me strangely! When the anchors are lifted, when the

last cords that tie the vessel to the shore are loosed and one sees the skyline of the homeland fading, then memories of home and family and friends loom large. Happy at such a time is he who knows the security

that lies in the great Unseen Pilot who is the same by land or sea, who rules wind and weather, and who has power to guide one safely to his destination.

Goshen, Ind.

Report of the Secretary

To the Annual Meeting of the Mennonite Board of Missions and Charities

BY J. D. GRABER

Every year the Secretary of the Mennonite Board of Missions and Charities gives a report of the state of missions in the Mennonite Church. This is the report given to that body in annual session at Belleville, Pa., June 9-12, 1951.

"For though . . . we do not war after the flesh; the weapons of our warfare are not carnal, but mighty through God." I am impressed more than ever before of two facts in our world-wide missionary outreach: (1) There is a great evil in the world against which we are arrayed in mortal combat; and (2) the spiritual nature of this conflict. It is a misunderstanding of the world situation to think of the church extension program as a welcome or even as a peaceable infiltration. Satan and his hosts have always been busy, but scarcely ever in history do they seem to have so organized their forces and to be so set on the destruction of the Gospel witness and the growth of the church as they are today. These facts are obvious and we need not further elaborate them.

It is our attitude toward these facts, however, that is significant. After recognizing the great evil in the world for what it is, what do we do? What is our philosophy of action? Men are constantly tempted to fight Goliath with Saul's armor, but this never works out well. Our text says that our weapons are "mighty through God." It is easier to fight with physical and secular weapons; the results can be measured so much more simply. But we know that finally nothing except the sword of the Spirit and the shield of faith, along with the rest of the spiritual complement of weapons, will avail. We must learn to fight in this warfare with spiritual weapons. We must learn to pray down the power of God. We must release the living Word among men. We must believe and practice daily, "Not by might, nor by power, but by my spirit, saith the Lord."

This is an encouraging prospect. When we can say with the persecuted early church, "Lord, thou art God, . . . grant unto thy servants, that with all boldness they may speak thy word," then we are on the way to victory. The world situation is desperate, but this is not a time for wringing of hands or for a passive waiting for Christ's return. He may return soon. Certainly the times are growing ripe for judgment. In Christ's early return lies the Christian's blessed hope. But this should serve as the dynamic that drives us out to "occupy" till He come. The times call for the attitude of the prophet

who declares the Word of God and calls people back to God through repentance and new faith, even while the walls of Jerusalem are being breached. On this platform we dare move forward with confidence. Any other basis of action is shifting sand.

* * *

In reporting the work of the Board for the past year I shall limit myself to pointing out some significant developments and a bit of interpretation. In China the foreign mission program as such has come to an end. This does not mean that the church has come to an end. As in the totalitarian persecutions of the Roman Empire during the first few centuries of the church so we must have faith to believe that even in China today the church may grow strong. Of our six missionaries in that country three are still in China awaiting exit permits to come out. The China situation comes to us as a challenge to prayer.

In Japan normal progress has been maintained. Southeastern Hokkaido has finally been selected as our Japan field. Land purchase has been made in the city of Obihiro and a gift of land has been received in Kushiro. By this time our missionaries have moved northward, at least temporarily, and during the summer they will be making their housing arrangements by renting some quarters or by building either temporary or permanent houses depending on what the local situation offers. The Japanese people, especially students, continue to be open to the Gospel in a gratifying way.

The situation in India, both in the Madhya Pradesh (Central Provinces) and Bihar will be described later in this meeting in the reports on my personal visit to these fields last winter. Suffice it to say here that progress on the mission-church unification is being made and we have faith to believe that this will mean new strength for the church and a renewed evangelism. We must pray and expect that this purifying and strengthening of the church will be the result under the leadership and empowering of the Holy Spirit. In Bihar our personnel is being built up, new stations are being opened, and thus the Gospel is being spread. Village churches, although small, are being formed in various

places, and here we have faith that these tender plants will grow and that the seed will continue to take new root.

In Belgium our first missionary couple are just completing their first eight months. Most of this time has been spent in language study and in assistance of Brother Grikman in his evangelism among displaced persons of Slavic origin. The program for the future is still undetermined, and our missionaries need further experience and orientation before definite leading may be expected. The need for the Gospel in many areas of Belgian life is apparent.

Puerto Rico continues to make normal progress in winning new converts and in the building of stronger church life. The Lord has blessed the service and testimony of our church on the Island as the total membership figure of 140 reflects, and as is evidenced by the enlarging radio ministry, the opening of new outposts, the Bible institutes, and other activities. During the year the church there has also effectively registered her position with the Insular government on the question of nonresistance, and progress has been made in teaching the membership in the ways of love and nonresistance.

In Argentina we have experienced a tightening of the political situation. The government is demanding more and more along the line of registration of all places of meeting, reporting on all financial transactions, as well as requiring a fairly detailed diary of all activities carried on. Visas have been more difficult to obtain and an air of some uncertainty is constantly present. No actual interference of government has, however, taken place, and the work of evangelism and literature distribution goes on unhindered. Our missionaries labor under pressure, for they are surrounded on all sides by towns and cities with their thousands in ignorance of the true Gospel. There are always some among these who will follow the true light if it is effectively presented, and this constitutes a constant challenge to both our missionaries on the field as well as to us. In the Chaco some progress was made in strengthening the Church life and with the increase of staff that is taking place we believe the work will grow. The needs and opportunities are great, but there are also a host of adverse conditions that need constantly to be overcome.

In City Missions we drew up a plan for uniformity of support and of accounting. Since there had been diversity of practice on these and other points a uniform system was needed. Our city missions faced again during the past year the problems that are incident to "full employment." When people are well fed they have a tendency to forget God. This was true already in the days of the Judges. It is in city missions also, where our traditional and rural Mennonite way of life is most strongly challenged to adapt itself to an urban culture. The problems in this are in some cases severe, but we dare not shrink from them because the Gospel is for all men in every age in every culture.

The work among the colored people of Chicago is entering a new phase of development. The mission home has already been

demolished and the meeting hall is to be razed soon in the developing housing projects undertaken by the Chicago Housing Authority. The lots we had purchased earlier are not available for building due to their inclusion in a proposed park area. We have, therefore, purchased other empty lots and a considerable development in our Chicago Bethel Mission is beginning. The field here is large, and the challenge to do a significant and effective piece of evangelism and community building among Chicago's rapidly growing colored population needs to be met.

In order to make our city evangelism and church building program more effective it has been proposed to organize an advisory committee on Urban Evangelism somewhat on the pattern of the Child Welfare Committee that has been doing much good work. There are many aspects of this program that need special study and attention and a committee of persons qualified and interested in this phase of evangelism could do a significant piece of work. There should, no doubt, be a subdivision of this committee dealing specifically with the work among colored people for, although most of their interests are included in the general purview of urban evangelism, there are still many questions of approach and method that need separate attention. It is hoped that periodic conferences among all the people of our church, from east to west, engaged in or interested in work among the colored people of America can be a regular part of the program of this committee.

The rural field at Culp, Arkansas, has had a year of normal growth. With a balanced program of school, health, farm, church, and evangelism we are giving a strong witness. This program illustrates and makes an attempt to carry out the Mennonite ideal of evangelism. We are not engaging in a denominational competition but are planting and nurturing up a new community in this area of northern Arkansas, and our program includes all the various aspects of community life. This is in contrast to a somewhat popular present-day form of evangelism that "gets people saved," as they say, but which believes in the eternal security of the believer and therefore has no interest in undertaking those elements of a program that make for nurture and for a sound and self-propagating Christian community. Here the church is at the center, and supporting it are the school, the clinic, and the economic self-help service. We may in confidence look forward to the development of a vigorous Christian community as a fruit of these efforts in northern Arkansas.

In rural evangelism the colonization method has engaged our attention and study during the year. We are beginning to believe that a much stronger program of rural evangelism and church extension is needed. We should be taking more vigorous steps to colonize new rural areas in which there may, incidentally, be good economic opportunity and where the group of colonists will form the nucleus of a new and evangelistically vital church. Weak and struggling rural churches should receive help and advice. Much could be done in these areas if some-

one could give himself to the promotion and administration that such a program would require.

Our institutions, children's homes, and homes for the aged, summer camps, and hospitals, were all strengthened during the year. These institutions represent love in action and form a significant part of the total witness of the church. A large number of young and older people serve sacrificially in these institutions. Their work is greatly appreciated, for without them these institutions could not function and their witness could not be given. In fact, it is in the very service and labors of love of these consecrated people that the witness inheres; it is they who translate the love of Christ into deeds.

We are challenged to move forward in all areas of our church life, but particularly in our world-wide outreach. We need to enter new fields. The grass roots of this outreach are in a fundamental conviction for evangelism and soul-winning. There is danger that we think of the church's task in terms mainly of a large program of service and

relief of which direct evangelism and soul-winning are merely a part. We need a greater conviction in our entire constituency that proclaiming the Gospel and winning men to a definite and personal commitment to Christ is the primary task of the church in the world, the integrating point for all our service and relief. Would it be going too far to require all missionary candidates to demonstrate their commitment to this point of view by some definite soul-winning before appointment on a permanent basis? I believe we would be justified in making such a requirement and in giving soul-winning a greater emphasis in our training and orientation programs.

We thank our kind Father for the blessings of the past year. We can go forward in faith. The world situation is dangerous and perhaps desperate, but, until Christ comes again, our command is, "Go into all the world and make disciples of all people." May He find us wholeheartedly committed to and fully engaged in this task when He comes.

Elkhart, Ind.

From the States to the Argentine Mission Field

II. Colombia—A Land of Antithesis

BY LAWRENCE AND DOROTHY BRUNK

New missionaries to South America give an account of the persecutions now being faced by Protestants in some regions of Latin America.

Colombia is as backward and undeveloped as any country lying on the equator, where the continual heat of an eternal summer saps the energy of its people, retards mental activity and initiative, and is a seedbed for all sorts of disease and poverty. On the other hand, there are sounds and signs of culture and progress, too, as one would expect to observe in a country so close to our modern America in the north. There are other good reasons, too, for the contrasts that we see in Colombia.

The physical features of Colombia are largely responsible, as they are in other countries, for the differences to be found. Thousands of square miles are swamp lands, indicating a near sea level altitude, and sea level on the equator means heat and laziness and poverty and low living and moral standards. Cutting across the swamp lands are the high Andes Mountains, rising six, seven, and eight thousand feet within whose folds are beautiful valleys with varying altitudes so that Bogota, the capital, is always shivering; Medellin, farther down with an altitude of around 5,000 feet, is always delightful in its perennial spring, and Barranquilla, the northern gateway, is on the level of the sea, sweltering in the tropical heat.

So it is easy to see how the topography of Colombia affects the life of its people. The lazy burro, plodding along with its cargo of bananas, pineapples, and citrus fruit, where no other form of conveyance is possible, is

not frightened by the roar of modern transportation overhead, and his owner no longer bothers to stop and marvel at his fast competitor. The bicycle, horse-drawn carts, and automobiles vie for the right of way in a city of 60,000 population, where there are no more than a half dozen traffic lights! Bookstores carry a good selection of literature in English, Spanish, German, and French. Women, proudly wearing the latest styles from New York and Paris, stop to drop a coin in the cup of a mother, with her six children sprawled out on the sidewalk, who daily makes her living like hundreds of others, begging and sorting through garbage cans until it has become something of a professional business. The city of Bogota now requires all beggars to have a license! That is Colombia—an interesting (pathetically so at times) land of antithesis: cold, heat; fast, slow; rich, poor; new, old—all defined in a graphic way as they stand side by side in everyday life.

But these differences are not only manifested in outward physical ways. The differences that really matter are those that spring from the spiritual concepts of the people. Here too one sees vast contrasts as real as the snow-capped mountains rising over the tropical plantations. In the plaza is heard the religious chant of an Indian as he dances to his god. Not far away the bell in the Catholic Church is telling the people that

(Continued on page 221)

BIBLE STUDY

Christian Ordinances

II. Baptism

BY THE BIBLE STUDY EDITOR

The Word of God is its own interpreter. All the light that comes from the Word should come from Him who is the Light and from Him whom the Lord has said "He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (Jno. 16:13-15). "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:12, 13).

In the study of the Scriptures one may find many facts which throw light on certain particular subjects, and thus bring into prominence truths which have seemed obscure or but of slight importance. This is the business of the Holy Spirit. Every Christian experiences illuminations from the Scripture in the course of study and reading. No one has yet possessed all the light from the Word of God, and none have as yet exhausted the interpretations of the fountain and source of all the wisdom and revelation of God to men.

It may seem superfluous to add more literature to the great amount that has already been produced on the subject of the ordinances, including baptism; and it may also seem presumptuous to attempt to give further light on a subject that has been under discussion during the centuries of the Christian era. But with a sense of obligation, as a servant of the Lord, to witness to the things of the Word and Spirit to those of the present generation, and to those who follow after, who look to these sources of enlightenment and help, the presentation of this subject is undertaken.

A General Christian Ordinance

Instead of considering the practices of John and Jesus at the beginning of this discussion, let us note the use of baptism by the Christian Church as it began on the Day of Pentecost. The Holy Spirit was manifestly present on this day, and besides giving power to the apostles to witness for Jesus, He gave them understanding of the inauguration of

this testimony and how to carry on this testimony in the years to come.

The preaching of the apostles was concerning the "wonderful works of God" Acts 2:11. Peter continued the testimony concerning Jesus, telling the multitudes of the death of Jesus at the hands of the Jews, and then telling of His resurrection from the dead. The manner of preaching of these disciples of Christ was questioned. "How hear we every man in our own tongue wherein we were born?" There was only one explanation of this mystery. It was the prophecy of Joel concerning the last days, "I will pour out of my Spirit upon all flesh . . . and [they] shall prophesy" Acts (2:17).

The result of this preaching of the wonderful things of God was that the multitude cried out, "Men and brethren, what shall we do?" The question was answered by Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:37-39). There was one question on the part of the multitude. There was one answer on the part of Peter, but there were four things combined in that one answer. The four things in the answer were what to do, and the results of the doing. There was first, repentance; second, baptism in which there was a recognition of and faith in Jesus Christ; third, forgiveness of sins; and fourth the receiving of the Holy Ghost. This was the first time baptism was administered by the disciples of Jesus after His death and resurrection. And it was the first occasion on which baptism was accompanied with the Holy Spirit.

It is certain that on this day the apostles baptized those who came in repentance and desired to do honor to the name of Jesus Christ, through whom they received the remission of sins. And it is also correct to infer that those who believed on Jesus Christ received the promise of the Holy Ghost as it had been stated. Nothing is said that the Spirit was given with any particular demonstration on the part of these new believers. But it is said that there were added to the disciples on that same day three thousand souls. On this occasion baptism was accompanied by accession to the church. See also Acts 2:47, "And the Lord added to the

church daily such as should be saved." We are safe in implying that those souls that were added to the church were baptized as were the previous ones.

There were baptisms in Samaria, Acts 8. And the eunuch was baptized in the desert. Acts 8. Paul was baptized in Damascus. Acts 9. The centurion was baptized in Caesarea. Acts 10. Certain men in Ephesus were baptized in the name of Jesus. Acts 19. Lydia and the jailer were baptized in Philippi. Acts 16. There were also numerous baptisms in Corinth. I Cor. 1. But it is strange that not more baptisms are mentioned in the history of the progress of the church. In all of Paul's journeyings, only a few baptisms are recorded. We must not conclude that baptism was considered unessential to the acceptance of the faith of the Gospel. All baptisms were associated with the beginning of faith and the first associations with the brotherhood of believers. Thus baptism has become the rite which is associated with the beginning of fellowship with the church. One should avoid saying that it is the initiatory rite into the church. For we are told that "by one Spirit are we all baptized into one body" (I Cor. 12:13).

A Practice of the Early Church

It is rather strange that in the early days of the church the followers of Jesus and the apostles were not charged with baptizing the multitudes. They were arrested and persecuted for preaching and teaching in the name of Jesus. John the Baptist's disciples were not molested for having been baptized. The crime of the early church was that of believing in Jesus Christ, the Son of God, who was risen from the dead.

But the church grew in numbers. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations" (Acts 6:1). Nothing is stated concerning the baptism of these multitudes, not even as to the baptism of the Grecians. Yet we must concede the fact that all the believers were baptized as they fellowshipped with one another in the affairs of the church. Shortly after this time the brethren were scattered into all parts of the country by persecutions arising against the believers in Jesus Christ. But wherever these believers went the Gospel went with them and the church was established. The rite of baptism followed with them, as is evidenced in Samaria, with Philip as the leader of the church. Acts 8:16.

Peter commanded that those of the household of Cornelius, who had received the Holy Ghost, should be baptized with water in the name of the Lord. Acts 10:47, 48. Persecutions scattered believers throughout Phenice, Cyprus, and Antioch, and when men from

Cyprus and Cyrene came to Antioch they also preached the Gospel to the Gentiles. Barnabas was sent from Jerusalem to Antioch to investigate the work in Antioch, approved of it, and exhorted them all "that with purpose of heart they would cleave unto the Lord." Acts 11:19-24. In this account nothing is said of baptism with water. Undoubtedly those who were added to the church were baptized, as had been those at Jerusalem, and were approved by Barnabas who was sent to see that the Gentiles observed the rites of the Gospel as well as did the Jewish believers. For certainly the service of baptism would not have been omitted or disposed of without some mention having been made of it in the recording of the Gentile movement into the church.

The Continuance of Baptism

The practice of baptism as a rite in the Christian Church is an evidence of its teaching in the Gospel and in New Testament history. Only a few churches do not practice it, and then because of their belief in the spiritual implications of the Scriptures as they believe them. There is a spiritual baptism, that of the Holy Spirit, which is given from heaven, and it is not given to men to give the Holy Spirit to those upon whom they may lay their hands. In Samaria the Holy Spirit had fallen upon none of the believers until after the coming of Peter and John from Jerusalem, and by the laying on of their hands the Samaritans received the Holy Spirit. He was given to the Samaritans in the presence of the apostles that they should bear witness that God had accepted the Samaritans as well as the Jews. Acts 8:5-25. Peter and John returned to Jerusalem, but also preached the Gospel in many of the villages of the Samaritans. Nothing is stated as to their repeating the laying on of hands to give the Holy Spirit to the Samaritans.

At Ephesus also Paul laid his hands on those whom he baptized in the name of the Lord Jesus, and they received the Holy Spirit. Acts 19:6. The act of the laying on of hands that believers might receive the Holy Spirit was an exceptional one, and practiced only on the two occasions mentioned.

But the practice of water baptism has continued through the whole church age. The practice is unquestioned in the history of the New Testament. The continuance of the exercise of this rite is dependent upon the records of history and the traditional use of baptism from generation to generation of Christian people. However, tradition is often a perverter of the original facts. There is no doubt but that there have been changes in the teaching concerning Christian baptism, but the fact remains that the Christian Church does recognize baptism as a rite, although there are various forms of it and a variety of teachings concerning its significance.

No doubt for the sake of supporting the differences which men hold regarding baptism, the history of the past has been thoroughly combed and the findings have been

recorded. Church fathers whose writings are extant have been grouped and classified as supporters of the various ideas for which men have sought. But there is one fact which historical research has proved—baptism was practiced in the post-apostolic periods when records were fewer than those of our present age. It is not in the plan of the present consideration of this subject to include the vast amount of historical testimony regarding baptisms. Such material is available to most persons interested in this phase of the subject. The present practice of the rite of baptism in the great majority of churches is evidence that the ceremony is preserved as from the teaching of the Scriptures and the practice of the church. We are particularly interested in what the Scriptures teach concerning this rite.

It is not possible, even from the practices of present Christian baptism, to determine what is the true significance of baptism. There are numerous teachings and a variety of practices, and it would not be good judgment to say that all are correct in their interpretations, for many are opposed to others. Neither would it be wisdom to say that, because each practice is carried out with good conscience and intent, it is therefore correct. This position would also be untenable, for what is good conscience for one is an offense to another. One could not accept any one of the practices and teachings indiscriminately and call it acceptable with God, any more than one could satisfy his spiritual nature without satisfying his mind and soul by the truth.

Nor would wisdom be justified by saying that since all men are not at one regarding the use and testimony of baptism, therefore the church should set aside the practice of baptism and receive men into fellowship without the use of this ordinance of Christian faith. Although it is true that personal opinions regarding the practice of baptism have been a matter of contention and the cause of separation of believers from each other, neither would the discontinuance of the rite satisfy all believers.

There is only one act in Christian baptism, while there are two elements in the Christian communion service; but the one act has a greater variance in its meaning than has the communion. The communion still has the significance of the broken body and shed blood, but baptism has a number of significations. It has been made the means of regeneration; it makes one a Christian; it purges away the sins of men; it becomes the door into the church; and other uses and meanings have been applied to it.

Baptism has been performed in a variety of methods, or modes, according as men have interpreted its significance. It is this great variation of meaning and practice which has caused dissension and divisions in the body of Christ during the two thousand years of history. Even in apostolic days there were contentions concerning the place of the ceremonies in the service of the church. It is not possible now to sift the differences of opinion and practices to find the true meaning of the rites which our Lord gave to His

disciples and commanded them to keep as the Gospel was preached in all the world. If the Scripture is its own interpreter, it is our privilege, as it has been the privilege of earlier generations who used the words of Christ and the teachings of the apostles as the basis of their faith, to use the same Scriptures, to live in the light of them, to thus order our lives, to keep the testimony of the Word of God, and to enjoy the testimony which the Gospel gives us both in its doctrines and in its ordinances.

A General Practice of the Church

The ordinance of baptism is not a new or strange thing in our Christian communities. The use of water in the ceremony which accompanies the public confession of faith in Jesus Christ and the entrance of an individual into the fellowship of the church is well known, and this ceremony is called baptism. Thus baptism is always associated with the church. It is a rite which is respected by Christian people and any dishonor or discredit manifested toward this sacred rite would be considered a sacrilege. Paul said, concerning the Lord's Supper, that any one who did not discern the Lord's body when partaking of it would eat and drink damnation to himself. As the bread and cup are used in a particular service to show the faith of believers in the Lord who died for our sins, so also the baptism of souls who believe in Christ is used for a holy purpose and should not be lightly regarded.

The church is the Lord's witness to the world. Through her teaching and her life of testimony in keeping His word the truth of the Gospel is made known to men. By that one outward act of baptism men have severed their relationships with the world and with their past life, and have undertaken a new life and fellowship. This is particularly true in heathen lands, where men have forsaken their former religions and have accepted the faith of Jesus Christ. So long as they are not baptized they are considered as adherents of their former religion. As soon as they are baptized they are not only cut off from their former religions but by this witness are cut off from the fellowship of their former relationships. If this fact is true concerning the religion of the Jews or the Mohammedans or the Hindus, it should also be true concerning the fellowship with the ungodly world from which men are converted and separated.

The purpose of Christian baptism is not a ceremony which separates men from the world and unto God. This has too often been sadly proved. For men have been baptized and have failed to turn to God wholeheartedly. It is the heart that is separated from the world and holds fast to God. The service of baptism is only the outward expression of this spiritual fact. The Christian Church has no power to impart this nature by any of its ceremonies. But it is her duty to recognize with the believer the fact that the grace of God has come into the heart to bring about the new life and relationship, and to give witness to this fact by baptism.

(To be continued.)

EDUCATIONAL

New Testament Teachings on Personnel Relationships

BY CARL KREIDER

Modern business organizations in recent years have established personnel departments. The main purposes of these departments are to improve the relationship between the management of business and the workers and to improve the working conditions of the workers. This is an abridgement of an address given at the Mennonite Publishing House recently. It was mechanically transcribed. Bro. Kreider is Acting President of Goshen College.

As I read the New Testament, it is difficult to find a great many direct references on personal relationship. For our consideration on this subject I shall try to do two things. In the first place, I shall try to think why Jesus was so infinitely superior to the rest of us in the matter of His relationships with human beings. To do this I will examine the way He dealt with people. In the second place, I want to review some of the direct Scripture references concerning the attitudes workers should take toward their employers and the attitudes that employers should take toward their workers. This will lead us into a consideration of certain things that Jesus Himself said, and some things that Paul and others said as well.

First, then, let us look at the characteristics of Jesus and the manner in which He dealt with human beings. I want to divide my first point into two subpoints, the person of Jesus Himself, and then, the techniques that Jesus used in dealing with human beings. When I think of the person of Jesus Himself as He went about I think of a number of outstanding characteristics. One of these is the grace with which He moved about. In John 1:14 we read, "And the Word was made flesh, and dwelt among us, . . . full of grace and truth." One time after Jesus had spoken, we read this, "All . . . wondered at the gracious words which proceeded out of his mouth." And so as we read through the four Gospels we can see illustration after illustration of the refinement, of the graciousness, of the courtesy, and of the delicacy, with which Jesus acted. It seems to me that this is a requisite for anyone in our own society today who would be a leader of men. That doesn't mean only the top management in business organization—that means everyone all the way through, because we all act and react together. It seems to me that we should seek to acquire this grace. I think that we all recognize that so much of the good that exists in the world, though it impels our respect, doesn't always succeed in capturing our affection. As a matter of fact, it often works in the opposite way; it repels our affection. Probably we have all heard the old story, quite appropriate here, of the small child uttering a prayer:

"Please, God, make the bad people good and the good people nice." We all need to have that quality of graciousness. We need courtesy, insight, tact, and selflessness. And we can find that only to the extent that we have the grace of the Lord Jesus Christ in our own hearts.

The second characteristic of the person of Jesus which I want to notice is the moral and spiritual power which He manifested. We read in the New Testament that the sick were healed, that the evil spirits were cast out of the people who had them, that the hopeless were given new courage, that those who were bound in sin were made free by their contacts with the Master. John says, "As many as received him, to them gave he power to become the sons of God." It seems to me that it is only to the extent that we have freely received Him that we will have that inner power in our lives that will make us capable of influencing the lives of others.

The third quality in Jesus that we should be careful to copy is the quality of sympathy. As we read the Gospel we can see that constantly Jesus was moved whenever He saw infirmities or human difficulties of any kind. We never read that Jesus became calloused, that He developed an indifferent attitude after seeing difficulty, sin, or illness as often as He certainly did in His ministry. We read rather that on seeing the multitude "he was moved with compassion." I suppose the first verse that many of us learned was the familiar one of only two words, "Jesus wept." I like the Weymouth translation of that, "Jesus burst into tears." Yes, Jesus had sympathy to meet human needs. But I think it is well for us to keep in mind that this sympathy was not the mere sentimental variety, but was rather a positive kind, sympathy that would strengthen individuals rather than weaken them. It would help to set them on their feet. Further, His sympathy would continue. There was no termination of it, no reduction in its depth, its length, or its breadth. So the modern leader of men must make the sufferer forget himself and face duties with the resoluteness which releases the unsuspected possibility in the individual for his own self-recovery.

Finally, the fourth characteristic we see in Jesus is His deep and abounding love. Jesus loved all men—all sorts, all conditions. It wasn't just a generalized love of the masses, although He loved the masses, but it was rather a love that was concrete in its expression of right relationships to individual human beings. It seems to me that that is an extremely important point. We read today a great deal about individuals, great social reformers, who are interested in the masses. They have a very real concern oftentimes about the downtrodden individuals and yet they turn out disappointingly in many cases. Perhaps they may employ laborers of their own and not treat them very well; in fact, they may pay them very poorly. In other words, they can't seem to convey that love for the masses that they have into concrete reality in dealing with the individuals that they themselves meet day by day.

As I read the Gospels it seems to me that Jesus had that quality of being able to love individuals as persons, and yet to love mankind in a comprehensive way. For example, He could love Nicodemus, who was a leader of the Jews. He could also love the Samaritan woman, who was a member of a poor and despised race. He could love Simon the Pharisee, but He could also love the publicans and the sinners. Jesus had an all-inclusive love, a love that was full of insight, of comprehensive knowledge of what people felt and prayed for, and also of what people really needed. At the same time He was capable of being severe when the occasion demanded. His was not a spineless type of love. It was a redemptive, creative love. We could go on and on with these characteristics, and perhaps the four that I have outlined are not the most significant. But it seems to me that if we could follow Him in His graciousness, if we could lay hold of His moral and spiritual power, if we could copy His sympathy, if we could enter into the deep and abiding love that He had for individuals, we could go a long way in solving the petty problems that we sometimes have in our own relationships with each other.

When I look at some of the techniques that Jesus used in dealing with men I also find great lessons. In I John 2:24, 25 we read this very interesting statement: "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man." In our relationships with people, first of all, we need to have a keen observation of what is in man. Certainly Jesus was able to do that, as we see time after time as He dealt with individuals. Take Nicodemus, for example. As Jesus talked with him, the conversation had scarcely begun until He put His finger immediately on the thing which that man needed, "Ye must be born again." When Jesus talked with the woman at the well, it didn't take Him very long to see that the real need of that woman was not just water that came from the well, but the living water. He told her so in unmistakable and unforgettable terms. When Jesus talked to the rich young ruler He loved him, but He also said, "There is one thing that you lack; go and sell what you have." There He put His finger on the crucial failure in

the young man's life. He had the power of knowing men so that He was able to get right down to the root of their difficulty, right down to the very bottom of their trouble, and He directed His comments at the very place they were so sorely needed. I would say, then, that the first lesson that we can get from Jesus' techniques is that we should cultivate a knowledge of people.

The second aspect of Jesus' techniques is the fact that He worked leisurely. Now that is something that bothers every personnel worker today. Everyone is busy; we are so busy that we just scarcely have time to deal with people personally. And one thing that effective human relationships involve is time. Personnel workers in counseling with individuals should have their desks cleared; they should not have a pile of papers on their desks. I must confess that I don't always follow this advice. When a student, for example, comes into my office and sees books and papers spread out over the desk, the first attitude that he probably takes would be, "Well, now does he really have time to talk to me? He has all those papers to go through. I'm pretty much of an intruder even to be imposing on him." Perhaps the student has had trouble even getting up sufficient courage to come in the first place. The effective personnel worker can't work that way. Even though he is busy, he has to make it certain, and not just pretend, that the problem he is now dealing with is more important than any of these other things he has to do. He must go about it in a leisurely fashion. Remember the story of the time when Jesus was very busy and had all kinds of things to do, that some people had the brass to bring some children to see Him. Of all things! And His disciples were going to set them right. We all remember Jesus' rebuke, not to the people who brought the children, but to the disciples, because the disciples did not see the most significant element on the scale of values. So it seems to me that we also should try to work in a leisurely fashion.

The third aspect of Jesus' technique is one that I referred to briefly in another connection just a moment ago. Jesus was severe when the occasion demanded. I think sometimes we are likely to make the mistake of thinking that love and severity are two mutually exclusive terms, whereas, sometimes the best way to love is to be severe. So much of what we tend to think of as love is nothing more than a shallow, false type of sentimentality and not love at all. So also in our dealings with other individuals we must love them. "Jesus . . . having loved his own . . . , he loved them unto the end." But still He was severe at times. He reproved Peter for what I'm sure this disciple thought was an act of love. He said: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Jesus recognized that sometimes He had to be severe with individuals to accomplish His ends.

Now I would like to consider my second major point: some of the specific Scripture references which deal with the relationships between employers and employees. I'm going to divide this into three categories: (1) references which seem to say that the worker

in dealing with his master or employer should work to the best of his ability (an important element in all personnel relationships); (2) Scriptures which tell us that the employer should give the worker adequate pay; (3) Scriptures which will give certain other employer responsibilities.

First of all, the worker should work to the best of his ability. There are various passages in the teachings of Christ Himself that one hesitates to press too far because most of them come in connection with parables. I'm quite conscious of the fact that usually a parable has one particular message which it is intended to give. Perhaps some of these things that I shall mention concerning them are not to the real point that Jesus was trying to make, and yet it seems to me that they do illustrate some important principles.

Let us note the parable of the Wicked Vine-dressers in Matthew 21:33-44. In that parable Jesus seems to agree that the vine-dressers should be punished because of their unfaithfulness. You remember the story of how they beat the servants, and then finally killed the son of the master. In spite of the fact that this is not the major point of the parable, it does seem to me that He is also teaching that the vine-dressers should be punished for their unfaithfulness. In the Parable of the Talents Jesus said to the five-talented man: "Well done, thou good and faithful servant." Jesus was willing to give honor to the person who performed his task well. And to the one-talented man who didn't do his job well Jesus said, "Thou wicked and slothful servant." So He was willing to commend faithfulness and to condemn unfaithfulness and slothfulness. In Luke 12:48 Jesus says, "To whomsoever much is given, of him shall be much required." In other words, "To whom much has been entrusted, of him more will be demanded." So I think that Jesus was teaching that Christians should work up to the limit of their abilities. When a person who has been endowed by God with splendid abilities does his work only half well, it is wrong, even though by doing it half well he is still doing it better than someone else who isn't so favorably endowed who is working up to the limit of his abilities. "To whomsoever much is given, of him shall be much required." Also I think that Jesus taught that we shouldn't be demanding. In Luke 17:10 we read: "So you also, when you have obeyed all the orders given you, must say, There is no merit in our service: we have merely done our duty" (Weymouth). Isn't that a fine teaching for all of us to keep in mind as we go about our work? There is no merit in our service. We are doing the thing that we are required to do. Yet we are being paid for our work in money. But that money doesn't really belong to us. I may be taking a Scripture out of its context a bit, but it seems to me that it applies. "I have sent you to reap a harvest which is not the result of your own labours. Others have laboured, and you are getting the benefit of their labour" (Jno. 4:38, Weymouth). Isn't that true of all of us?

How does that apply in capitalistic society where the worker believes that everything that he gets belongs to him? Of course it

doesn't belong to him, and he hasn't worked for it very hard. The reason his employer has been able to pay him that much has arisen directly from the fact that back through the years, hundreds, thousands, yes, I suppose one could say even millions, of individuals have worked and have saved and have built up the knowledge that we use so freely in our day. We don't have to start afresh each generation. We build on top of previous generations behind us. Others have labored. We simply are entering in; we are getting the benefit of their labors. We do not really deserve the pay we receive.

Now let us look at some of Paul's statements. Paul, as we all know, believed in working. He worked with his own hands. He worked as a tentmaker, even after he had become an apostle of Jesus Christ. One of the outstanding passages where he deals with the question of workers is Ephesians 6:5-8. He is talking here about slavery. That, of course, was the kind of labor that existed in Paul's day. Labor was not based on the wage system that we have in our own day. It was in a period prior to that time. "Slaves, be obedient to your earthly masters, with respect and eager anxiety to please, and with simplicity of motive as if you were obeying Christ. Let it not be in acts of eye-service as if you had but to please men, but as Christ's bondservants who are doing God's will from the heart. With right good will be faithful to your duty, as service rendered to the Lord and not to man. You will know that for whatever right thing any one does he will receive a requital from the Lord, whether he is a slave or a free man" (Weymouth).

In the fourth chapter of the same epistle Paul says in verse 28: "He who has been a thief must steal no more, but, instead of that, should work with his own hands in honest industry, so that he may have something of which he can give the needy a share." He says much the same thing in I Thess. 4:11, 12. He mentions to those people that they should work with their hands. Another passage which is very similar to the one quoted from Ephesians is Col. 3:22-24.

Peter in his first letter, chapter 2, verse 18, gives a similar thought: "Servants, be submissive to your masters, with the utmost respect not only if they are kind and thoughtful, but also if they are unreasonable." So we have a number of Scriptures all through the New Testament commanding us as workers to work to the limit of our abilities. Because we want to do it as unto God we are stewards of the time which has been entrusted to us. We have only one life to live, and it is highly important that as workers we spend that time in the most profitable way, working as earnestly and as carefully as we possibly can.

On the other hand, it is also clear that the Scripture also says that employers, or masters as they are often called in the New Testament, should treat their workers correctly. Jesus, in Luke 10:7, talks about this in connection with the sending of the Seventy. "The labourer is worthy of his hire." The exact amount of pay might be more than the prevailing wage but it never should be less. Perhaps that is an implication which I am not justified in drawing, but it seems to me

that the parable of the laborers in the vineyard might imply that. You remember that some of the workers were not happy about their wages, but it was after the thing was all over. Presumably the master had made a contract with the workers for working for a certain wage, and some of the men were displeased when they saw that some got their shilling and didn't work a whole day. At least everyone got what was contracted for. Some of them got more. No one got less.

In James 5:1-4 there is a very interesting passage which also relates directly to this matter of the pay of workers: "Come now, you rich men, weep and howl for the woes which are coming upon you. Your treasures are rotten, and your clothes are moth-eaten; your gold and silver are corroded, and their corrosion will give evidence against you, and will eat your flesh like fire. You have hoarded up wealth in these last days. See, the pay of the labourers who have reaped your fields—pay which you have kept back—is crying out; and the outcries of your harvesters have entered into the ears of the Lord of the hosts of heaven" (Weymouth). Here is real condemnation upon people who don't pay their workers the way they should, who retain part of that pay for their own selfish purposes. Here is very definite teaching on the matter of the employer's responsibility to pay workers. There are some other employer's responsibilities mentioned in Eph. 6 and Col. 3, immediately following the injunctions which Paul gives to slaves in their dealing with masters. The verse in Colossians makes this statement: "Masters, deal justly and equitably with your slaves, knowing that you too have a Master in heaven." We also have that very fine lesson from Paul which is given to us in the epistle to Philemon which has only one chapter. Let us note these statements in verses 15 and 16. "That you might receive him back wholly and for ever yours; no longer as a slave, but as something better than a slave—a brother peculiarly dear to me, and even dearer to you, both as a servant and as a fellow Christian." I suppose that Paul could, if he had wished, have given a long sermon against the evils of slavery. I'm sure that slavery as it existed in Paul's day left a great deal to be desired. As a matter of fact, I think it is generally recognized that one of the reasons for the fall of the Roman Empire was their labor system which was based upon servitude. Paul could have condemned their slavery, but in these other passages that I referred to in Ephesians 6 and Colossians 3 he didn't tell them, "Slaves, rise up in arms against your masters. Throw off this yoke of bondage and become free men." He told them rather how they should live as Christians in dealing with their masters. He also gave this very helpful advice to the masters concerning their treatment of slaves.

It seems to me that one of the great tragedies of our own day is that in many parts of the Christian Church there is a tendency for employers and employees to be separated as far as their spiritual relationships are concerned even though they may both be Christians. As a matter of fact, though they may both belong to the same

denomination, because of class distinction between them they don't worship in the same church. How much better it is when Christian employers and Christian workers

can worship together as fellow Christians! By kneeling together before a common altar many of the problems they will meet as they work together in the shop will be solved.

Book Reviews

Here I Stand (A Life of Martin Luther), Roland H. Bainton; Abingdon-Cokesbury Press; 1950; 422 pp.; \$4.75.

Here I Stand, by Roland H. Bainton of Yale, is the biography of Martin Luther, who played such a great part in shattering medieval Catholicism with its stranglehold on the people; and in setting up Protestantism which said and continues to say that man can worship as he chooses. The title of the book is taken from words which Luther uttered on a memorable evening over 400 years ago when he faced the Emperor Charles V of the Holy Roman Empire at the Diet of Worms by bursting forth with, "My conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand" (p. 185).

Bainton, a well-known historian, has in *Here I Stand* produced a dramatic and authoritative biography. He not only gives the records covering Luther and of his times, he also interprets Luther's experiences, his work, writings, sermons, and home and family life. Beginning with his parental home life, his entry into the monastery, with his consequent soul struggles, Bainton describes struggle after struggle which Luther had, until at last Luther passes from this earthly life.

In no way is Luther held before us as a perfect saint. His excesses and occasional foolish decisions are here recorded. Bainton, who is an active member of the Society of Friends, is an appropriate biographer of Luther, for he ably looks in from the outside and is therefore hoeing no row for the Lutherans. He does his work ably and the Lutherans are sure to credit him for it.

It is a refreshing experience to read this book. Luther's views on various subjects are quite intriguing, and although many of his views are now commonplace in Protestant circles, they were the cause for his then being termed, among other uncomplimentary designations, "The Wild Boar in the Vineyard." The language Luther used against the papacy is even less complimentary. Luther's sarcasm with, and defamatory characterizations of, the pope make Luther live in his true light.

Many are the values of *Here I Stand*. The Catholic teaching that only the priests are to take of the wine is refuted by Luther when he insists that all saints are priests and that we need not fear, as the Catholic religious leaders did, that the laity in clumsiness might spill some of the blood of Christ (p. 140). He denied transubstantiation, but advocated consubstantiation with which we do not agree.

Bainton does an excellent job of separating the true Anabaptists from the extremist Münsterites (p. 263) and says the Anabaptists regarded "baptism as the outward sign of an inner experience of regeneration, appropriate only to adults and not to infants" (p. 142). Luther retained infant baptism because he felt children must be snatched at birth from the power of Satan.

Luther evidently once believed in nonresistance. "I am not willing to fight for the gospel with bloodshed," he wrote to Spalatin in January, 1521. That he changed from this view is shown by his later actions and the tenor of his life, particularly his decision which caused the death of many peasants who were uprising (they thought with his support). One tract he wrote instructed to "smite, slay, and stab" the peasants. His policy toward the Anabaptists was also belligerent (Cp. pp. 376-8).

The basic beliefs of Luther were salvation through faith and the individual priesthood of all

believers. The truths with which he challenged the Catholic hierarchy are still triumphant and always shall be. Luther's views on many related subjects are also of interest. Bainton calls him the father of congregational singing (p. 344). Rather interesting is the fact that Conrad Grebel, founder of the Swiss Brethren, was at the same time opposed to singing, which is understandable in the light of the contemporary form of singing. Luther waxed bold in declaring the Apocrypha as profitable for reading only. He was puzzled about the Book of Revelation, for he felt that it hid its meaning. "A revelation," he said, "should be revealing."

Bainton has skillfully introduced humor into this book. Luther's view of Katie, his wife, and his children are quite down-to-earth. A few sermons are included to show the nature of his preaching. Letters, denunciations of papal bulls, and other valuable historical records in the book add light to the work of Luther.

The book is illustrated with woodcuts and engravings from Luther's own times. On page 376 is shown "The Anabaptist Preacher." Included also are many satirical cartoons, oramental title pages of tracts and books, and portraits of both political and religious people.

One of the significant contributions of *Here I Stand* is the appropriate moment of its appearance. One can challenge anew the right of the Roman Catholic Church to declare the Assumption of Mary in 1950. Any reader can see that papal infallibility is a farce, and to Luther and the early Swiss Brethren should go much credit for daring to proclaim this fact.

If you like church history, you will be delighted with this biography. It is a book of drama. It will help us to appreciate our present-day faith and the responsibility of each Christian to say with Luther, "My conscience is captive to the Word of God. I cannot and will not recant anything, for to go against conscience is neither right nor safe. Here I stand."—Ford Berg.

Restoring God to Education, Edward K. Worrell; Van Kamper Press; 110 pages; \$1.50.

It is becoming ever more certain that no system of education is or can be neutral in regard to religion. Our tax-supported schools have been trying to straddle this fence ever since they were founded. History shows that three things were well-recognized at the founding of the Union and the writing of the Constitution: (1) that religion and education must be united in order to have good citizens; (2) that if we are to have religious liberty, the state should not concern itself with religion; and (3) that, as a consequence of these two convictions, the state and the church were separated and education was not conceived as a function of the state. What has come out of this historical background and what can now be done about it are the purposes of this book, though they are not developed in this order.

The easy complacency and unquestioning attitude of most parents testify, not to the excellence of our school system, but rather to the subtlety of secularism. We bemoan our materialism and steady loss of many of our most cherished principles, and yet never think to look to the public schools for the cause, simply because we too are their products. Communism alarms us, but secularism, that's nothing really! If this presentation is extreme it is only because it is high time that we take our eyes off any distant foes while we eradicate the one that is undermining our very foundations.

(Continued on page 224)

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

Unit VII entitled **WHOLESOME LIVING** was started in the study for July 1, **Living Peaceably with All Men**. This topic, with its comments and helps, was published in the June issue. It will appear also in the July-September Program Builder.

The second topic under Unit VII is **Living Honestly with Oneself**. This will be a very familiar theme which we usually discuss under the title of **Conscience**. It is well to deal occasionally with a subject in new terms in order to sharpen our understanding. We all know what we ought to do to deal honestly with others. We ought also to understand what it means to deal honestly with God. But often perverted minds and hearts are inclined to darken their own understanding of the truth by dealing dishonestly with themselves. They know what is right, but by perversity and the inclination for fleshly indulgence they try to reason to their own satisfaction that what they are doing is all right, or at least not very bad. This topic ought to awaken in each of us a sincere purpose of heart to handle that perverse nature with the severity it deserves and to look ourselves squarely in the face, determined to deal honestly in every way of life.

The topic for July 15 is **Reading Good Literature**. We need to have a right standard by which to measure reading matter, then read what will profit us in our service for Christ. Balance the words, **reading** and **good**. Put forth earnest effort to secure the most profitable literature, exercise yourself in reading it, and use what you read to the good of yourself and others.

The topic for July 22 is **Making Melody in the Heart**. When the heart enters joyfully into any song its melody stirs the soul to its depth. The writer of Ephesians adds the words "to the Lord," making the song we sing an expression of praise and joy as it goes out from the heart in worship of God. Figuratively the apostle has likened this heart devotion to the accompaniment of words in song by a tune from either a voice or an instrument. He emphasizes worship from the heart rather than the fine tunes of musical expression. Our study ought to lead us to express ourselves in meaningful songs and thus to edify one another and strengthen our own spirit of worship.

The topic for July 29 begins Unit VIII, **LEARNING ABOUT THE BIBLE**. The first topic under this unit is **God Speaks Through His Word**. The human heart, if it will be true to its deepest inner cry, is longing to know God and to have some way of receiving a knowledge of His will. God has wonderfully shown His interest in the human family by revealing Himself and His will to men in the Word and by preserving what He has spoken. Let us learn to appreciate the Bible and to give it the place in our life which it deserves.

The topic for August 5 is **The Holy Spirit Spoke Through Holy Men**. This study will reveal how God became the author of the Bible as His Spirit moved upon holy men of God who spoke and wrote under His directing and moving power. It will be very helpful to learn what the Bible teaches about this theme. We should enter into it and develop a spirit of reverence for God's voice through the instrumentality of chosen men of God who were ready to be used of Him.

LIVING HONESTLY WITH ONE'S SELF

Ephesians 4

Topic for July 8

* * *

MOTTO

"In all good conscience."

MEDITATIONS ON THE TOPIC

I. Actions That Are True to Self-Conviction of Right. This is to live honestly with one's self. It does not say that the individual is yet what he should be. Paul said, "I verily thought with myself that I ought to do many things against Jesus of Nazareth." It is well that Paul did not break with the rule of living "in all good conscience" because it gave God a chance to use his sincerity when He changed his perverted thoughts to true beliefs. Anyone who breaks the bounds which his own conscience has accepted as known right and steps out into known or what is thought to be known evil, does violence to himself and invites darkness and disaster.

Those who have not been brought up according to the written law of God have an inner law that speaks to them in their thoughts; and the nature written in their being often follows a rule of action similar

to that which is written in the law of God. Their thoughts either accuse or excuse one another. Rom. 2:15. If at this point the heathen, as well as he who has been taught rightly, violates his inner judgment, he harms the progress of the soul toward righteousness and truth.

True honesty with one's self will bring a conviction of truth when that truth is revealed by the preaching of the Gospel. It will also cause one to accept the remedy which God has provided to purge the conscience and to clear one's record before God. "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:23, 24). Verse 26 carries the thought further. Excuses are often used to still convictions, and offered as a substitute to ourselves and before others for what better judgment will tell us we ought to do. The Christian is in danger of listening to the carnal nature, rather than to the prompting of the Spirit through the Word. It is this untruthfulness to one's self that brings so much unhappiness to the individual and so much strife and contention among Christian professors. Paul exhorted Timothy as to the way of success which we do well to follow in our life: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck" (I Tim. 1:19).

II. The Text.—Eph. 4.—This passage is an appeal to brethren in Christ in the light of the great things God has wrought in our behalf, to walk worthy of their vocation in the Spirit, using the means which God has provided by the church to make their lives in the likeness of Christ.

OUTLINE STUDY

I. The Peril of Self-Deceit.

1. Warning against overconfidence (I Cor. 10:12).
2. The bankruptcy of self-conceit (Ps. 36:2; Prov. 26:12).
3. The folly of trust in earthly power (Ps. 20:7, 8; 49:6, 7).
4. Excepting self from punishment (Deut. 29:18, 19).
5. Halfway remedies (Jer. 6:14).
6. Vanity the reward (Job 15:31).

II. Living in All Good Conscience.

1. Honesty with others (II Cor. 7:2).
2. Good works (Eph. 2:10).
3. A blameless life (Phil. 2:15).
4. A good conscience (Acts 23:1; 24:16).

III. The Person I Can Be.

1. The purpose of Christ (Matt. 4:19).
2. Perfect as God is perfect (Matt. 5:48).
3. The measure of the stature of the fullness of Christ (Eph. 4:13).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, True.
2. How We Deceive Ourselves.
 - a. Saying "It doesn't matter."
 - b. Putting things off.
 - c. Thinking we are better than others.
3. Being True to Ourselves.
 - a. Obeying the voice of conscience.
 - b. Living a good and honest life.
 - c. Growing up to the persons we can be.

For Seniors.

1. The Peril of Self-Deceit.
2. Living in All Good Conscience.
3. The Person I Can Be.

PERSONAL THOUGHT

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22). Clear in our own conscience before God and man, we can enjoy sweet fellowship together and rest in our daily walk of life.

SEED THOUGHTS

An old historian says about the Roman armies that marched through a country, burning and destroying every living thing, "They make a solitude, and they call it peace." And so men do with their consciences. They stifle them, sear them, forcibly silence them, somehow or other; and then, when there is a dead stillness in the heart, broken by no voice of either approbation or blame, but doleful, like unnatural quiet of a deserted city, then they say, "It is peace;" and the man's uncontrolled passions and unbridled desires dwell solitary in the fortress of his own spirit! You may almost attain to that.—Alexander Maclaren.

Seek to make life henceforth a consecrated thing; that so, when the sunset is nearing, with its murky vapors and lowering skies, the very clouds of sorrow may be fringed with golden light. Thus will the song in the house of your pilgrimage be always the truest harmony. It will be composed of no jarring, discordant notes; but with all the

varied tones will form one sustained, lifelong melody; dropped for a moment in death, only to be resumed with the angels, and blended with the everlasting cadences of your Father's house.
—J. R. Macduff.

The narrow way, the way of holiness, not only leads to life, **but it is life.** Walking there, serene are our days, peaceful our nights, happy—high above the disorders and miseries of a wretched world—shall be our hourly communion with God; happy—full of assurance, of calm and sacred triumph, shall be our dying hour.—Richard Fuller.

READING GOOD LITERATURE

Psalm 101; Philippians 4:8, 9

Topic for July 15

MOTTO

"Follow that which is good."

MEDITATIONS ON THE TOPIC

I. Reading Good Literature. We need to have **Good** in our tastes spiritually—**good** works, **good** standards of life, **good** thoughts, **good** principles, **good** purposes. Whatever contributes to a **good** character in the sight of God, and enables us to become Godlike, should become our measure of **goodness**. Jesus told the ambitious young man, "There is none good but one, that is God." Evidently he had called Jesus **good** from the viewpoint of His being a man rather than as the Son of God. When we get the right view of **goodness** and discover the universal depravity of man we will lay hold of a standard by which to choose our teachers of truth and by which to sift out that which is **not good** in the literature we read.

There was a trend of teaching in Christ's day, as well as in our own, that counted the attainment of goodness within the power of men, to accomplish by their own efforts. The young man said, "Master, what **good thing** shall I do, that I may have eternal life" (Matt. 19:16)? Before he could begin to be acceptable he had to be stripped of all earthly attachments and confidences in his own goodness, and then come and take up his cross and follow Jesus. Mark 10:21. Much that is called good in life, and in our thinking, contains the element of human exaltation and self-attainment by human effort.

We need to learn from God's Book that the way of life which is good in God's sight is that which brings redemption to the sinner and regeneration in his heart so that the good that results is the work of God in him through grace. Books and periodicals and teachers, by word or pen, need to have a clear vision of the **righteousness** which **exceeds** that of the scribes and Pharisees. Many books, both secular and religious, may do good if we learn to read them for the contribution they bring to us in harmonizing all things to the great work of **doing all in the name of the Lord Jesus, and to the glory of God.** Books on nature or science can do this if produced by true teachers, or interpreted with acknowledgement to the great Creator of all things, and how He would have us use our thoughts and knowledge in harmony with what He has revealed in divine revelation.

Much good literature and many good teachers are available to us. Let us learn to choose both our reading and our teachers wisely, and then hold the Perfect One and His Book as the standard by which to prove all things so that we may hold fast to that which is good.

II. The Texts.—Ps. 101.—This Psalm of David shows him sifting out the companions that would lead his life astray from a sincere heart which walks in the ways of the Lord.

Phil. 4:8, 9.—This passage serves as a standard for measuring the kind of thoughts that should exercise our minds. Such thoughts will in every way harmonize with the plan of salvation and the virtues that belong to the life lived in the power of the indwelling Spirit.

OUTLINE STUDY

I. The Values of Christian Literature.

1. Edifying (Rom. 14:19).
2. Building up in the faith (Jude 20).
3. Teaching sound doctrine (Tit. 2:1).
4. Giving vision (Prov. 29:18).
5. Manifesting the truth (II Cor. 4:2).
6. Spreading knowledge (Hab. 2:14).
7. Advancing the Gospel (I Cor. 9:22).

II. Reading with Discrimination.

1. Testing by Scripture (Acts 17:11).
2. Shunning the vain and profane (II Tim. 2:16).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Good.
2. Learning to Choose the Good.
 - a. Rejecting trashy reading.
 - b. Choosing the best books.
 - c. Rejecting error in otherwise good books.
3. Getting Help from Good Literature.
 - a. Gaining knowledge.
 - b. Learning Christian truth.
 - c. Learning of needs and opportunities.

For Seniors.

1. The Values of Christian Literature.
2. Reading with Discrimination.
3. Book Reviews.

PERSONAL THOUGHT

To be in harmony with the divine will should be our great aim. To accomplish this we need to feed our minds on the truth which God has revealed for our spiritual life and growth. It is wise to search out good counsel for our reading program.

SEED THOUGHTS

Be less concerned about the number of books you read, and more about the good use you make of them. The best of books is the Bible.—C. Scriver.

It is right for you, young men, to enrich yourselves with the spoils of all pure literature; but he who would make a favorite of a bad book, simply because it contains a few beautiful passages, might as well caress the hand of an assassin because of the jewelry which sparkles there.—Joseph Parker.

In good books you find inlook, outlook, and uplook.—Selected.

That is a good book which is opened with expectation and closed with profit.—Alcott.

Be as careful of the books you read as of the company you keep; for your character and habits will be as much influenced by the former as by the latter.—Hood.

They are never alone that are accompanied with noble thoughts.—Sir Philip Sidney.

MAKING MELODY IN THE HEART

Psalm 96

Topic for July 22

MOTTO

"Rejoice evermore."

MEDITATIONS ON THE TOPIC

I. Heart Melody.—In contrast to music that accompanies sensual songs which are sung to the exaltation of lustful pleasures and worldly vanities, the Christian sings meaningful spiritual songs that make **melody in his heart to the Lord.** Words and tunes may be very delightfully executed, to the charming of the musical ear and to the commendation of good judgment; but unless the heart enters into the meaning and the spirit of worship to the Lord, it is only like so much sound without profit.

Heart melody with our singing is another way of worshipping God in the spirit. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they

that worship him must worship him in spirit and in truth" (Jno. 4:23, 24). "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream" (Amos 5:23, 24). The worship of Israel, though after the usual form, became disgusting to the Lord because the hearts of the worshipers were far from the way of obedience and true worship toward God.

Acceptable songs have the element of instruction as well as the element of joy and praise. The songs of the saints in the Scripture were based on real cause for rejoicing and in praise to God. They teach what God has done and they express a surrender of the life to Him and a worthy tribute of praise to God whom they are adoring. Words are all that Scripture records. If we get our hearts right with God and enter into the meaning of the words the music of the heart, which God understands and which the singer who truly worships understands, will be there, even if the musical sounds are very crude.

It is such an exercise that God's people are enjoined to engage in, where "the word of Christ" dwells "in you richly in all wisdom." In this frame of mind and heart we shall be "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). May we seek to encourage and forward this kind of singing wherever God's people are.

II. The Text—Ps. 96.—This psalm of praise to God gives him the exalted place which is His due. It calls together all the people to join in singing and in worship. The worship is to be pure and holy. There is a bid for rejoicing because of God's righteous judgments.

OUTLINE STUDY

I. Songs in the Bible.

1. Moses' song (Ex. 15:1-19).
2. The praise of Hannah (I Sam. 2:1-10).
3. The Shepherd's Song (Ps. 23).
4. The Magnificat (Luke 1:46-55).
5. Simeon's praise (Luke 2:29-35).

II. The Value of Christian Song.

1. Expressing praise and gratitude (Eph. 5:19, 20).
2. Expressing our experience and emotion (Ps. 126:3).
3. A help to corporate worship (Ps. 30:4).
4. An aid to private devotion (Eph. 5:19).
5. Teaching and admonishing (Col. 3:16).

III. Songs from a Joyous Heart.

1. Rejoicing always (I Thess. 5:16).
2. Singing in adversity (Acts 16:25).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Sing.
2. How Singing Helps Us.
 - a. Hymns teach us about God.
 - b. We are encouraged by singing.
 - c. Songs express our own feelings.
3. Hymns We Like.
(Name different hymns; tell why we like them.)

For Seniors.

1. Songs in the Bible.
2. How Christian Song Helps Us.
3. Hymns from the Heart.

PERSONAL THOUGHT

Can we sing with a heart melody to the Lord? Let us learn the words and the tune, but above all the spiritual meaning of what we are singing while we worship Him.

SEED THOUGHTS

The best days of the church have always been its singing days.—Cuyler.

Dear friends, have you begun to sing the "new song"? Loved ones are singing it in the heavenly home, and we may sing it here; and by and by we shall join them, gaze with them on the risen glorified Lord, and our voices will mingle in the "new song" "unto him that loved us, and washed us from our

sins in his own blood, . . . to him be glory and dominion for ever and ever."—A. E. Kittredge.

God offers to fill our homes and our hearts with joy and gladness if we will only let Him do it. We cannot create the canary birds; but we can provide cages for them and fill our dwellings with their music. Even so we cannot create the heavenly gifts which Jesus offers; but they are ours if we provide heart room for them. The birds of peace and contentment and joy and praise will fly in fast enough if we only invite Jesus Christ, and leave the windows of our soul open for His coming.—T. L. Cuyler.

GOD SPEAKS THROUGH HIS WORD

I Corinthians 2

Topic for July 29

MOTTO

"Thus saith the Lord."

MEDITATION ON THE TOPIC

I. The Topic.—How can we hear God's voice? Is it in the sound of the wind, or the roaring of the sea? Is it in the silence of the stars and of the sun and moon? Is it in the glories of natural creation? It is true that there is a revelation, in all things that we see and hear, concerning the Creator; but that revelation is not the same as what has come to us through words that have been spoken in the language of man and have been written and translated into the various tongues of mankind.

How urgent the longing of Job when he said, "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me" (Job 23:3-5). This is the longing of the human soul. We know from the experience of Job how very compassionate God is, and how He longs to make Himself and His will known to man. God has spoken to man in words that are unmistakable of His meaning. These words were spoken and written to reveal God's speech to other men. The record of God's speech is in His Holy Book. We are directed to read it and hear it and meditate upon it. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:1-3).

The more we become aware that the Bible is God's voice speaking to us, the more we will treasure it, as the Psalmist who said of God's judgments, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Ps. 19:10). When we have come into fellowship with God through heeding His Word and receiving His Spirit we shall have a desire for His Word and shall treasure what God reveals to us through it.

II. The Text.—I Cor. 2—This passage unveils how the Holy Ghost speaks through the messenger of God whom God has chosen and makes known the plan of redemption through the crucified Jesus. Spiritually minded persons will be enlightened concerning the things of God and come to understand what the natural men cannot grasp through the wisdom of this world.

OUTLINE STUDY

I. Man's Search for a God.

1. The works of men's hands (Isa. 40:19, 20).
2. Worshipping the creature (Rom. 1:25).

3. The Unknown God (Acts 17:23).
 4. Man's search fruitless (Job 11:7).
- II. God's Revelation to Man.**
1. To Moses (Ex. 3:4; 6:1; 20:1; etc.).
 2. Through the prophets (Jer. 1:2; Ezek. 1:3; Jon. 1:1; etc.).
 3. The Holy Spirit spoke in the Psalms (Acts 1:16).
 4. By God's Son (Heb. 1:2).
 5. Through the apostles (Gal. 1:11, 12; Eph. 3:5).
- III. The Certain Proofs of God's Revelation.**
1. Miracles (Mark 5; and others; Rom. 1:4).
 2. Prophecy (Matt. 1:23; 2:5, 6; etc.).
 3. The unique Personality of Jesus (Heb. 4:15; John 14:9).
 4. The witness of the Holy Spirit (Rom. 8:16).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, Revealed, Revelation.
2. How God Reveals Himself.
 - a. In Creation.
 - b. In the Bible.
 - By word.
 - In visions.
 - Through the prophets and apostles.
 - In Christ.
 - Through the Holy Spirit.

For Seniors.

1. Man's Search for a God.
2. God's Revelation to Man.
3. The Certain Proofs of God's Revelation.

PERSONAL THOUGHT

Do I know what a source of revelation we have in the Bible concerning God and His gifts for the salvation and eternal happiness of man? If so, do I avail myself of the blessings of learning God's message?

SEED THOUGHTS

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2).

If the Bible is God's Word and we believe it, let us handle it with reverence—J. B. Gough.

The Bible has been my guide in perplexity, and my comfort in trouble. It has roused me when declining, and animated me in languor. Other writings may be good, but they want certainty and force. The Bible carries its own credentials along with it, and proves spirit and life to the soul. In other writings I hear the words of a stranger or a servant. In the Bible I hear the language of my Father and my Friend. Other books contain only the picture of bread. The Bible presents me with real manna and feeds me with the bread of life.—Sel.

The Bible, as a revelation from God, was not designed to give us all the information we might desire, nor to solve all the questions about which the human soul is perplexed, but to impart enough to be a safe guide to the haven of eternal rest.—Albert Barnes.

A loving trust in the Author of the Bible is the best preparation for a wise study of the Bible.—Trumbull.

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—A. Tholuck.

If God is a reality, and the soul is a reality, and you are an immortal being, what are you doing with your Bible shut?—H. Johnson.

"Thy word have I hid in mine heart, that I might not sin against Thee" (Ps. 119:11).

THE HOLY SPIRIT SPOKE THROUGH HOLY MEN

II Timothy 3:14-17; II Peter 1:16-21

Topic for August 5

MOTTO

"All Scripture is given by inspiration of God."

MEDITATIONS ON THE TOPIC

I. Holy Men the Instruments of the Spirit's Words. "All Scripture is given by inspiration of God." Holy men of God who were under the directing power of the Spirit were given the words and the thoughts which the Spirit of God moved them to give. These words were often spoken to the people of their time, and were also written down, thus being preserved for the use of other men and the coming generations.

It was not by the will or plans of the holy men themselves that they spoke and wrote what they did. They were fully under the direction and power of the Holy Spirit and spoke what God wanted them to say: II Pet. 1:20, 21. It is evident that some at times spoke prophecies which they could not understand without special explanation. They searched their own writings and speech, which were given to them of God, so that they might understand what God meant by them. I Pet. 1:10-12. Since God is the author of the words of such holy men, we need not be surprised that the holy angels of heaven would also be glad to look into their meaning. I Pet. 1:12b. Daniel even prayed for an understanding of the things which God had revealed through him. Dan. 9:21-23. At another time, Daniel was to be content to "shut up the words and seal the book, even to the time of the end" (Dan. 12:4, 8, 9, 13). It seems that our blessed Scriptures are yet to unfold in the time of the end things which were not known by the prophets, and will not be understood by faithful servants of God until such a time, as in the wisdom of God, it is best. What holy awe this should put upon our hearts! How earnestly we should yield our lives to the prompting and illuminating power of the Holy Spirit so that we may at all times know that our lives are in the will of God and that nothing bars the way of His revelation of the meaning of His Holy Word!

It may be truly said that the Holy Spirit spoke through holy men, and it is also true that the Holy Spirit reveals the truth of God to persons who meet the conditions for the Holy Spirit's illumination. Cf. Jno. 7:17; 8:43; 5:44; I Cor. 2:12-14. It is a dangerous thing to be spiritually dull of hearing so that the very Word of God does not affect our heart and change our lives. Cf. Acts 28:25-28; Acts 13:40, 41.

II. The Text.—II Tim. 3:14-17.—This passage declares the Holy Scriptures, which Timothy had known from a child (the Old Testament), was such an instrument of God as was able to make him wise unto salvation through faith which is in Christ Jesus. To this statement Paul adds the great fact that "all scripture is given by inspiration of God." One Author of all Scripture makes them subject to the one key through which the Spirit was been working in all ages to set forth Jesus Christ as the Redeemer of men and to unfold the plan by which all are to be saved who accept by faith.

II Pet. 1:16-21.—This passage has been somewhat expounded in the discussion of the topic above. The prophecies have come, not by human purposes and plans, but by the revealing of God's purposes through the action of the Holy Spirit upon holy men of God.

OUTLINE STUDY

I. What Is Inspiration?

1. Not of human will or power (II Pet. 1:21).
2. An activity of the Holy Spirit (II Pet. 1:21).

(Continued on page 223)

SUNDAY SCHOOL

Lesson Nuggets of Truth

By MERLE SHANTZ

LIVING TOGETHER IN THE FAMILY

Luke 2:51, 52; II Tim. 1:1-6; 3:14, 15; Eph. 5:22, 25; 6:1-4

July 8, 1951

Luke 2:51, 52. The Bible stresses the individual, but the individual does not enter the human scene in a vacuum. Christ, the Son of God, Himself entered the stream of history through the home. In this Galilean home He advanced "in wisdom and stature, and in favour with God and man." This is not to say that He is accounted for by His early environment, but it is a recognition that even the greatest soul of all time has been benefited by those influences only a home can give.

II Tim. 2:1-6. Timothy was Paul's spiritual son, even though the apostle was not his natural father. Paul does, however, give recognition to the factor of faith prominent in the young pastor's mother and grandmother.

While faith is neither transmitted in the blood nor perpetuated by social influence, nevertheless early Christian nurture is a predisposing factor leading youth to Christ.

II Tim. 3:14, 15. Here we learn that someone took the trouble to teach Timothy. Every home should be a primary school in Christian faith.

Though Greek and Latin literature may have been read in the homes of the cultured and sophisticated in his day, the home in which Timothy was nurtured was one in which the Holy Scriptures were revered and taught.

Eph. 5:22, 25. The Christian home is one in which there is leadership exercised by a Christian husband. Yet such leadership is not exercised arbitrarily. It is a leadership irradiated by ever having for its inspiration the exemplary love of Christ for the church, a love which took Him to the cross.

Eph. 6:1-4. The normal home includes children, but children as a biological accident do not make a home. The needful relationship of children to parents is one of obedience in the Lord. The complementary relationship of parents to children is one in which the nurturing ideal is prominent. This includes discipline and teaching. Here too many fathers shirk their responsibility. Parental irresponsibility is a direct violation of Bible teaching.

SAFEGUARDING THE HOME

Gen. 27:6, 7, 15-20; Matt. 19:3-9; Luke 10:38-42; I Cor. 13:4-7

July 15, 1951

Gen. 27:6, 7. "I heard thy father speak." A fine Hebrew mother had stooped to eavesdropping. Clearly this patriarchal family had developed a cleft, with each of the parents showing partiality for their favorite son. It is true Isaac's partiality for Esau could boast certain legal sanctions. But was he not a bit hasty in desiring to bestow his special favor upon his Bedouin-like son of the desert? Isaac's expressed desire to bless his first-born son before his death seems a bit strange in view of the fact that he still lived forty years after the blessing was inadvertently bestowed upon Jacob. To say the least, the mother was crafty and the father showed a certain faithlessness in his haste, as well as a lack of discernment in evaluating the qualities of Esau.

Gen. 27:15-20. Here we see the mother's intrigue deceitfully expressed. Immediately she had a willing ally in her favorite son. Most children are quick to seize a personal advantage, even though it is at another's expense. The depravity of the deed is revealed by Jacob's brazen claim that God helped him in his quest. God doubtless desired Jacob to receive the heritage, but the conduct of Rebecca and Jacob showed a faithless disposition to take things into their own hands rather than bide God's time.

Matt. 19:3-9. This Scripture portrays the rupture of the home at its core—the separation of man and wife, the breaking of a union God had ordained as indissoluble until death.

The inadequacy of the Mosaic law in respect to the institution of marriage is plainly seen. Though superior to pagan codes it was still inferior to the Christian standard. Family discords and personal incompatibilities, which were irremediable by the law of Moses, find a solution through the transforming grace of God revealed by Jesus Christ.

Luke 10:38-42. This home was different, being composed of two sisters and a brother. Yet it was a true home, as evidenced by our Saviour's frequent visits to this hospitable retreat. About its furnishing we know nothing, about Jesus' friends we know considerable. Mary was the devotional type. Martha took delight in serving. Mary loved to listen to the Lord, Martha took pleasure in minis-

tering to Him. Both attitudes are important, but our Lord indicated which was the more needful. Too often our hospitality is marred by anxiety and fretfulness.

I Cor. 13:4-7. The context of this passage has no direct reference to the home, but its teachings have universal application, including the home. Actually these verses are a Christian classic on godly behavior. Such should be the behavior of husbands toward wives, and wives toward husbands, and parents and children toward each other. But this is only realizable through the grace of God.

LIVING IN THE NEIGHBORHOOD

Matt. 25:34-40; Romans 12:9-21; 13:8-10

July 22, 1951

Matt. 25:34-40. Whom does the average neighborhood include? Whom but the rich and the poor, the well-fed and the undernourished, the adequately clothed and the poorly clad? Of course there are reasons for all these wide variations of economic status, reasons which embrace ability, initiative, opportunity, good stewardship, and morality. Some of the factors that make for wealth are within human control, others are beyond it. But in this passage on responsibility for others Christ didn't bid His followers to minister on the basis of merit but on the basis of need. In this passage our relation to our fellow men is integrally related to our relation to Christ.

Rom. 12:9-21. The average neighborhood includes Christians and non-Christians. All men should be recipients of our love, but so often our love is only empty profession. This is hypocrisy, and no one is fooled by our hollow pretensions. The unreality of sham love is detected even by the unregenerate.

Love in the Christian brotherhood is authenticated by tender affection. Worldly associations lead to callousness. There is no place for this among Christians. Likewise anything suggesting privilege or gradation of position is alien to the Christian spirit. God's emphasis is rather upon mutual subordination. The injunctions of this passage reflect a vital concern for all with whom we come in contact. It shows the need of philanthropy for the needy, sympathy for the unfortunate, the spirit of humility, and particularly love for our enemies.

Rom. 13:8-10. Do we want an all-inclusive formula for life? The Scriptures furnish just that. It is "Owe no man anything, but to love one another." This is God's ethical standard for us, as well as being His irrevocable law. In the light of it how tawdry our lives look! Though presumably clothed in Christ's righteousness, yet much more apparent to our neighbors are the tattered rags of self-interest which still cling to our flesh.

CHRISTIAN SOCIAL LIFE

Luke 7:32; Rom. 12:1, 2; I Cor. 8

July 29, 1951

Luke 7:32. This illustration from child life throws light upon the moral perversity of the Jews in the time of Christ. They could understand neither John the Baptist nor Christ, and no matter what either did they were critical. John the Baptist was too austere for them; Christ was not sufficiently morose. Clearly they had no absolute principles whereby to govern their lives, but ruled them according to their collective likes and dislikes.

Rom. 12:1, 2. Basic to a Christian social life is personal yieldedness to God, not simply in the abstract but specifically in respect to our bodies which organically express our inner life. Too many professing believers allow themselves to be pushed about by external influences alien to the Christian faith. The Christian's social life should not reflect the shady and variant standards of the world but should be an expression of an inner experience which is the work of the transforming Spirit of God.

I Cor. 8. This passage concerns conduct in respect to questionable practices. The issue at stake was the eating of meat offered to idols. The Corinthians held different ideas about the propriety of this. Such meat was available for sale at the city markets. Should Christians purchase it? In this chapter Paul definitely pointed out the inconsistency of actually consuming such meat in an idol's temple. As for purchasing the meat for eating at home that was ruled permissible unless it became too much of an offense to the weak.

One evident lesson from this section is that neither convenience nor personal inclination should be the final determining factors in our conduct. Our social life should be determined in view of the effect of our influence upon others. Ultra-individualism often has disastrous spiritual effects in the lives of those who observe the liberties we exercise selfishly.

CHRISTIAN PRINCIPLES IN EARNING A LIVING

Luke 12:13-21, 42-48a; II Thess. 3:7-10

August 5, 1951

Luke 12:13-21. This passage illustrates the experience of one devoid of Christian principles in earning a living. Indeed this greedy man was no longer thinking about making a living. Apparently he had graduated beyond that basic need. He had progressed into that selfish state wherein he had acquired a passion for accumulating things for their own sake, or if not for their own sake, that he might obtain from them more pleasurable living. Very evidently God did not enter into his calculations as he accumulated more and more.

Luke 12:42-48. Too often we consider ourselves lords in our own rights. This may be a consequence of our emphasis on democracy. Rather should we remember that we are stewards and that only one is Lord and that is God.

When once we recognize that we are stewards and therefore responsible to God our attitude towards making a living should also be transformed. Too often we live and work as if we labor ultimately for ourselves. For the Christian this is an unbiblical attitude. We are God's servants and responsible to Him. Also unfortunately the successful often err most in losing their sense of dependence and stewardship. By this self-infatuation they prepare for themselves a tragic reward.

II Thess. 3:7. One thing is plainly stressed in God's Word: To be a Christian does not eliminate the necessity for work. Paul was not ashamed to set forth himself as an example. There were various reasons for his emphasis on work. He didn't wish to be a burden to the believers. Also in one place he suggests that he worked with his hands that none might accuse him of preaching for gain. And in this reference he plainly suggests he worked that he might be "an example" to be imitated. Certainly the Christian life is not a life for drones. Not all men are called to be manual laborers in the accepted sense, but all men should labor expending honest energy in their vocations. Laziness forfeits our right to be partakers of other men's labors. The lazy man is a burden to society.

Hespeler, Ont.

TO THE ARGENTINE MISSION

(Continued from page 211)

here is the place to find God and the way to worship Him. And not far away come the strains of music in the Protestant Church calling to worship in "spirit and truth." This is the difference that matters, and we would like to lay upon your heart a real prayer burden for the people of Colombia in the lines that follow, especially for the persecuted ones who, like those mentioned in the eleventh chapter of Hebrews, literally have "trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: . . . stoned, . . . sawn asunder, . . . tempted, . . . slain with the sword, wandered about . . . destitute, afflicted, tormented,"—are receiving a "good report through faith."

We continue by saying that where the Catholic Church has never had a real revival there is always a decline in the moral life of the people. It can be said with a real amount of truth that Colombia, religiously speaking, is still living in the Dark Ages, having never experienced, like Europe, a period of awakening and reformation.

Persecution of Protestants

As someone has aptly observed, while Catholics are suffering in certain parts of the world the pain of death in the hands of Communists, Protestants in other parts are suffering in like manner under the hand of Catholicism. For nearly three years there has been a continual state of civil war in Colombia in which thousands have lost their lives. Although a majority of the people belong to the Liberal Party, the Conservative Party, largely dominated by Roman Catholicism, is controlling the government with a reign of terror and torture against

those of the opposite party. Children upon confessing that their parents belong to the Liberal Party are having their eyes punched out by the soldiers. The men are tied to poles, thrown into the river and left to die. Those living along the Magdalena River have told us personally that it is not an uncommon thing to see the vultures gathered over these floating bodies.

The relation between this political persecution and Protestantism is easy to understand remembering that the controlling power of the government is the Catholic hierarchy. The government maintains that all Protestants, since they are anti-Catholic, are therefore Liberals and are working against the Conservative Party now in power. Consequently this gives the Catholics a "legitimate" way to persecute the people they most hate.

We were privileged to become acquainted with Mr. and Mrs. C. A. Douglas, Presbyterian missionaries in Colombia since 1915. They had been working in Dabeiba when their town was made famous by the dynamiting of their church. They and a national pastor and his family had fled for safety, coming to the Language Center while we were in school there. In November, 1950, they moved back, hoping to get the work started again after having received assurance of liberty and protection from the governor and military officials in Medellin. For a while things went well and they were able to continue services. Then in December the national police came in and a reign of terror began as has happened in many other places. Services were broken up by police brandishing revolvers and driving the people out by force. Friends from Medellin write that every week sees new arrivals from that area seeking refuge in the city of Medellin. The familiar story from many parts is that of houses burned, goods and animals confiscated, women mistreated, and Bibles and evangelical literature burned.

In another town, a missionary had sent his wife to the States some time ago but had stayed on, hoping to be able to continue work. He was called out of the house one night and shot in the back. Others have been arrested and imprisoned under very trying circumstances. Missionaries, national pastors, and members alike have taken their stand among the ranks of the faithful ones, moving up into the path of persecution and death at the call of their Captain. Their strong faith and love that "casts out fear" is both stimulating and convicting to us who have never been through the testing fires of persecution. Let us as good soldiers lay siege at the Throne of Grace against the powers of evil that would crush our brothers in Christ.

Pehuajo, Argentina.

Education is the knowledge of how to use the whole of oneself. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.

—Henry Ward Beecher.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

World Prospects— Communism Can't Win

We have also a more sure word of prophecy.—II Peter 1:19a.

There is something like world-wide trends; these trends are significant and meaningful. But apart from the long-range scope of the Prophetic content of the Scriptures, these trends are difficult to decipher. This is why the Apostle Peter declares that we have something better than the usual outward trends—"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

The very nature of a monthly periodical, whose manuscripts are prepared about four weeks prior to the publication date, makes it difficult to portray all these trends up-to-date, and highly accurate. The over-all picture, however, is not gleaned from glorious victories in one week, and an ignominious defeat tomorrow, in a specific area, but is governed by trends that are world-wide.

Russia is in the world's headlines; this is even true in the case of the United Nations war with Korea. Back of northern Korea is China—back of China is Russia—back of Russia are world-wide trends. Hardly anyone will deny that back of the Chinese Communists is the Kremlin. Russia sits back and bides her time, she has many satellites, she is interested in weakening the world forces until "Der Tag," as Hitler dreamed before his fateful and inglorious plunge into World War II.

It is true that Russia prates of peace and sits in the Security Council, an organization pledged to protect peace! But many of her acts may initiate another "World War." The gravity of the world situation is painfully evident.

Russia did make some tactical withdrawals from Iran, Berlin, Turkey, Trieste, and to some extent in Yugoslavia, but the questions still remain: Where does Russia stand today? What does she expect to do tomorrow?

The Broad Picture Today

General trends seem to indicate three things. Unless we read the signs wrongly, the Kremlin's program is: (1) conquest of Asia; (2) conquest of Europe; (2) conquest of the world. To do this she is sparring for time; she infiltrates future victim-nations; and she is causing the U.S.A., to spend herself by means of Russia's limited action and withdrawal. Thus she has gained time.

Russia may have stockpiled A-bombs and H-bombs so as to match bomb for bomb, without fear of too much reprisal. Her chances at least are better than two years ago. She may be ready for a great gamble. The U.S.S.R. is nearer ready for the big strike.

From what can be learned Tibet, "the roof of the world," is in Communist hands. One of the prizes that is eyed by the Kremlin is India. There are disturbing internal

BY CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

conditions in that great land, that do not bode for the best.

There are powerful forces at work in Indo-China, Malaya, Iran, and many other parts of the world, such as Austria, Hungary, Burma, and Indonesia. Forces under cover are found in most parts of the world. Communism is on the march, with its godless and cruel ideology.

Russia must from the political and military standpoint attempt to secure her flank. This is what Hitler did before he attacked Russia. He insured the neutrality of Turkey, sought to subvert Iraq and Iran. Today Russia is too exposed for sudden action. The very vitals of Russia's military and industrial power—her food supply, the oil of the Caucasus, the coal and the steel of the Donetz, the manganese of Nikopol, the hydroelectric power and machinery industry of the Dnieper region all are vitally exposed. Russia knows all this and she has only an insecure foothold in Albania on the Mediterranean. This the Russians are seeking to improve. They want bases on the Dardanelles and control of all this area. This is why the U.S.A. left a billion dollars worth of military supplies in the hands of Turkey. This is why after World War II Russia put the heat on Turkey. Tito's rebellion spoiled Russia's situation temporarily. This is why Russia is awaiting the time when she can crush Yugoslavia and break Tito's rebellion against the Kremlin. If there will be an invasion it will undoubtedly be brought about by one of the satellite armies. This threat has been taken seriously by the Western powers.

The U.S. is extending a solid line of air bases across North Africa and deep into the Mediterranean and Middle East. Already 17,000 U.S. Air Force technicians have arrived in French North Africa to reopen and extend air fields built there in wartime—Tripoli, Benghazi, Tobruk. The R.A.F. is completing big bases on Cyprus and elsewhere. Much of the United States fleet is in the Eastern Mediterranean area; the same with the British fleet.

Says *Intelligence Digest* from England: "Russia will smash into the Middle East at the strategically correct time. Our observers have much evidence that Russia plans access to the valuable raw materials of Southeast and Central Asia." That's familiar to the prophetic student. Ezek. 38, 39.

The successful advance of Communism seems to point to a triumph in the East, unless we misread the signs of the times. See Ezekiel's prophecy (chapters 38 and 39) concerning Gog and Magog. The satellite nations seem to be forming in line with the prophecy—Persia (Iran) North Africa, Eastern Germany. The Bible speaks of a God-hating confederacy that will one day oppose God's people. It speaks of a nation north of Palestine. Russia with Siberia fulfills that

forecast. It speaks of a great northern power rising at the end time, "after many days." We may be in those days. But if this is correct we do not expect Russia to conquer the world, because the same "Word" foretells the rising of a "Revised Empire" where Babylon, Media-Persia, Greece, and Rome ruled. The prospects for such a conflict appear quite real. But for Christians, if the conflict is at hand, there will be "translation" into His presence.

The Prophetic Forecast Reviewed

With our Bibles before us, we don't want to be like the Pharisees, who were able to discern the face of the sky, but could not interpret the signs of the times.

Men may guess, men may speculate, men are fairly certain that a particular course of action will have an appropriate result. The only predictions concerning world events that are of value are those that are written in the Bible. No other prophecies are certain. However, current events and trends must be viewed with a large "IF." IF this is God's time for the fulfillment of certain prophecies, then what is written will come to pass. Dark clouds certainly hang over the world.

Allow us to insert at this time a very comforting message from the pen of an able expositor, a dear friend, and a consistent Christian, Dr. G. Schuyler English, in "Our Hope" magazine.

Only One World-Empire

There is not one of us that is not aware of the dire threat that Russian Communism holds over the world today. The Korean episode alone has revealed the magnitude of the Kremlin's plans. Two predominant attitudes obtain generally among those with whom we have discussed the situation: (1) the United States has never lost a war; she has the decisive scientific knowledge, manufacturing facilities, and weapons; and right will prevail; therefore the Russians will be beaten; and (2) it is predicted in the Scriptures that Russia will head up a great confederacy of nations in the northeast; therefore it is foolish to resist her, for she is bound to conquer all Asia. The weakness of the former argument is that it is not necessarily true that something that has never happened before cannot take place; weapons and "know how" may not be strong enough to defeat Russia's vast millions; and the United States (ignoring for the moment that it is the United Nations rather than the United States that is facing the Reds in Korea) may be long past due a deserved judgment from God. The fallacy in the latter proposal is that it cannot be known with complete certainty that this is the precise time in the divine program for the rise of the Russian-dominated confederacy of Ezekiel's prophecy.

This writer is not at all sure that Russia can reach her greatest power at this time. According to Daniel's prophecy, in chapter 2, there are to be only four world-empires until the times of the Gentiles are consummated and the Lord Jesus Christ returns as the stone cut without hands, to crush the feet and toes, part of iron and part of clay, of the image with the head of gold, the breast and arms of silver, the belly and thighs of brass, and the legs of iron. Freely acknowledging that the feet of iron and clay form a fifth characteristic of this image, we submit that other considerations, as of the four beasts of Daniel 7 and the facts presented in Revelation 17, imply strongly that that which is represented by the feet and toes of the image is the fourth kingdom revived. It is what is generally referred to as the Revived Roman Empire, although all

students of the Scriptures do not use this appellation.

At any rate, until the Lord comes in power and great glory, there are only four world-empires referred to in the Bible. Consequently Russia cannot become a world-empire before the Roman Empire is revived; in fact, Russia cannot become a world empire until after the second advent of Christ. She may be the conqueror of Asia, and she may have immense power and be a fearsome threat to the West, but the Revived Roman Empire must reach her zenith before Russia can possibly become a world-empire.

The Ten-Kingdom Empire

It is not the purpose of this article to give an exposition of Daniel 2 and 7, or of Revelation 13 and 17. It has already been seen, a fact that is well known to those who are interested in Bible prophecy, that as the age nears its end a ten-kingdom power, called the Revived Roman Empire, will be formed. This coalition of nations will be headed up by the beast with the seven heads and ten horns, and it will prevail in the affairs of men and nations until Christ comes in power and great glory and crushes it into many pieces.

At least a shadow, if not the substance, of such a federation of nations is gathering itself before our eyes. The North Atlantic Pact, which has twelve signatory nations (Italy, Iceland, Norway, Denmark, Holland, Belgium, Luxembourg, France, Portugal, Great Britain, Canada, and the United States of America) is the long-proposed United States of Europe come to life and enlarged, with General Eisenhower in command of its military program. It may be pointed out that (1) in this league are twelve kingdoms and not ten; (2) Rome is not its capital; and (3) this alliance does not cover the precise territory embraced within the old Roman Empire. But the Atlantic Pact coalition has just begun. Time effects changes.

It is quite possible, and more extremely likely in this writer's opinion, that the Revived Roman Empire will include not only the territory held by the old empire at its greatest magnitude but a much vaster area. The Scriptures indicate, if we are not mistaken, that all Christendom will come within the sphere of this confederacy. In Revelation 17 we are told about the activities of a woman clothed in scarlet and purple, and of a scarlet colored beast. The woman is the apostate church and the beast is the head of the empire. Observe that the woman rides the beast. Therefore, since one rides the other, where one goes the other goes. Where will the apostate church carry on her Christ-hating and God-dishonoring religious pursuits? She will function wherever the organized church has gone, and that includes not only Rome, or all Italy, or even all Europe, but all North and South America as well. Consequently, if the woman rides the beast and the woman is in the Western Hemisphere, so also will the beast rule in the Western Hemisphere. The Revived Roman Empire may well embrace not only western Europe, Great Britain, and Ireland, but Canada, the U.S.A., Brazil, the Argentine Republic, etc.

In its final form the Roman Empire, revived, will be composed of ten kingdoms. This empire will in due course turn and pit itself against God's chosen people, Israel, making war with Palestine whom it will previously have betrayed. It will be then that Christ will come and destroy these kingdoms, and the kingdom of the world will become the kingdom of our Lord Jesus Christ (Rev. 11:15; 19:11-21). This will conclude the times of the Gentiles.

Gog and Magog

"Where does Russia fit into this picture?" someone will ask. "Does not Russia meet for battle with the Revived Roman Empire at Armageddon?" Many Bible students believe and teach this to be the order. It is quite possible that they are correct, but we are inclined to another opinion.

Russia's great power is described in the Gog and Magog passages of Ezekiel 38 and 39. Invasion by and the destruction of these forces is not to be confused with another reference to Gog and Magog, in Revelation 20. This latter prophecy has to do with something that will take place at the end of the Millennium and not before. The Ezekiel passages refer to a much earlier occasion. We shall not take the space to identify the nations alluded to by Ezekiel, saving to state that conservative students of the Word of God are fairly agreed that Russia and certain satellite countries are denoted here in symbolic terms. Russia is the important and dominant figure in this coming coalition of northern powers.

It is quite evident that this Northeastern Confederacy will conspire against the nation Israel and will come like a storm upon the land of Palestine to take it. It is also manifest that this northern power will be turned back and overthrown by the might of the Lord. Nothing is said as to Gog and Magog meeting up with the beast and his armies en route to or within Palestine. Moreover, we are told that the people whom the northern powers hope to conquer, Israel, will be dwelling in a land that is brought back from the sword; they will be gathered out of many people, dwelling in safety, and at rest in unwarlike villages (38:1-11). This will certainly not be the condition of Israel during the Tribulation, when whatever remnant that is in Palestine will be driven forth from the land and persecuted on every side. Since Russia's invasion of Palestine will be at a time that the nation Israel is at peace—and, we repeat, "rest" is not descriptive of Israel's state during the Tribulation—it is not without reason to suppose that this attack will be immediately after the beginning of Christ's earthly reign in the Millennium, and that the overthrow of Gog and Magog will be the first act of the King of kings in His reign of righteousness, for it is said that He will "rule all nations with a rod of iron" (Rev. 12:5). His scepter of iron may well be wielded against God and Magog in this manner.

We conclude, therefore, that Russia's aspiration for world-dominion will not be satisfied at the present hour because (1) there is no place for another world-empire prior to the revival of the Roman Empire; (2) there is no place for another world-empire, other than the Revived Roman Empire, prior to the consummation of the times of the Gentiles; and (3) Russia's period of highest power seemingly will be when Israel has been regathered to her homeland and is dwelling at peace, and that is not the present circumstance.

Russia may conquer and dominate Asia in our day. She may invade Palestine and raze it or be repulsed in this present world crisis. But it does not fall into proper interpretation of the Scriptures, unless we err grievously, to anticipate that the U.S.S.R. will conquer western Europe and the Western Hemisphere and govern the world.

The Way Out Today

Politicians, educators, statesmen, churchmen—all are joined in a desperate pursuit. They have tried every way out, and seem just to raise the dust. The one certain way out has never been tried. It was the one suggested by Jesus Christ when He said negatively, "They that take the sword shall perish with the sword." How gruesome, but how true! He spoke positively when He counselled, "Love your enemies." Where hate and force have failed, why not try what He who knew suggested? Admittedly, it sounds impossible. Force has dismally failed. Then there is the GOSPEL which can change the heart of a godless Communist. He has changed barbarians, pagans, and what not. Let us abide by the "Great Commission"—to preach the Gospel to every creature—to all nations—until the end of the age! Amen.

BOOK REVIEWS

(Continued from page 216)

Restoring God to Education should be read by every parent of public-school age children. It deserves the special attention of every Mennonite public-school teacher—especially since it is commonly known that teachers are the most enthusiastic defenders of our public-school system. This book, along with others like Buttrick's *Christ and Man's Dilemma*, comprises a clarion call to America's Christians to fulfill Christ's great commission to teach "ALL things whatsoever I have commanded you." Author Worrell quotes C. C. Morrison's succinct statement which appeared first in the Christian Century magazine some nine years ago: "The public school presents the church with a generation of youth whose minds have been cast in a secularist mold—and the church . . . takes a half hour a week to recast these minds in a religious mold. The thing cannot be done!"

It is regrettable that the author is not a better writer. He seems to have a vast array of materials at his command, but he lacks conciseness and ability in utilizing them to the best advantage. The preface and a supplement on "How to Begin a Christian School," are by Mark Fakkema, National Director of Christian Schools. They are the best written pages in the book.

However, to any one really concerned about this problem and willing to think through its implications, this book presents many of the necessary mental "raw materials." It is a small book, which in this rush-rush age is a selling point. It has some interesting pages of illustrations in it. In its few pages the author sees fit to fill three of them with a brief treatment of "A Mennonite Schoolmaster's Contribution to Colonial Education." The thesis throughout is that the only salvation of the Christian cause is for Christian day schools to be established everywhere in order that God-in-Christ can be given, not only His rightful place in education, but ANY PLACE AT ALL.

It behooves the Mennonite Church to face this problem squarely and immediately.—Gerald Studer.

YOUNG PEOPLE'S BIBLE MEETING

(Continued from page 219)

II. The Bible's Testimony to Its Own Inspiration.

1. The Word of the Lord (Ex. 34:27; Isa. 8:1; Jer. 1:7; 5:14; etc.).
2. Men spoke as the Holy Spirit moved them (II Pet. 1:21).
3. Prophets did not always understand their own messages (I Pet. 1:10, 11; Dan. 12:8, 9).
4. Men dare not add to nor take from the Word (Deut. 4:2; Rev. 22:18, 19).
5. Words taught by the Holy Spirit (I Cor. 2:13).

III. What the Fact of Inspiration Means to Us.

1. The Bible is absolutely reliable (John 17:17).
2. Every promise and prophecy will be fulfilled (Matt. 5:18).
3. The Bible is authoritative (Matt. 5:19).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, The Lord Said, Thus Saith the Lord.
2. The Meaning of Inspiration.
3. What the Bible Says About Itself.
 - a. It is the Word of God.
 - b. It was inspired by the Holy Spirit.
 - c. It is true and unchanging.
4. The Bible and Us.
 - a. We can trust the Bible.
 - b. We should follow the Bible.

For Seniors.

1. What Is Inspiration?
2. The Bible's Testimony to Its Own Inspiration.
3. What the Fact of Inspiration Means to Us.

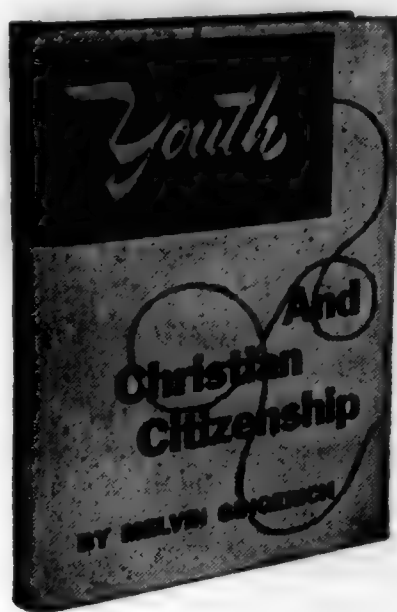
PERSONAL THOUGHT

Do I recognize the sources of the Holy Scriptures? Am I ready to reverently submit my all into the hands of God, that His Word may accomplish that in my being which He has planned?

SEED THOUGHTS

Inspiration, then, as defined by Paul in this passage (II Tim. 3:16) is the strong, conscious inbreathing of God into men, qualifying them to give utterance to truth. It is God speaking through men, and the Old Testament is therefore just as much the Word of God as though God spoke every single word of it with His own lips. The Scriptures are the result of divine inbreathing, just as human speech is uttered by the breathing through a man's mouth.—Wm. Evans.

Now, revelation is that act of God by which He directly communicates truth not



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known before to the human mind. Revelation discovers new truth, while Inspiration superintends the communication of that truth.—Evans.

History recorded in the Bible is true. The sacred writers were so directed and influenced by the Spirit that they were preserved, in writing, from every error of fact and doctrine. The history remains history. Things not sanctioned by God, recorded in the Bible, are to be shunned. II Tim. 3:16. Nevertheless, all these things were written under the guidance of the Holy Spirit. This is inspiration.—Evans.

We claim that the Bible is indeed and in truth the very Word of God; that it is the Word of God in the language of men; truly divine, and at the same time truly human; that it is the revelation of God to His creatures; that infallible guidance was given to those who wrote it, so as to preserve them from error in the statement of facts; that what the writers of the Scriptures say or write under this guidance is as truly said and written by God as if their instrumentality were not used at all; that the

ideas expressed therein are the very ideas the Holy Ghost intended to convey; that God is in the fullest sense responsible for every word. This is what the Bible claims for itself.—Evans.

A FLOCK OF SINS

The Greeks tell a story that throws light on some of our modern problems. The story relates how Satan confronted a monk with the proposition that he commit a sin or two, or as an alternative he should get drunk. The monk thought the matter over, and decided to get drunk, feeling that this would be the least harmful of the three sins. He proceeded to procure the liquor and drink it, with the result that he got drunk. Imagine how he felt, on recovering from his state of

drunkenness, when he found that he had also committed the other two sins.

Anyone who is familiar with drinking men knows that when under the influence of strong drink they are in danger of committing almost any other sin. It may be that they are not responsible for what they do, but that does not lessen the evil or excuse them from behavior of which at any other time they would be thoroughly ashamed.

But even a more important lesson is to be found in the fact that sins belong more or less together. The person who says that he has only one fault is not a good mathematician. One fault opens the door for others. One cannot live alone. It brings in others and these bring in still more. White lies lead to black ones, and small vices have a way of dragging in much larger ones.

—Selected.

SHARING OUR BLESSINGS

If we think of Christianity as bringing what Christ surely meant it to bring—the sense of the presence of God—we shall want means for sharing that great gift. Here is one point at which the religion of Christ differs from all others that I know of. In other religions our relation with God is a purely individual experience. For the Christian, this experience may begin in solitude, but cannot end there. He can never rest content with any blessing until he has made an effort to impart it to some of his Father's other children. Church services are too often very far from what they should be, but the ideal that they were meant to embody is the meeting of our brethren in the presence of our common Father.—E. M. Lawrence Gould in "If We Were Christians."

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CHRISTIAN MONITOR



Eva Luoma Photo

A Pastoral Scene in Midsummer

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Too Common?

BY ROSANNA YODER

The clash between formality and spirituality has continued through the ages from the time of the prophets and Jesus on throughout the church age. It is still a pertinent question, and the story of Lynda points out one phase of it.



IGHT rain was making Twenty-seventh Street slippery. As the afternoon turned to evening the mercury dropped slowly. Icicles began to grow from the tall street lights.

"Dong—dong." Several blocks away the Mary Queen of Peace bell began to toll. Six o'clock was the time of evening the devout Catholic in reverence caressed his crucifix, made the sign of the cross, and bowed to repeat his prayer.

Mrs. Ida Neuman turned the key in the lock and pushed open the living room door. She set the groceries on a chair. Sacredly she brushed her hand across a tiny bronze cross, touched her forehead and heart, left, then right shoulder, and knelt by a couch in the dark room. "Holy Mary," she whispered (though only to the blackness of the room and faint light shining from the street through the window), "Holy Mary, Mother of God—Blessed art thou. Grant to me holiness, wisdom, and guidance in my divine responsibility. Thou perfect example of blessed motherhood, grant aid in instructing my daughter, even as thou didst once instruct that perfect Son of thine." After entreating thus her eyes were moist. This time she thought of every word in the prayer which at other times was quickly repeated.

Six-five—the second tolling of Mary Queen of Peace. The night wept tiny raindrops on Twenty-seventh Street. Six-five was the time of prayer for the dead in purgatory. Mrs. Neuman dropped her head in prayer for her late husband. Her lips moved again.

Lynda was storming up the stairs. Each loud step caused enough irritation to make the next one louder. Mrs. Neuman snapped on the light and gathered up the groceries from the chair.

"Informality!" Lynda screamed the instant she had opened the door. "You'd think the world would fall apart with informality," she raged. "Mother, I'm beginning to think that the Catholic Church will be my choice. To think that I once catered to every queer little program at the Port Carbon Gospel Center! What's set my heart in protest now?" Her black eyes flashed as she unknotted the multicolored scarf from her throat.

"Why, I'll tell you what's wrong. Everyone on the committee insists that our Sewing Circle Program and Display Evening be free of formality! I suggested that we have five committees: food, drink, directing, decoration, and reception, but you know what I get? Turned down flat! If you ask me they've hurt me for the last time." Tossing her head, loquacious Lynda dropped angrily to the couch and landed partly on her large grey and white cat that had been curled up

on a cushion. Tabbs, greatly surprised and disturbed, howled in defense and jumped at Lynda's feet. Lynda kicked him.

"Old cat!" she sulked. "What's being a Christian anyhow? Common as a crust of bread."

Mrs. Neuman wasn't exactly shocked. "Um-hum, I knew all along that Lynda wouldn't be satisfied at that little secondhand four-by-eight mission. She does need a warm supper and a word or two for her wounded heart," she mused while putting on the potatoes. "Ripe opportunity for impressing her to become a good Catholic. There's no reason Lynda shouldn't make it her choice anyway."

Their supper was nothing outstanding—a simple, satisfying meal of potatoes, buttered carrots, and a lettuce salad. Mrs. Neuman, being a working woman, was careful in selecting foods. Indeed, she was careful for more reasons than one. Lynda needed so much to support organizations at Port Carbon High School without mentioning the expenses of eventful Saturday afternoon sewing classes. Lynda was a sewing committee member with a creative mind, true; but also quite an authority-exerting member. The head superintendent, Miss Cary, always



MORNING PRAYER

Elizabeth D. Gible

Recalled from sleep I rise to greet the day
Full conscious of the love that thus has kept

My body and my soul in rest secure
And from my weary, muddled brain has swept

All cobwebs and perplexities away.
Gratefully, I rise and make this prayer:
"Accept once more, O Lord, what is Thine own—

Let all my life this day reward Thy care.

"I know full well that naught that I can do
Can bring to other souls that peace divine

Which is Thy choicest gift to wearied man—

The peace, the power, the privilege are Thine.

But oh, my God, this one thing I do ask,
Let me prepare Thy way, oh, let me be
Like to an eager child who runs before
With joyous shouts to open gates for Thee."

—The Southern Churchman.

needed a great deal of grace to keep the group running smoothly.

Silence during the first part of supper could have been because of the noisy down-pour. But uncomfortably tense feelings in the kitchen made silence, too, at first. Lynda accidentally dropped her coffee cup and it fell to the floor and broke into exactly three pieces. She got a cloth and laid it on the floor to absorb the pool of coffee, then sat down again, passing a look at her mother on the way.

Mrs. Neuman began,

"I'll admit, Lynda, that I've never been there, but tell me what incentive you feel or see to worship within four bare walls, a floor, and a ceiling? It's injection, child, from the environment, that provides a worship experience: the holy altar, lighted tapers, the rich maroon velvet—so close when you brush a curtain; and satisfaction, child, in seeing a person who forgives your sins instead of simple emptiness!"

"You never remember to stop calling me child," were the grieved tones of Lynda.

"Sorry, Miss Neuman, you didn't always mind," her mother intimated over the last sip of coffee.

"The fact is this, Mother, my stage of life requires more than baby satisfaction. It's hard enough to face the idea of being a common down-to-earth miner's daughter. But that doesn't mean I'm to be tagged common. India's caste system would be different. But, luckily, I'm not planning to live in Port Carbon forever. You can tell Brother Cary when he calls that I've decided at last. I'm dropping sewing school. I may write a formal resignation to the committee since they can do their work without me. Formal culture and refinement claim me! On Sunday I'll go to mass."

For the rest of the week matters about religious intentions were carefully avoided. Why? Who knows? Lynda anticipated the 9:00 a.m. mass on Sunday morning, but spent a miserable Saturday afternoon down town in Port Carbon, the mining city. For months she had gone to the Gospel Center sewing school on Saturday afternoons.

While crossing the street on her way to Dean's Drug counter, who should she run into but Hilda Cary—the worker from Port Carbon Gospel Center. Probably she needed thread for the class. "How swell to hear her voice," instinct told Lynda when she cheerily called, "Hi, Lyndy," as if everything were all right.

Lynda marched on across and into Dean's. She sat at the counter by a large lady who was dressed a mite out of season with mink fur and a felt pressed hat. The lady was just going and impressed Lynda very much by leaving a noticeably fair tip.

Lynda demurely left a tip too, and outside of Dean's got a bus for Twenty-seventh and home. She tramped up the steps and pushed open the living room door. Her mother was talking on the telephone, saying in a casual manner, "Yes, I understand, Brother Cary. Good-by."

Lynda stood in the doorway. "Who, Mother?"

(Continued on page 236)

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No. 8

The Pastor's Mistake

BY MRS. WM. KLINGER

It is indeed comforting to the Christian to know that the Lord can and does overrule our mistakes for His honor and glory and to the salvation of souls.



he doctor, the doctor, call him quick!" cried Mrs. Andrews as she realized that little Dorothy had suddenly become very ill.

Dr. Martin was not long in arriving at the Andrews' home. He had been there upon several occasions and always the patient had recovered. This time he wondered. He would do everything possible to save the child's life, but it was only one case in hundreds that ever recovered from the illness that had seized this child. He sat there just seemingly staring into space; but he was thinking—thinking hard as he sat there listening to the child's breathing and moaning. He could relieve the pain, but he must do more than that. Oh, yes—now he had it—this would help if anything would. He gave Dorothy the first dose himself, then he gave directions to the mother who took the medicine bottle with shaking hands.

A competent nurse, Florence Swanson, was at once called from the Fairhaven Hospital. She understood children especially well.

"Miss Swanson will be faithful in the care of your child," Dr. Martin assured the parents. All that science and loving care could do was done during the days that followed. Little by little the Andrews' began to realize that unless a miracle was performed in behalf of their little one, they must be reconciled to part with her. But, oh, how could they? She, their only child! The idol of their hearts!

One day, Miss Swanson heard little Dorothy say, "Papa, Papa; Nurse, I want my papa."

Since it was evident that the child had her father on her mind, Miss Swanson suggested that he go to her bedside to learn what she wanted. He was glad to do so and to have her know him for the day before she had not recognized him.

Seeing him, Dorothy gave a smile of recognition. Mr. Andrews quickly took out his handkerchief from his pocket and wiped away a tear from his cheek. He then patted the little hand.

"Oh Papa, I want to ask you something. You know Mother has taught me about God

and I want to be ready to meet Him."

"Yes, I know." Mr. Andrews shifted uneasily in his chair.

"I have learned to pray to God and I am not afraid to die." She gave a long sigh. She never looked dearer to her father, as the sun shone on her face.

"Yes, yes, I know, child. You are ready to die, but let's not talk about it. You are—going to get well." His own voice choked him. Did he really think she was going to get well? He would give everything he owned—if only she would, but he suddenly realized that no money could buy life.

"Papa, I heard you tell Mr. Nelson once that you didn't believe the Bible. I want you to believe God. Papa, you know it is God who made the trees and the birds and the flowers for us. I want you to pray to Him and if it is His will, He can make me well. But, we must pray that His will be done, you know."

Mr. Andrews bit his lip. His words seemed to catch in his throat. Finally, "I am sorry that I said that I didn't believe in God. I didn't believe in Him—I—that is, I hardly know now what I do believe. But Dorothy," his voice was shaky, "my dear child, you must cling to the faith that your mother has been telling you about; and well, I'll try to do the best I can for myself. I am glad that your mother has taught you about God. I wish that my mother had taught me about Him." His eyes bore a faraway look. "Do forgive me for trying to live without God."

"Papa, are you really going to be a Christian? Are you going to study the Bible with Mother?"

Mr. Andrews would have resented these questions from anyone but Dorothy. He really had to satisfy the child. He really did think that some day he would become a Christian—but not right now.

"Yes, Dorothy, I shall become a Christian and I shall study the Bible." (Secretly he intended to study it to prove it false.)

"Oh Papa, I am so happy. Kiss me now and I can go to sleep and rest." She looked so tired. She gradually kept getting weaker and weaker day by day. Sometimes she knew them, but oftener she did not. As she tossed upon her bed, she talked long strings about her father. "Oh, yes, Papa is going to be a Christian."

"If only she didn't, it would be easier for me," thought Mr. Andrews.

The time soon came that the house which had so recently been ringing with the laughter of an only child, was silent. A place was vacant in the home—a small place—but what a big place she had filled in their hearts! Silence seemed to pervade the entire home. The toys and clothes were put away in an effort to go back to normal life. Suddenly Mr. Andrews realized that he still had his dear wife, Elsie. Only a few years before he had spoken to her his undying love. She, too, was crushed beneath this great sorrow. He must brace up and again renew to her the words of love that she was starving to hear. A greater understanding was now growing between them than had existed before. They had been so absorbed in Dorothy, but now that she was gone, they needed one another more than ever.

"Better to have loved and lost, than never to have loved at all." Often he had heard those words, but now they came to him with a new meaning. He was busy as ever in his shop, and Elsie was unusually busy in her home—both trying to forget their great sorrow.

Mr. Andrews' mind was working, too. Try as he would to think of other things, he could hear little Dorothy asking him to do something about religion. If he could only have her back long enough to tell her that he intended to inquire into the way, the truth and the life. But—would he do any better if he had her? He had not accepted Christ while he had her with him. Perhaps God had to take her to show him his duty. "God forgive," he said aloud.

Mr. Andrews had always lived a good moral life, but he had not realized that there is a vast difference between being moral and in being born again of the Spirit.

A great battle was going on in the heart of this man. He realized that he was a lost man in his present condition—but he was not will-



ing to let God have His way with him. However, he decided now to begin to read the Bible—just to see if it was contradictory, as he had supposed. While this determination was still uppermost in his mind, he picked up a page from a paper that the wind had tossed at his feet. He later said that God had sent it to him. He was astonished as he read from this page the various texts foretelling events which Mr. Andrews knew were a reality. Was it possible that the Bible had foretold so many things of the present day? No other book had been preserved as had the Bible. Why, writers had even been burned and many Bibles, too, had been burned, but there must be some reason why this Book was still preserved.

Mrs. Andrews knew that her husband was resentful when people talked to him about religion. She said little unless he brought up the subject—but she did what is far better—she truly lived it in her quiet way. She knew that he was going through a desperate struggle and she prayed that God would continue to speak to his heart till he found that blessed peace that only a Christian can know. A peace in the midst of a storm!

As the snowy season came on and the earth was a frozen tomb, he thrashed about with his tasks, shoveling paths, caring for two cows, one hundred Leghorn hens, making sash work in his shop and visiting at the gate with his neighbors as they passed by on their way to the stores. He whistled as he went about his work—just to keep up his courage—and to hide a deep sorrow.

Mr. Andrews' thoughts went back to Dorothy—the things she did and said, her sickness and departure, his promise to her. It was all like one long dream.

In February there was an evangelistic meeting in the church. In a listless sort of way he attended with his wife. With apparent indifference he sat through the sermons and appeals until one evening he suddenly bowed his head upon his hands. "It may all be true, but it is not for me. Would to God that it were." Then he became himself again.

Spring came and the apple trees around his shop were in bloom. One day he picked up a book from some rubbish in his shop. It had belonged to Dorothy. He recalled the day she lost it and they had both looked for it. A shadow fell over his face as he sat down and turned over the leaves and noted the stories that Dorothy liked best.

Pushing back his tools he walked out of the shop and wandered about the orchard. At the far end, he leaned on the fence and looked out toward the hills and toward the river for a long time.

That very morning he had learned that a baby was coming to bless their home during the coming winter. Perhaps life would again be worth living. A thrill surged through him. Already life looked brighter to him and his wife. However, he still was troubled. Would a little one again plead with him to give his heart to God? Would an idol again have to be taken from him before he should yield his heart to God? He walked back to the house for a drink of water.

Just after he entered the house Mrs.

Andrews happened to look out the window and saw a man, and a little girl at the gate. "Oh, I see," said she, "it is the new pastor."

As Mrs. Andrews gave the pastor a welcome into the home, he looked surprised.

"My mistake. I set out to call on a family by the name of Perry, but this must be the wrong place. I know that I have seen you folks at the meetings, though."

Mr. Andrews stepped forward. "The Perry family live next door, but I happen to know that they drove away this morning and that they will not return till late this evening. I should like to visit with you though—if you don't mind." The last sentence came out without his realizing that he had said it. Should he have said that? Might there now be danger that he would have to yield to God if he talked with the pastor?

The child was already amusing herself playing with a snowy white kitten that had followed Mr. Andrews in from the shop.

Looking up from the amused child, the pastor assured the Andrews that he should be very glad to visit with them instead.

"I understand that your little daughter here sang at one of your meetings. We did not happen to be there, but perhaps she will sing for us this afternoon."

"What is your name?" He directed the question to the girl who answered, "My name is Dorothy." Years of memory came back and focused in that name.

"I'll sing the song I sang the other night if you wish." Every word was full of meaning as she began to sing sweetly,

"While we pray, and while we plead,
While you see your soul's deep need,
While your Father calls you home,
Will you not, my brother, come?"

"You have wandered far away:
Do not risk another day;
Do not turn from God your face,
But today accept His grace.

CHRISTIANITY THE WONDERFUL

Oh wonderfull Oh wonderfull
The chance God gives to me
To make each swiftly passing day
Speak of eternity;
To make each shining hour of gold
Fragrant with blessings manifold.

Oh wonderfull Oh wonderfull
To fathom depths of love,
And bring back pearls of countless price,
Such as in heaven above
God sets for her eternal gates,
Where many an angel stands and waits.

Oh wonderfull Oh wonderfull
His peace so calm and still
To seek and find and bring it down
This storm-tossed earth to fill.
So shall the tempest sink to rest,
And men with calm and peace be blessed.

Oh wonderfull Oh wonderfull
To share the power Divine,
And use it for the sons of men
In glowing deeds that shine
Like stars that glorify the night
As angels from the realms of light.

—Selected.

"In the world you've failed to find
Aught of peace for troubled mind:
Come to Christ, on Him believe,
Peace and joy you shall receive.

"Come to Christ, confession make;
Come to Christ and pardon take;
Trust in Him from day to day,
He will keep you all the way.

Chorus:

"Why not now? why not now?
Why not come to Jesus now?
Why not now? why not now?
Why not come to Jesus now?"

There was an emotional stir in the heart of John Andrews. Something rushed over him like a flood. An unspeakable joy filled his soul. "I shall not fight the Spirit of God any longer. I have been very unhappy in resisting His pleading. I now yield my all to Christ who can save me from sin." A great lump came into his throat.

"Dorothy," his voice quivered, "it wasn't any mistake that you and your father came here this afternoon. God sent you here."

Mrs. Andrews was filled with rejoicing as she realized that God had in His own good time answered her prayers in behalf of her husband.

"God bless you both. We are glad that we came, aren't we, Dorothy?"—Christian Life.

SELF-DENIED

"They that are Christ's have crucified the flesh with the affections and lusts." God does not say "shall crucify," but "have crucified." A true Christian is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season." Some one has said, "You can tell the kind of fruit on a tree by shaking it."

When our "tree is shaken" in the home, when the children annoy and things go wrong, when our wishes are crossed and our desires disregarded, when we are falsely accused and apparently forgotten, how do we take it? When the "shakings" come do we shower the fruit of love, gentleness, long suffering, meekness, self-control, upon the offender? Or are the "works of the flesh" allowed to fall? If we are living in the close fellowship that He desires this selfish fruit will not fall under such trying shakings.

We need, here in the homeland as well as on the foreign field, actual examples of true Christian living. Would this not cause those about us to desire to know such an all-powerful Saviour? Would they not, then, see our good works and glorify our Father in heaven? If we should deposit a coin in our self-denial envelope every time we looked to Christ and received the victory during the inevitable "tree shaking experiences" of Christian living, would our Saviour's heart be glad or sad at the amount of our offering? "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Young People's Delight.

Have thy tools ready; God will find thee work.—Charles Kingsley.

The Unfading Light

BY MONT HURST

"We live and have our being in this world because of the light which is in it And the Light which keeps our spiritual lives alive is none other than Jesus Christ."

Did you ever stop to realize the vital importance of light in the world and its utter necessity to human life? Just think of what would happen if all light in every spot on earth should go out! And what if all light should go out for only a few minutes? Can you begin to picture the chaos, tragedy, and frenzy taking place? It is very certain that, without light, mankind could not exist very long. With the light of the sun and artificial light gone out, the human race, as well as all animal life and growing things, would most certainly perish. We live and have our being in this world because of the light which is in it. The world began with light as God said: "Let there be light!" There is no life without it.

Think of the trouble and discomfort you have in your own home at night when a fuse is blown and your house is in utter darkness! You cannot see anything—your viewpoint is dimmed—you grope about blindly. You finally manage to light an old lamp or candle. Then the blessed light appears. Despite the fact that your lights may be off for only a few minutes you are placed in a most troublesome and inconvenient position. But suppose all light in the world went out! Suppose the light of the sun should not appear for a few days. The picture of confusion and tragedy would be terrible to behold.

But, greater than the sun's light and artificial light we use, the light from Zion's Hill is far more important to mankind. And the Light that keeps our spiritual lives alive is none other than Jesus Christ. He said: "I am the light of the world." He is just that! He is our Sun of Righteousness, our bright and morning Star. He is all these and more. Without Him we live in the darkness and confusion of sin and paganism. He is not only the Light, but He is also Heavenly Sunshine lighting up a new day in the consecrated life sanctified to His plan and program for the truly redeemed. Light is life itself and the power that gives discernment of the safe pathway through life on earth.

The dictionary gives several definitions of the word "light." It says, among other things, that light is the opposite of darkness. Light is an emanation from a light-giving body. It is the power of perception by vision. It is a mental or spiritual illumination or enlightenment, or is its source. Light is a radiance and the medium also through which other light is admitted. We walk in the Light of the World by walking daily with Jesus. His light keeps us from stumbling along on the uncharted, uneven, rocky, broad road that leads to final destruction of our souls. There is life in His Light! He is the author of the eternal Light that is never dimmed—never deficient—is unfailing. His Light not only guides our feet, but also lights

up the way far ahead. Having His light in and with us we can say with the Psalmist: "Thy word is a lamp unto my feet, and a light unto my path." The Word of God not only lights up the place where we stand day after day, but also allows us to look down the corridor of time and follow the safe road clearly and without any detours.

The Bible, God's unimpeachable Word, over and over warns of darkness. One definition of the word "dark" is that it is a "state of destitution." Another says, "It is not receiving, reflecting, or transmitting light." There we have it! If we are not walking in the true Light of the world—Jesus Christ—we are in a state of spiritual destitution. But when we move over into the Light of Christ, we immediately change our course. We bask in the blessed radiance of God's blessings through Jesus Christ. And we will truly reflect His Light in our countenances, our lives, and our actions. We also become transmitters of this marvelous Light. We become witnesses for Him and want others to join us as we walk in the safety and joys of the Light of the World!

Someone said that light is but a shadow of God. How wonderful! And to walk in His shadow is to have Him in us, with us, and about us. There is a saying that little children instinctively will always turn towards a light. Oh, that we grown-ups, all of us, would become as little children and not only keep turned to the Light of Christ but also help others to do it! Evil hates the light. Most crimes and dark lives thrive at night. Light is truth and they are bound by sin because they walk in darkness. The illumination of the Holy Spirit in a life is a revealing and blessed state of living. One Apostle said: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up," meaning the Son of God, Christ, the Light that can save a sin cursed, darkened world of war, strife, and troubles.

Without light we know there will be death. Why will ye die? Sin brings death to the soul. There is no need of spiritual death when there is life in the Light. Everyone can receive this Light so necessary to life eternal. It is not simply a privilege, but a vital necessity if one would escape eternal damnation told of in the Bible for those who reject Christ as Lord and Saviour. How do we obtain this Light? Can it be turned into our lives like switching on a light or lighting a lamp or candle? Is it so simple? Yes; follow Him and all is Light. As Christians it is our bounden duty to be transmitters of this glorious Light to those who grope in darkness. Let us be busier about our Father's business, for one day "the night cometh when no man can work."

Dallas, Tex.

The Glowworm

L. A. Kile

When the warm summer evenings are filled with little, winged lantern-bearers splashing their lights all over the landscape, we curiously wonder about the singularities in nature. We have captured and imprisoned many of the little fellows in bottles and watched them turn on and off the light. The first suggestion was that phosphorus was the element that produced the light. But no one, not even the scientist, seems to know a satisfactory answer. Phosphorus seems to play no part here, in spite of the name phosphorescence which is bestowed on the glowworm's gleam. Scientists do believe, however, the glowworm's light is the effect of a slow oxidation. By its own will luminescence is extinguished or rekindled by controlling the flow of air through an air tube spreading into a tufty bush over the white sheet that supplies the oxidizable matter. It is the mechanism of a lamp which is regulated by the access of air in the wick.

We little realized, also, that the fireflies we had caught were probably all males, as the adult male has six legs, a pair of wings, and a colorful costume, which are the characteristics of a beetle. The female of many species, however, is less favored and never leaves the larval shape in all her lifetime. She is known as that curious little insect, often referred to as a worm, that roams amid the grass suggesting a spark of the moon that is full. At no stage of the life of the glowworm is it without light, for even the eggs are luminous.

Not only does this little insect baffle science in its production of light, but surpasses man's greatest achievements in the art of anesthesia. The little beetle, in spite of his appearance, is an eater of flesh, and a hunter of game. He seeks the snail as his delicacy. Repeatedly, with such gentleness as to suggest kisses rather than bites, the snail's mantle is tapped with its instrument. In about a half-dozen gentle tweaks a sleeping potion is so subtly administered that the victim could not perceive it had been attacked, and yet it is so powerful that the prey is deprived of all movement and nothing could disturb the sleep it produced. The victim, if rescued at once, will recover from the coma after several days.

The epicure is now ready for the feast. It distributes peptonized saliva over the body of the snail. This predigests the tissues and turns them into an edible broth. A feast often lasts forty days, and the little glutton never leaves until it is all over.—Selected.

Are you tempted and tried? Thank God for it. Your faith undoubtedly needs strengthening and God uses temptations and trials as a means to do it.—R.

In love and friendship, small, steady payments on a gold basis are better than promissory notes.—Henry Van Dyke.

Dudley Criticizes the Weather

This is the first of a series of articles in which an anonymous writer points up idiosyncrasies and inconsistencies that we do well to recognize and to guard against in our lives.

Little had Dudley learned to take seriously the fact that weather conditions. He momentarily had forgotten that God had in the past sent lightning to discomfit people; that in Egypt lightning mixed with hail ran along the ground to teach the Egyptians some things they needed to know; that the raining of rain and the blowing of wind are regular with God; that when one scolds and curses the weather he curses an act of God.

For the third successive day the hay was ready to haul in. But a heavy dew each morning, followed by showers later in the day, kept them from it. Dudley threatened to quit the farm, go to a dryer state, or let his stock go hungry next winter. The only valuable thing he could see about the weather was that it was splendid corn weather (he had a large corn crop growing), but this thinking of his did not dare come to the surface because it would contradict his criticisms. However, he did suggest to his wife that they have special prayer for two or three dry breezy days as though God should order the weather for the whole state to suit him.

Finally Dudley's hay was in the barn. He breathed a sigh of relief and whistled the tune, "Have Thine Own Way, Lord." Hardly had he whistled the last note, when John, who was getting ready to plow corn, came and said, "Dad, a tractor tire on the Farmall is flat."

"Of all times!" roared Dudley. "Such a terrible hot day, and now that—why couldn't that old tire wait to go down till evening after the sun is down?"

As they worked with the tire Dudley continued his criticisms to John. John thought to himself that he had had enough about the weather since the beginning of haymaking time to do him until next year's hay crop. But Dudley went on, "Why couldn't we just as well have dry for haying time and corn cultivating? Why not have the temperature more moderate in winter? And then have some of that winter "pep" when we have to work with tractor tires? Why not have an inch and a half of rain each Tuesday night? Or better yet, let each man have some right of choice in the matter of the weather?" Dudley little realized this was child talk, not remembering once that he had read from the Bible, "For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength."

Dudley had heard some talk concerning a rain-making device. He hoped inwardly that when they are perfected they will not be as high-priced as atom bombs, thinking that he might purchase one to help nature out a little—no rain at haymaking time, but nice rains every Tuesday night when crops are growing—no hard dashing rains, for they have little real value. Dry weather would find no place in his almanac. In summer the sun might just as well be set off a few million miles more, but in winter be brought closer.

Dudley's criticisms and corrections continued until son John said, "Dad, you ought to be thankful for any weather at all. Only critics like you judge God's weather." John further remarked, "Did you forget, Dad, that animals put on more coat for cold? If it gets too hot they shed some fur. Animals take the weather for granted just like we do the location for our noses. And don't forget it is the man who has little worth-while to say who is continually talking about the weather."

Dudley listened to his son's reasoning for some time, then he interrupted, "Young man, you're just a sprout of twenty summers; wait till you've gone through the heat and cold of forty-seven years, then see whether climatic conditions have no bearing on you, both inside and outside. Wait until you go through life for about half a century, breathing the flying dust, shoveling snow drifts, fighting mud, watching hay mold in the field, being kept in suspense as to when the next rain will come, putting up with windy weather as one extreme and real quiet sultry weather the other, freezing your fingers, then almost melting. I tell you, John, you'd do well in going slow to criticize Dad's weather reports."

Moral:

A heavier garment in cold weather makes one comfortable.

In summer beautiful weather brings food, clothing, and flowers.

Storms help increase our faith in God.

Let's enjoy the weather. It is God's gift to us.

Dunn.

HAVE FAITH IN GOD

Not faith in prayer.

But faith in Him who answers

Each separate child according to His will; According to the way of greatest blessing—

Living by faith in Him who will fulfill.

Not faith in faith,

But faith in God, our Father,

Who chastens us according to His plan; Who worketh for us good through His allowance

Of seeming evil, for faith's eye to scan.

Not faith in self,

But faith in Him who liveth—

Faith in His love, that chastens not for naught;

Faith in His father-heart that still doth pity

His erring children, needing to be taught.

"Have faith in God"—

For Christ the Word hath spoken

In Holy Writ to guide us on life's way,

Though earth wax old, and fade as doth a garment,

O soul, upon thy Heavenly Father stay!

—Olivia C. Campbell.

The Pride of Life

BY GRENVILLE KLEISER

Our streets today are full of the pride of life. Selfishness, intolerance, lawlessness, and intemperance are rampant. Many are wholly indifferent about the higher aspects of life. Arrogance, pride, and self-sufficiency stalk on all sides.

When false pride possesses a man it tends to destroy the finer qualities of character. It blinds him to his own best interests. Some of the foremost men in history have been victims of the pride of life.

There is a legitimate pride due to a sense of personal dignity and worth; an honorable self-respect that is fully justifiable.

But false pride—"the pride of life"—is always discreditable. It displays itself in self-esteem, ostentation, self-complacency, and vanity. Eager for admiration and praise, the proud man, bloated by self-importance, is generally shunned.

St. John admonished, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

He did not mean that men should live lives of asceticism. His warning against the pride of life was directed against the temptation to give attention to the material world that should be consecrated to the spiritual.

Many Bible passages refer to pride.

"Thou hast rebuked the proud that are cursed, which do err from thy commandments" (Psalm 119:21).

"Every one that is proud in heart is an abomination to the Lord" (Proverbs 16:5).

"God resisteth the proud, but giveth grace unto the humble" (James 4:6).

Some men have lived an all-round, humble life, always keeping before and above them some great principle, some idea, some duty to which their life belonged, not to themselves.

The young man of today should make himself the servant of some worthy purpose. The business man should count himself the steward of the Master.

To keep free from the pride of life one should begin the day with an earnest prayer to God to use him in His service. Surrendering his plans to Him he will be molded more and more after the life of Christ.

One who would emulate the life of Christ should think much about His self-denial, humility, purity, and holiness.

Christ's words, "Abide in me," convey the idea of rest, stability, and confidence. Isaiah gives the assurance, "In quietness and confidence shall be your strength."

The Psalmist says, "Trust in the Lord, and do good." The spirit of unselfish labor for others gives depth, and Christlike loveliness to the character.

What the world needs is the humility and self-forgetfulness of Christ. When a man's life is consecrated to Him, the "pride of life" is forever dethroned.—Selected.

CHRISTIAN MONITOR PULPIT

"Lovest Thou Me?"

By J. J. HOSTETLER

TEXT: Simon, son of Jonas, lovest thou me?"

Jesus asked this question three times in order to direct Peter to look within himself. Each of us might substitute our own name in place of Peter's, and the question would still apply. Let us look within and apply this test question and then take a personal inventory. We usually think about personal inventories at the time of the New Year, but I think it is well to do so on any occasion and to do so quite frequently.

People ask questions for various purposes. Teachers ask questions of pupils in order to arouse interest, in order to provoke them to thought, in order to cause them to think concerning some particular subject that they may have in mind. A teacher in asking examination questions is not seeking to find information for himself. He is seeking to direct the pupil to think inwardly as to what he may have learned concerning a certain matter.

When God appeared to Adam in the Garden of Eden and asked for him He wasn't seeking information as to where Adam was hiding. He knew all about that. He was trying to direct Adam to realize where he was and to locate himself. When Jacob wrestled with the angel all night at the Brook Jabbok the angel finally said, "What is thy name?" The angel asked the question not because he didn't know Jacob's name, but to remind him that "Jacob" means "the deceitful one," that his name refers to one who hasn't lived right. Then the angel gave him another name.

When God found Elijah at Mt. Horeb, sitting there resting, He asked him, "What are you doing here?" God knew what he was doing, but He wanted to arouse him to the fact that he was sitting while there was work to be done, that he was brooding while a message needed to be declared.

Has our life been one of laxness, of sitting by idling away our time, perhaps occupying ourselves with things that are not essential, and allowing the more essential things to pass by undone? Have our attitude, our worship, and our love been an honor to God, or have we been primarily engrossed with formality and procedure? Do we have a religion just at times of worship and not at other times?

Christians need questions asked of them in order to make them think. So do sinners. It is very easy to become listless, to just become thoughtless. Sometimes it seems that the American people in particular give very

little thought to spiritual things. Many people are well satisfied to let the preacher preach anything he will, their only response being, "Well that's all right." And they continue to live thoughtlessly the same old way. Christians need to be stirred to thinking. One reason people become engrossed in the affairs of this world is that they do not stop to think. They do not analyze.

We need to ask ourselves the question, "Lovest thou me?" Have we learned to love Jesus and to manifest that love in a thoughtful way? Perhaps one of the greatest sins of Christians is the sin of carelessness. "How shall we escape, if we neglect so great salvation?" Or do we procrastinate, hoping to do it some other time? Lulling us to sleep is one of the devil's tricks. There is nothing seriously wrong with sleeping, but how it draws us away from Christ when we ought to be busy thinking!

There are other questions that we might place beside the one being discussed. We might ask, "When did I last read the Bible?" "When did I last pray?" "When did I last give a testimony?" "When did I last witness to some needy soul?" We may ask even some personal questions concerning our own experience such as, "Am I really saved?" "Am I sure of my salvation?" "Am I positive that if the Lord would come today I would go with Him to be in the glory world?" "Where would I stand if the trumpet were to sound in the next five minutes?" It would be well to think about these questions often.

But the most important question is, "Lovest thou me?" Then, too, what is our motive for loving Christ? Jesus would say, "If you do love Me, why do you love Me?" One time we confessed Christ. Why did we do it? Is that motive still valid? Is it appropriate to continue our Christian experience by the same motivation? Why did we confess Christ in the first place? What made us willing to go forward, receive instructions, accept water baptism, and make our vows? Should the same motive be a part of our thinking? We became members of the Mennonite Church, or whatever church it might be, accepted its standards, doctrines, principles, and the teachings for which it stands. Are the motives that we had at that time still valid, or have they changed? Do the principles change that are laid down for us in the Scriptures?

When I pray, why do I pray? What is the

purpose of prayer? Is it that I feel that it is my duty, that I ought to pray once a day, or do I pray when I am in particular need or maybe facing some trial or catastrophe? Is our prayer for selfish purposes, for ourselves, or do we pray that we might be helpful to others; that we might glorify God? Might our motivation be a combination of these? If so, is it still valid?

I wonder whether we shouldn't test our motives. Isn't that what Jesus was interested in doing when He asked of Peter the third time, "Lovest thou me?" He said in effect, "If you do, why do you love me, Peter? Is it because you have been identified with the group of men who in a short while have more or less been able to accomplish great things in this world? Or is it a deep sense of love that you have for Me as Christ?"

Perhaps that brings us to the third point in looking within—testing our love. Is the expression and testimony that we give genuine, or is it superficial? Is it from the heart, or is it from the head and mind? Is there any sense of hypocrisy in our expression of love? Do we honestly love God? We say we do. When a parent wants the love of a child to be expressed the parent takes the child in his arms and holds him for a while and sings to him and they sing and talk together, and then they just sit and love. Have we ever loved God like that? Can we love God only in activity? Can we love God only in expressional things? Do we ever just sit and love? I wonder if God doesn't get lonesome for our love, for us to just sit and think about Him and His goodness and then allow this love to grow within our hearts and our lives. That's what brings about the transformation of people. It's when His love begins to flow through us and we begin to respond. Sometimes I think the art of meditation and waiting has been well-nigh lost. We are so active and so full of duties, at least we feel we are so, that we constantly must be on the move. We ought to take time just to look at Christ and worship.

Do we love God merely that we may escape hell? There should be a higher motive. It is interesting to know that the Lord Jesus said that not everyone that saith unto me, "Lord, Lord," shall enter into the kingdom of God. Only certain ones will enter—those who do His will. Are we in that class? Love must be more than words. Words are empty unless they are filled with meaning—unless they come from the heart. To make a resolution is fine, but we must have more. We must have love for God.

To love God truly requires a new heart. The old nature is evil. It's inclined to sin and iniquity. Yes, we are sinners in our very nature. We cannot love God until we have a change of heart, a new heart. The old heart is constantly deceitful and desperately wicked.

(Continued on page 243)

Editorials

Prospects for Peace

As this is being written peace parleys are being held daily in the hope of arranging an armistice in the fighting in Korea. It is encouraging to note that every one seems to want peace, and it is the earnest hope and prayer of millions of people that these talks may lead not only to a temporary cease-fire but to a permanent end to the Korean war. There will no doubt be much haggling for advantage in position, and many expedients for saving face will be resorted to, but that should not hinder us from praying to God that peace may come.

But peace among nations, like peace among individuals, cannot be achieved without paying the price. War is very costly in money, materials, and lives. It costs much of blood, sweat, and tears, as Winston Churchill so eloquently said. And we often wonder if people and nations would spend a fraction of the effort and money for peace that they spend for strife and war, if we would not have a different world. On the other hand, the price of peace is in somewhat different coin from the price of war. In addition to the cost in personnel and material, its costs in morals and spiritual values are beyond computation, for it feeds on waste, greed, selfishness, distrust, envy, and hate, and all kindred evils.

The cost of peace, on the contrary, is more in terms of self-sacrifice, regard for the interests of others, service, good will, and love, a going of the second mile to help the other party. And so we trust that the spirit of conciliation and willingness to give way to the views and interests of others may prevail so that a mutually agreeable peace may be worked out. This will not be easy and may cost much in the sacrifice of pride and self-will, plus the promotion of good will, mutual trust, and good relations. But it will be worth all and far more than it costs.

What is true of nations is also true of organizations and individuals. Organizations that are given over to the promotion of selfish interests are constantly fomenting distrust and strife, as we witness in the clash between capital and labor, between race and clan. In the same way people who are self-seeking and distrustful of others, who are spiteful and unloving, will find themselves in relations of bickering and strife with others. To have peace with others will cost us something, but it is worth it. What is more, the New Testament gives us the guidance that we need in order to "live peaceably with all men," as much as is possible.

To have peace with God also costs much—our self-will, our pride, and our complete yielding and consecration to Him. Long ago God made peace for us through the blood of the cross of Christ, and it is ours now to accept that peace in the surrender of our self life and in our cleansing from and renunciation of sin. Then, "Peace, It's Wonderful," will not be an empty catch phrase, but will be a reality.

We are glad for the prospects for peace in Korea. May the negotiations come to a happy conclusion. This will mean much to this war-weary world of ours. But true and permanent peace can never come to nations or individuals until they accept the Prince of Peace who came to bring peace and good will to men, and who is coming again as King of kings and who will subdue all things into Himself.

Witnessing

That the Christian is appointed to be a witness to his Lord is generally accepted as a well-known truth, since it is based on the words of the risen Lord, "Ye shall be witnesses unto me." Now a witness is one who gives testimony to some particular thing. The Greek word for witness carries the

same idea as our English word "martyr," and "signifies one that gives testimony to the truth at the expense of his life." In this Jesus is our supreme example, "the faithful witness, and the first begotten of the dead" (Rev. 1:5).

All through the church age up to our time, people have suffered imprisonment and death as faithful witnesses for their Lord. Many of us will probably not be called upon to give up our lives in witnessing for Christ, but we cannot escape the responsibility to witness for Him in our lives from day to day. In fact, it may easily be that the most difficult phase of our witnessing is simply to tell about our Saviour to the people with whom we associate in the home and in our daily work. In this connection we remember the case of the man of Gadara, who after his healing of demon possession, wanted to go with Jesus as He traveled over the country preaching and healing. The Master's command for him was: "Go home to thy friends, and tell them how great things the Lord hath done for thee."

How often have we too felt that it was more appealing to go to some distant place to be a witness for Jesus than to testify for Him to the unsaved in our own families or among our friends! Let us be faithful in being witnesses for Christ just where we are, and then if we meet this acid test He may have work for us to do in the more distant regions. The Jerusalem Church was to begin her witness at the home base, and then reach out to the more distant places of Judea and Samaria, and the "uttermost part of the earth." Let us apply this truth to ourselves as individuals and begin by being earnest and faithful witnesses at home. Then when the Lord calls to other places of service we will have proved our willingness and ability to follow in His train as a faithful witness.

The Rustle of Leaves

There is a certain type of enchanting music when the wind, blowing through the trees causes the leaves to rustle. It must have been quite thrilling when David heard "a sound of going in the tops of the mulberry trees," as a signal from the Lord to go to battle. Who of us does not enjoy sitting quietly in some place in lawn or forest and listening to the sound of the leaves as the wind plays through them?

But we are thinking just now of the rustle of another kind of leaves. A few weeks ago we had the privilege of attending the tent meeting held across the street from the East Chestnut Street Church in Lancaster City. Bro. George Brunk, the evangelist, was preaching on the Second Coming of Christ. His message was replete with direct quotations from Scripture. The vast audience of about 8000 people was evidently following closely, for Bibles were everywhere in evidence. As Bro. Brunk would turn to another Scripture the people turned with him, and a young girl in the audience said it was raining. But she was mistaken; what she heard was the rustle of the leaves of the Bibles of the people in the audience.

That rustle of leaves spoke much louder than the rippling sound which was produced. It spoke of people who were interested in what the Bible says, who wanted to learn at first-hand its message, who, as in the days of Ezra and Nehemiah, "were attentive unto the book of the law." It spoke of people who were longing for and whose hearts were open to revival. It spoke of people who came to the meeting not only to hear a servant of the Lord speak but to hear the words of the Lord. It probably was as sweet music in the ears of the Lord as the songs that were sung by the vast congregation that overflowed two large tents and spread out to huge ranks on either side.

The rustle of the leaves signified and foretold a revival, undoubtedly the greatest that has ever swept over any section of the Mennonite Church. It has been going on from week to week, much longer than any one anticipated. May the Lord richly bless what has been done, and may the revival sweep on into other places. May the sound of the rustling of the Bible leaves be like that in the mulberry trees—a signal to go forth in the battle for the Lord so that increasingly greater victories may be won for Him in these dark days.

CHRISTIAN LIFE

Peace, Peaceable, Peacemakers

III. At Peace with Enemies, or Overcoming Evil with Good

BY HARRY A. DIENER

This article concludes a helpful discussion of the peace teachings of Romans 12. Bro. Diener is a bishop in the South Central Mennonite Conference and a member of the Peace Problems Committee.

This last section, verses 17-21, gives clearly a teaching that is often said to be impossible and impracticable. This teaching is not in accord with human reason or method, but it is in clear accord with the teaching of Jesus Christ. Notice these words, "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

One of the natural ways of life is to return in the same way we receive. We say it is only just to return in the same way we have received. But these words say, "Recompense to no man evil for evil." We well know the injustice of recompensing evil for good and yet how often we see it. Some men are so near like the devil whom they serve that they will engage in a business that robs others of all the good they have. They will take the money that ought to be used in buying food and clothing for children and buy tobacco and strong drink in its stead. Such are the ways of sin.

To receive good and return evil is devilish, but to receive evil and return good is God-like. History abounds with stories of sorrow and death that resulted from returning evil for evil. The trouble continues and grows in intensity as hatred and vengeance try to recompense for the evil that has been done. Had the second party only been willing to bear the evil the first party committed, how different the story would be!

"Provide things honest in the sight of all men." All of us look at matters from our own point of view. We feel that we are honest in our providing, but another sees it from his point of view and feels that he has not been given an honest deal. These words tell me to provide for things in a way that is honest in his sight. What would this rule mean if both labor and capital were willing to apply it to their differences?

Verse 18 tries all our resources. "If it be

possible, as much as lieth in you, live peaceably with all men." Most of us say we are willing to do our part, willing to go halfway. These words say we are to be willing to go all the way for the sake of peace. A teacher giving lectures in counseling gave this advice, "Always have your client feel that you are letting him do and say what he wants." Try to lead him, for he will resent, and likely resist, being forced. Never tell newlyweds that marriage is a fifty-fifty deal, but tell both groom and bride, that to get along, each will need to go much more than half the way. The Germans have an old saying, "The smartest gives up" which, if followed, will work for good. The business man says, "It is impossible to please everybody," but this verse says that we are to do all we can to live peaceably with all men. It is a large assignment and a high good, but it is the ideal every child of God should always have before him.

Verse 19 deals with the question of vengeance. This is the question of punishing the evildoer. We often heard people say that they could bear the injustice, or, it would be much easier to bear the injustice than to correct the aggressor, but evil must be punished. The evildoer must be taught that he cannot wrong others without suffering. It is for his good and the good of others that we show him what suffering and sorrow his evil deeds bring to others, returning to him what he has given to others.

It is for his good. He needs to have the lesson, so we proceed to administer the punishment. We justify our conduct by the argument that he must be made to suffer for causing others to suffer. At first thought such reassurance may sound all right, but by further thought all of us can see that it is not good in practice. What wise parent is there who permits his children to settle their differences in such a way? We all agree that it is the duty of parents to administer correction.

A schoolteacher was having difficulty with pupils fighting on the way to and from school. His supervisor came to help out in the situation and gave the teacher this advice, "When your pupils get into a fight, punish both of them. Punish the one for

starting the fight, punish the other for striking back. If one pupil misuses another it is in your place to correct the evildoer; it is not of the one who was injured, nor his friend."

A porter on a train out of Kansas City found in his car a man who had had enough liquor to make him unhandy. He was not mean, just nose. To the relief of the passengers and the porter, the man soon came to his destination. A passenger who noticed the porter's concern asked him what he would do if he should have a passenger who had had so much liquor that he became a hazard to the other passengers. The porter told how some months before this, as their train left Kansas City, he noticed a passenger who, he felt, would soon be causing trouble. When the train stopped at a station he called to a point ahead to have an officer of the law there come on the train and take care of this disturber of the peace. This was his further comment, "Why should I try to take this man in hand? That is not my work or charge. We have peace officers whose charge it is to maintain peace, so why should I become involved?" We agree. The porter was right.

In a church community there was a certain young man who showed a spirit of domineerance. He was causing disturbances by running things to suit his wishes. One of the fellows decided he should be taught a good lesson and on the next occasion gave him a beating. A wise uncle reproved his nephew for this conduct. In defense of his action the nephew said that the young man needed what he had given him. "Yes," said the uncle, "He needed all you gave him and perhaps more, but the mistake you made is, it was not yours to give."

The Lord says, "Vengeance is mine: I will repay." This has been the position the Lord has taken from the beginning. The Lord put a mark on Cain and said He would punish the person sevenfold who would slay Cain, in vengeance of his slaying his brother. The Lord was interested in stopping at once the shedding of any more blood.

There are several good reasons why I should not take vengeance into my own hands. I am not able to see all the implications that have entered into the case. It is not in my power to administer the punishment that the offender deserves. And lastly, it is mine to show the love of God and the spirit of Christ who came, "not to condemn the world," not to destroy men's lives, but to win them to God by bearing reproach and giving His life as a ransom for many.

The words of verse 20 are very much like those in Proverbs 25:21-22. It is interesting that the wise king of Israel gave this truth to Old Testament people. It was given at a time when a law of justice was in effect as a pattern of good conduct. This is living above the law. It is proposed to win the offender rather than to protect one's own interests. To give food to a hungry enemy and drink to one who would harm you if occasion permitted is a test of one's character.

Jesus taught this same truth in His great Sermon on the Mount which is recorded in Matthew chapters 5-7. "But I say unto you,

That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also" (Matt. 5:39, 40). "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

We have now brought together this same truth from three books of the Bible, as taught to us by the wisest man of the Old Testament; by Jesus Christ in His great sermon, in which are given the principles of His kingdom; and by Paul, the great New Testament teacher and leader. The history of human relations clearly shows that the way of resistance on the part of individuals and war by nations has not brought blessing and happiness, but rather a continuance of trouble, destruction, sorrow, and death.

Experience also proves the worth of this teaching. The Christian who has taken this teaching and has practiced it in his social and business relations has demonstrated how the individual who was hostile, cruel, and selfish, has been helped to see the wrong of his way of life and has been won as a sincere and faithful friend.

It is an eternal law. We reap what we sow. "Like begets like." "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Evil cannot be overcome with more evil. The Lord, the church, and the world need more people who are willing to believe His promise and take His way in relation to those who harm the happiness and blessing of others.

The final question is, Will we allow evil to overcome us, or do we choose to overcome evil? It is a personal question of defeat or victory, of loss or gain. All must admit that as soon as we strike back at the person who has struck us we have stooped to his low level and are employing his poor tactics.

Conclusion

The problem of peace is real with each of us. As we associate with others we meet those whose lives are calm. They enjoy a stability of character and life which many would do well to covet. Their lives are radiant with love and good will which stimulates peace and joy wherever they go. They possess "the peace that passeth all understanding." It is acquired and maintained through living in keeping with the first two verses of Romans 12. Their lives have been transformed by the renewing of their minds and they have presented themselves, body and all, to the Lord.

"Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1)! This could be a much better world if all of us would exercise peaceable relations to each other. A home where peace abounds can endure many hardships and yet be a place of happiness. But without peace, wealth, health, and prosperity can not make it a happy place. If there is unity and peace the church may be in need of many material blessings and yet prosper and witness effectively for the Lord.

"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). You will need to ask the Lord for enduring grace and unwavering faith in order to live the role of a peacemaker. It may take much of self-denial, even to the point of giv-

ing up one's life; yet the world always needs to have the true character of Jesus Christ lived before it. God is looking to you to be one of His messengers and ambassadors of peace.

Hutchinson, Kans.

The Bible and the Christian

BY LLOYD HARTZLER

The Bible has stood the test of time and will continue to stand amid all the wrecks of time. "For ever, O Lord, thy word is settled in heaven."

The Bible is the oldest, and yet the newest of books. It is the only entirely reliable record of the past; the only book that gives the truth concerning the future. It tells us whence we came, where we are going, and how to live while here. The Bible is the plainest, and yet the deepest, of books. It is strict enough to denounce the smallest of sins; broad enough to save all who accept its truth. By it is brought out of the heart the highest love and the lowest hate. It unveils the shout of victory for the saved; the terrible wail of woe and eternal death for the sinner. It is for all ages, for all classes, for all nations, for all necessities of life and death. As someone has said, "It is the only book that makes living better and dying easier."

The Word of God is composed of sixty-six books written by about forty different authors in about fifteen different centuries in two or three languages; yet it is beautifully harmonious. Why? Behind it is the great master mind of God who breathed through the writers of Scripture. From one cover to the other through every page can be seen the beautiful scarlet thread of blood. What does it all mean? Every one of the sixty-six books points to the one grand theme of redemption from sin through the marvelous love of God.

And please consider too how the Bible has stood the test of time; like an anvil, it has withstood the hammers of the skeptic and the infidel. Centuries have come and gone, but the Word of God stands. Nations have risen and fallen; the Bible stands. It has been hated and torn to pieces, fires have been built with it, infidels have predicted it would soon pass away, but it stands! Modernists try to explain it away; many professing Christians (how sad!) forsake it, and like Eve, reach out instead to partake of sin. They thereby say, "No longer is the Bible good enough for me"—but the Word of God stands! Men are born into this world who ridicule the Bible throughout most of their lifetime. They pass on into the great eternity, but God's Word stands. Even "heaven and earth shall pass away, but my words shall not pass away." "For ever, O Lord, thy word is settled in heaven."

When Jesus was tempted of the devil to command stones to be made into food for the natural body He gave utterance to a great truth—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To put natural food before the Bread of Life is still a very

real temptation. The devil pulls for undue emphasis on material food for the natural body to the starvation of the soul. At least three times daily we spend time feeding the body. Needless to say, this is necessary and right, if we do not overeat. But, dear Christian friend, how much time do you spend in feeding **yourself** on Life Bread? You are the soul; you have and live in a body. Certainly most of us could read a chapter from the Word in less time than we could eat a meal. To spend as much time in feeding the soul as in feeding our bodies would require at the very least three chapters daily. Brother, Sister, in this busy, materialistic age have we forgotten that "man shall not live by bread alone"?

Do you want to know God? The Bible is full of Him! Yes, "the Word was God." Do you want to understand yourself? The Word abounds in pictures of human nature and character. Do you want to know Christ? It is He! "The Word was made flesh." Do you need power in your life? Its pages are pages of power for Christian living, for everyday living, for family living, for victorious living. But those pages (words) must get to the heart through the eyes and ears. "Seek ye out of the book of the Lord, and read" (Isa. 34:16). "O how love I thy law! it is my meditation all the day" (Psa. 119:97).

We need light in this dark world of sin. "The entrance of thy words giveth light" (Psa. 119:130). "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

Is there a sin that "doth so easily beset" you? "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9). "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). As someone has said, "Sin keeps you from the Bible, or the Bible keeps you from sin."

The test of our love for Christ is obedience to His Word, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." In the Book of James we are reminded also that we are to be "doers of the word, and not hearers only, deceiving your own selves."

And then, Christian friends, remember that men are reaching out for something—something to cling to because of their "hearts are failing them for fear." The Bible is the only answer to the cry of a dying world! It's up to us—"ye shall be witnesses unto me"—

by the power of the Holy Spirit and Word of God to snatch souls from the burning! Open your Bible and feed and read that more souls might be saved!

"To the law and to the testimony," rather than seeking the advice of the world and drifting church members! The Bereans

"searched the scriptures daily, whether those things were so." Job says, "I have esteemed the words of his mouth more than my necessary food." Have you?—Pastoral Letter of Virginia Northern District.

Ft. Seybert, W. Va.

Our Thoughts

By R. J. TYSON

The first of four things that a person must learn to do if he would make his record true according to Van Dyke, is to think without confusion clearly. As we think we travel, and James Allan says that we are today where our thoughts have brought us. Furthermore, we will be tomorrow where our thoughts will take us. We cannot escape the result of our thoughts, but we can endure and learn. Whatever our present environment is, we will remain, fall or rise with our thoughts.

There are four senses of thought. In the first place, everything that goes through our heads, as we say, is called a thought. A second sense is the belief that is based upon some kind of evidence or testimony. This sense of thought is of two kinds. One kind is a belief or opinion that is accepted without any attempt to evaluate it and see if it is supported by facts. The other kind is the belief or opinion that is examined carefully from all angles before a conclusion is reached. This kind of thought is called reflective thought. This sense of thought has educational value. This kind of thinking can profit by education and experience. To avoid confusion in our thinking it is necessary that we deal with facts and to remember that there are two sides to every story, and that both sides of the story may be based upon clear facts. Then our process of thinking becomes more involved and we must go deeper for our final conclusion.

The outstanding value of the power to think is that one can act upon the basis of the past and in some measure anticipate the future. Animals live largely upon the basis of instinct, and when rain threatens they may go into their holes because of some stimulus peculiar to them alone. Human beings as thinking individuals have learned that certain facts are signs that it is going to rain. These, however, must be learned.

A little girl was playing in the yard one day when it began to thunder. Her mother came out to tell her to gather up her playthings and come into the house because it was going to rain. The little girl was not quite ready to quit her playing for she saw no evidence of rain. Then it began to thunder and her mother called her attention to the thunder which prompted the girl to ask her mother why it thundered. The mother replied that it was God's way of letting you know that it is going to rain and that little girls should gather up their toys and go into the house so they don't get wet. This seemed to satisfy the little girl and she began to gather up her toys. Then it thundered again and very soon again. She began to gather her toys in a hurry. Then it thundered again, real loud this time, and the little girl stamped her

foot on the ground and shouted, "Dad, tan't you see I'm hurrying as fast as I tan?"

It will require some effort on our part and some painstaking care to learn to think without confusion clearly.

"The eye—it cannot choose but see;
We cannot bid the ear be still;
Our bodies feel where'er they be,
Against or with our will."

But you do not need to do much thinking unless you choose to do so.

Our thinking is colored by our inmost desires and ambitions. "As a man thinketh in his heart, so is he." If the heart is pure and clean our thoughts will follow that path. So you see it is very important that the molds in which our thoughts are cast are of the proper kinds.

Then too, there is so much indifference in the face of known facts and honest conclusions. I

HE CARETH

What can it mean? Is it aught to Him
That the nights are long and the days are dim?

Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?

Around His throne are eternal calms.
And strong glad music of happy psalms,
And bliss unruffled by any strife.
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the sorrows be.

When the lights die down from the path I take,

When strength is feeble and friends forsake,

When love and music, that once did bless,
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,

Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,

And my spirit is bowed with shame and wrong;

When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?
—Selected.

know I ought to do this, or I ought not do this, but I just don't for some reason or other. The spirit seems willing but the flesh seems so weak.

An old proverb goes like this, "Young man, base all your actions upon principles of right and in doing this never count the cost." To act from honest motives purely is to cleanse the stream by making the fountain pure.—The Watchword.

WHEN THE HEART IS HEAVY

Let us often walk to Joseph's garden accordingly. When the heart is heavy and weary, casting about for peace, or when it is preoccupied and earthly, and refuses to attach itself in conscious, affectionate faith to its one and perfect hope, Jesus Christ, then let us not go deeper into the heart, for it will only disappoint us, but let us return to the facts, to the Person who is our Life. Let us stand again beside the open and vacant sepulcher and see again and trust again the risen Son of God. There let us leave behind alike self's sinfulness and its imagined righteousness, and calmly give thanks for His great glory and accomplished work.

—H. C. Moule.

KEEPING OUR BALANCE

Sun dial mottoes have always interested me. Recently I found this one. "Firm upon the earth, but guided by the heavens." Religion, to be of the most value to us, must have these characteristics.

Christianity, as taught and lived by Jesus, met this test. His religion was "Firm upon the earth, but guided by the heavens." He laid great emphasis upon the importance of religion, being founded upon this earth. He said: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" But He also said that religion, to be of value, must also be "guided by the heavens."

The Scripture says: "If in this life only we have hope in Christ, we are of all men most miserable." "If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth."

Christianity helps us to keep the balance between things of earth and things of heaven. In these days of turmoil and strife and uncertainty, when the very earth seems to tremble beneath us, we all need the help of a religion like that in order that we may lose neither our footing upon the earth, nor our faith in heaven. From the days of the martyred Stephen until this day of Martin Niemoeller, religion has been the strength of men in time of crisis. "I was driven to my knees because I had no place else to go." No matter what the exigency of life, "The Spirit helpeth."—Dr. Hervin U. Roop.

Responsibility

By S. H. BRUNK

We fear too little consideration is given to the obligation expressed in the term. All men are responsible to God, in accordance with the degree of light they have, and their authoritative relation to their fellow men. We who have the light of the Gospel should daily feel our need of comprehending our responsibility. True enough, our duty is limited by the degree of our opportunity and by our capacity. The man born blind cannot be asked to thank God for the beauties of nature, neither can the dumb be asked to speak only the truth to his neighbor; but there are few commandments in the Gospel that do not bring a duty to the most of us who call ourselves Christians.

Our first responsibility is to God; then we have responsibilities to the home, the church, and the state. How often we forget that we are responsible to God for doing our duties to all! How often do we forget that dishonoring parents is disobeying God? Does not the rejection of our brethren increase our responsibility to God? The advice of our Lord to His apostles was, "And whosoever shall not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet" (Matt. 10:14). Surely this will be against them in the judgment. Just so if I have no love for lost souls and am not discharging my known duty to home, church, or state, I would say the dust of the whole earth is against me.

Our debt increases in proportion to what God and man have done, or offered to do, for us. With the love of God in our hearts, we are asked to love our neighbors as ourselves. Do we seek for occasions to show our love to our fellow men? While the Scriptures are plain that man never will have the wherewithal to pay his debt to God, to each of us who will do His will He has provided the wherewithal to do our duty to the home, the church, and the state.

We may, however, get ourselves under a heavier load than we can carry. We may get ourselves where we would owe our service to two neighbors the same day, and we cannot be two people. But we can do our part.

Our responsibility also increases with our maturity and authority. The child is not asked to regulate the order of the home. But do we not perhaps take upon us unnecessary authority? Could not the responsibility of the church leadership be divided somewhat among faithful members or the whole body? Am I perhaps taking upon myself the responsibility of saying what may have been more wisely said by another? What provokes me to say this is that some say that they have more than they can do, and we sympathize with them, while others have virtually nothing to do.

The more we examine the Account Book (the Bible), the more we will come to realize the greatness of our responsibility, and by sincere prayers and the help of the Holy Spirit, we will receive a greater burden on the subject.

TOO COMMON? (Continued from page 226)

"You heard, Lynda, and I may as well tell you now, Daughter, that while you go to mass tomorrow morning, I've promised Brother Cary to go to the morning service at the Gospel Center! Don't worry, Lynda, it's only to keep them from fuming about your becoming a Catholic."

Lynda was beginning to feel upside down. Things certainly were not working out properly. The thoughts of Gospel Center she could not shake from herself. "Never mind," she comforted herself; "I'm sure I'll be superbly happy tomorrow."

"What doth the Lord require of thee?" The words stuck out at her from the plaque on the wall.

"What'd I see that for. Never noticed it before when I turned out the light." Lynda closed her eyes and pulled up the covers. She opened them again and the luminous motto read, "What doth the Lord require of thee?"

"Not to be common at least," she said aloud. She jumped up, pushed a chair to the wall, turned the motto around, went back to bed, and finally went to sleep.

* * *

A beautiful dawn it was! The houses and streets appeared washed and shiny in the morning sun. Lynda and Mrs. Neuman stepped into the street as several blocks away Mary Queen of Peace was tolling mass at 9:00 a.m. Mrs. Neuman hesitated with discernible regret as she turned from Lynda in order to go to the Gospel mission.

Ten minutes later found her turning the corner to the mission street. She read the large white sign, "WELCOME ALL! 'Come unto me all ye . . .'" She walked in curiously. Brother Cary was coming her way and shook hands telling her to feel at home and enjoy the service. Like a person in a strange country, Mrs. Neuman nodded in assent and sat down. Suddenly her senses awakened. Why was she acting so foolishly? She was sitting in no other than a church of an abominable gospel of untruth, as the priest would say. Bitter anger momentarily surged through her.

"I must confess to the priest and God," she thought, "and I'll never do this again. I'll watch for the untruth spoken here." She looked about—no image of Mary! How horrifying! But what was happening? The congregation, of perhaps eighty, began to sing. It was quite beautiful and sacred. The children's chorus sang, "There Is Sunshine."

"Remarkable enough," Mrs. Neuman was thinking.

The final morning climax was Brother Cary's twenty-minute message.

"Over already?" she thought.

She was intensely interested. Outside Mrs. Neuman felt the warmth of April's genial sun. "I'll probably come again," she said, looking back at the sign. "Strange that I can't lay my finger on what I liked about that service."

Down the street she spied Lynda coming. What a lovely looking girl Lynda was! Dark hair and darker eyes, a determined little air about her, and a charming person under-

neath when she forgot her preconceived notion about superiority and formal society.

"Was everybody there, Mother, and what did you do?" Lynda inquired.

"Well, Lynda, how would I know if all were there? The children's chorus was beautiful and Brother Cary—he's so convincing. I remember the theme of his sermon this morning. It was, 'And what doth the Lord require of thee?' Could be a serious thing taken literally . . ."

"Did anyone ask for me, Mother?" Lynda interrupted.

"They all did, Lynda. You'd think one's absence wouldn't have been noticed so quickly."

* * *

Again and again these thoughts revolved in Mrs. Neuman's mind: "Wednesday I shall go to the priest—on the other hand, perhaps Sunday would be better." She went neither Wednesday nor Sunday. For some time she neglected expiation of her sin.

Lynda returned home before 12:00 the following Sunday. It was a beautiful day, even on Twenty-seventh Street in Port Carbon. But in spite of the gentle breeze playing about her wavy hair, or the thrill of seeing a few early Easter flowers, everything seemed distasteful. She trudged in wearily and sank on the sofa beside Tabbs. For a long time she just sat there, stroking the cat, unconsciously, and staring at nothing.

"Mary Queen of Peace . . . Mary Queen of Peace . . . why Peace? There's none there. Truth is, Mother, I'm sick, clear sick of all this—statues, altars, incense, holy water, and strange language. What wouldn't I give to hear the simple words of Brother Cary? Or what not give to go to the dear little, common, white church with a sign, 'WELCOME ALL'? I think I'm ready to—"

And Mrs. Neuman was nodding approvingly. "A wise choice, my child."

Elverson, Pa.

OUR SUBSTITUTE

He who is the Bread of Life began His ministry hungering. He who is the Water of Life ended His ministry thirsting. Christ hungered as man, and fed the hungry as God. He was weary, and yet He is our rest. He paid tribute, and yet He is the King. He was called a devil, and yet He hears prayers. He wept, and He dries our tears. He is sold for thirty pieces of silver, and redeems the world. He is led as a lamb to the slaughter, and is the Good Shepherd. He dies, and gives His life, and by dying, destroys death. —The Christian.

The Lord may speak to your heart to leave the comforts of home to carry the Gospel to the heathen in our own land or another. If you obey God, your heavenly home will be the sweeter for having made it possible for many to enter there. Choose God's plan for your life. Old age will then hold no fear for you, but joy as you recall God's workings in your behalf.—L. L. R.

OUR HOME CIRCLE

Our Youth Need Christ

BY RUBY P. ZOOK

"The spiritual neglect of our young people, which is so prevalent today, is one of the greatest dangers of America."

"Precious Saviour, Thou knowest how many and repeated temptations confront young people; and because Thou didst love them, as all of us, and didst give Thyself on the cross in atonement for their sins, we plead by the promise of Thy bleeding and dying: Bring great numbers of our youth to a firmly founded faith in Thy mercy! Speak today both to those fathers and mothers who have neglected their children and to the sons and daughters who have refused to love, honor, obey their parents! Let them contritely forsake their evil ways and learn that in Thee there is pardon, peace, and blessing!"—Walter A. Maier.

This should be the prayer of every godly father and mother. They must rely on the Almighty for guidance and strength in teaching their children the right way to live. Youth must be made to see that life **does** have a purpose. They must be made to understand that God has purposed that they should fulfill His will. They must be taught that God has intended that no one shall miss Christ. They must experience what Jesus meant when He told Nicodemus, "Ye must be born again." And, they must have faith to believe that the Holy Spirit dwells within them for they "are the temple of the living God." They must be made to realize that they can have victory—that if sinners entice them, they need not consent. Prov. 1:10.

The Federal Bureau of Investigation has furnished the hard, cold facts that the largest criminal groups in our country are under twenty-one years of age. One has only to listen to the radio newscasts or glance over the daily newspapers to realize the authenticity of this statement. The same bureau, several years ago, gave some more startling statistics (and conditions have not improved since).

Fifteen million sex magazines read monthly by a third of the nation.

More barmaids than college girls.

Three times as many criminals as college students.

One million girls infected with social diseases.

One hundred thousand girls entering white slavery each year.

One million babes born in illegitimacy each year.

One in five marriages ending in divorce. Sixty suicides every day.

One murder every forty minutes.

One major crime every twenty-two seconds.

One hundred thousand unapprehended murderers walking the streets.

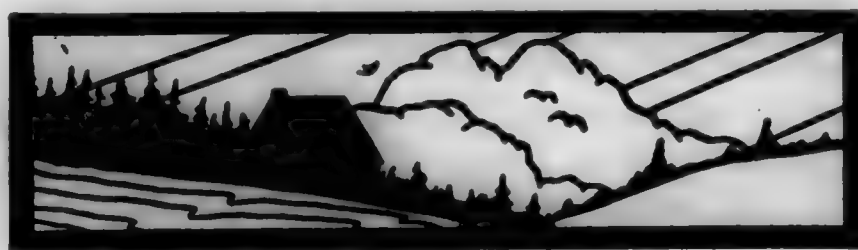
Seventeen-year-olds represent the largest criminal group.

—Good News Broadcaster.

And, yet, we call this Christian America! With all of our churches, ministers, and Christians we have made a very small dent in this great land of ours. We ought to hang our heads in shame. God must be very much disappointed in His children.

The spiritual neglect of our young people, which is so prevalent today, is one of the greatest dangers of America. Some 27,000,000 youth, under 21 years of age, receive no religious instruction whatsoever. If only American parents would shower more interest, more love, more attention on their sons and daughters! If only they could recognize the value of a soul! If only they could realize that each child in their care has a soul so unspeakably valuable that the Son of God purchased it with His own precious blood!

Fathers are away from home much of the time. Mothers are employed again in war



EARLY EVENING

By John D. Kendig

I went out to see the dusk come in,
So slowly and softly and still—
That I could hardly mark the change
As day passed over the hill.

Dark trees stand out, clear-cut and tall
Against the golden sunset light;
And a rosy fragment of tufted cloud
Is the last sky color, tonight.
Then far below me, down through the
trees,

Where my very own people are,
I see a warm light shining out from home
To me, like a guiding star.

It's beautiful there and I feel akin
With all the world, as the dusk comes in.
Manheim, Pa.

industries or otherwise. Fathers and mothers both come home with large pay checks and gradually become more and more independent. Children and youth are sadly neglected as a result.

Just as present-day parents are madly in search of pleasure in crowded taverns, movies, night clubs, and places of disreputable entertainment, so our youth searches desperately for the same thing at the same places. Much of the \$9,000,000,000 spent annually for alcoholic drinks comes from the pockets of our youth. It is generally acknowledged that alcoholic consumption increases divorces, illegitimate births, vice and crime in general, poverty, mortality from many diseases, sexual promiscuity, and other forms of human misery. Recently a news item over the radio told of sex parties being conducted in an Indiana town for boys and girls of high school age.

The Society of Young Atheists has been organized in Warsaw, Poland. Its purpose is to give boys and girls an opportunity to hear lectures by Marxist "experts in atheism." Pray to God that such a society will never be organized in America.

A president of a leading Lutheran college has said that he failed to convince students that dancing is a sin. Should this surprise anyone? The entire social program of the present hour revolves around dancing, cocktails, beer, whiskey, tobacco, and movies. Young people are caught in the current and, unless carefully trained by parents or the church, are swept along with the crowd. Dancing is a sin, whether the world believes it or not. It violates the principles that guard chastity. Any doubt of this can be removed by asking fallen girls if the dance had anything to do with their fall.

Nicotine and alcohol are both enemies of American youth. Someone has written, "The very blood stream of America is being polluted. Hundreds of thousands of mothers of our oncoming generation are now victims of these vices." A noted juvenile judge said: "The nicotine and the poison in the cigarette create an appetite for alcoholic drink; it invites all the other demons of habit to come in and add to the degradation the cigarette began." More and more parents are being warned of the rapidly increased percentage of high school boys and girls who are addicts of the marijuana cigarette. This deadly poison is working more havoc among American youth than most parents realize.

Several years ago news items from different parts of the nation revealed that applicants to clubs at a certain college were required to acquire at least three traffic tickets, steal a complete set of balls from a pool room, and raise money for phony purposes. Girls' clubs from junior high school students required applicants to fight with other girls in the public streets "over a man." Several such brawls were staged in the streets until the police broke up the fights. In another high school club each girl applicant had to steal five dollars' worth of merchandise from local stores. In a fraternity ritual in one of our state universities the initiates were instructed to "bring in a freshly killed pig."

American education and culture are stead-

ily becoming more anti-Biblical. (Read **Comments on World News**, Christian Monitor, June, 1951.) High schools have blasphemers on their staffs who try to tear Christianity from their pupils' hearts. Youth are taught to omit God entirely in their ideas of the origin of the world. Examples of regeneration and the incarnation are mere fables. Is it any wonder our youth are ready and eager to follow brute lusts and ready to reject their God? Something is wrong with our public educational institutions. Students don't have to be taught. It is natural to be wicked. However, the basic fault in our teaching program is that we are not developing character. Give the youth a painless education, with little or no discipline, and a product without either knowledge or character is produced.

American youth is speed crazed. "Youthful drivers are still the cause of thousands more deaths and injuries than their youthful numbers warrant." "Even in terms of money—much less important than the lives of our youth—drivers under twenty-five probably cost the nation almost as much as the \$600,000,000 cost of all fires." "The nearly 7,500 annual traffic deaths in the under-25 group each year exceed the death toll of the Johnstown flood, the San Francisco fire, the sinking of the Titanic, and all crashes of scheduled airlines in the history of the United States—combined." Are our Mennonite young people exempt in these awful figures? Listen to this, printed in the *Youth's Christian Companion*, April 1, 1951, "In one of our neighborhoods an 'outsider' said he had two guesses about who the reckless drivers are that dash dangerously past his place. (1) Either the drivers are drunk, or (2) they are Mennonites!" Should not Mennonite parents be ashamed of such a reputation?

All roads lead to Him, the Son of God. Along life's highways, all God's arrows point to Him. When one becomes a Christian it is a miracle pure and simple. Then the Christian life is a continuous succession of miracles. "A wise man will hear, and will increase learning; . . . My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. 1:5, 8). To turn over the entire direction and performance of one's life to Him who is infinitely greater than Satan is real wisdom.

God has a plan, a most marvelous and successful plan, for each youth. He earnestly desires to work out this plan in their lives. Drink for the Christian? No, a thousand times, no! "It is unthinkable to take that body which belongs to the Lord Jesus Christ and pickle it in alcohol" (Wm. W. Orr). What of the Christian and tobacco? You can pray about this matter, along with all others, but God's answer will be, "No smoking." Can a Christian dance and keep the purity of mind the Lord Jesus commands? His voice whispers, "Avoid it." Do the movies help or hinder your Christian life? Would you be happy to have the Lord Jesus sitting at your side as you watched certain pictures on the screen? Without a doubt, He wants you to give up the movies "for His sake."

Is there any fun for the youthful Chris-

tian? Certainly, yes. A true Christian youth can be the happiest person in the world. The devil's fun is soiled, cheap, and selfish, and does not satisfy. Often there is a bitter aftertaste. God's fun is clean, exhilarating, and satisfying. "It's a big, big world. Start to explore it. You'll be amazed at the wealth of things there are to do. Climb some trees, collect some rocks, catalogue some flowers. Hike up a mountain peak, walk on the ocean floor, sleep on the desert. Enjoy living, get a hobby. Be a philatelist (that's a stamp collector), build a boat, write a book. Go

places and see things. Tour the country on a bicycle, see the national parks, tour the ghost towns. Read and discover the thrilling worlds in books. Get interested in astronomy . . . Paint some pictures. Make your own clothes. Start to build your own home. Raise watermelons" (Wm. W. Orr).

Youth can be a Christian and have good times, too. Go ahead and prove to the whole world the truth of this statement. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). La Tour, Mo.

Getting the Most from Family Worship

By ELMER C. WAGLER

Singing will increase interest and value in family devotions.

Everyone agrees that adding color to printing makes it more attractive. By putting song into our family devotions, we also add something that makes that hallowed period more enjoyable and effective.

Especially is this true when children are in the family, for they all love to sing. Parents should not omit that which makes the family worship time most worth while to all. Realizing that Satan endeavors by every strategy to discourage regular family devotions, we must make it a most vital spiritual exercise.

A suggestive plan would be singing two stanzas of a hymn, giving members of the family opportunity to select it. This requires less than three minutes' time. Better fewer stanzas of two hymns than singing through an entire one, since variety stimulates interest.

Each one in the family circle should have a songbook, even little children, whether they hold it right side up or not. Also, there should be extra copies for guests. It is not difficult to obtain copies of a songbook when a church or Sunday school makes replacement with new ones. The family should become familiar with a variety of hymns. If necessary to buy new books for the purpose, one could not better invest a few dollars.

Christians do have something to sing about—rather, they have Someone—and the Lord Jesus will become dearer as our hearts praise Him through song, not on Sundays alone, but every day. For the devotional period the singing should be kept informal. If time permits, a popular Gospel chorus song, one with a definite Scriptural basis, can be included. But use hymns first, as chorus singing is usually of lesser value.

Too much is made of chorus songs in many Sunday schools, with the result that boys and girls are unacquainted with the grand old hymns. By putting song into family devotions, young folk will not be denied the time-proved hymns whose spiritual values are beyond measure. The hymn of the morning often lingers and one may be found humming or whistling it hours later. With the soul overflowing with song, there will be no place for Satan.

A song of praise or thanksgiving puts one into the proper attitude for the Bible reading and prayer time to follow. The Lord will direct as to the best procedure, but it is good for each member of the family to have a Bible. Two or more verses are read around the circle, after which all bow in prayer. Having everyone participate briefly is ideal, although sometimes this cannot be realized. Perhaps someone will pray, then all may join in the Lord's Prayer at the close.

"But we have so little time for our family devotions, we just can't sing in addition," someone may say. Surely it can be done, since one minute only is required for leisurely singing one stanza and chorus of such a hymn as "The Old Rugged Cross." No more than that starts the day right! Can we afford not to make time for an unhurried family devotional period? We do find time for the things we value most in life. What can be more precious than a happy Christian home? Honoring the Lord Jesus Christ will help make it so! Disciplinary problems are a part of child life, but these are more readily solved in a home where God and His Word are given the rightful place.

Some may insist, "I never can sing." It will be surprising how hymn singing, as suggested, brings out latent musical ability. Granted that some cannot sing so well, the children certainly will be able to do so if this devotional practice is followed during their formative years.

The plan is worth a week's trial, at least. Much blessing will result. Children will really enjoy the family devotions, and find they are not something merely to be endured out of respect for the Bible and their parents, but rather that here is a precious time to look forward to.

Every thoughtful person knows that desperately serious days are ahead for all of us. As we parents fulfill our allotted span of life and pass on, our children must take our places. The memory of a consistent, family devotional life will be worth more to them than an inheritance of worldly wealth. When tragedy comes and the foundations are all but swept away, who can compute the value of a Scriptural hymn, planted deep in the heart?

—Missionary Worker.

An Emergency God

By JOANNA PALMER

My neighbor's small son unwittingly taught me a wonderful lesson the other day in something he said about his father. Mr. Wallace is a very hard-working young man, and necessarily away from his home the greater part of the time, usually returning after Charlie has been put to bed for the night. However, he never fails to come upstairs when he gets home to kiss his little son good night, and that little son adores his daddy. This fact sometimes made me wonder as I realized that the child's actual acquaintance with his father was limited to an occasional Sunday or when something special happened. Such special things as the time Charlie fell and broke his arm, the time the house got on fire, the week of grandmother's death and funeral, and other emergency happenings. At those times Daddy was right there being a comfort and tower of strength to everybody.

One day Charlie stood at the window looking wistfully across the street to where his little friend, Bobbie, was having his usual romp with his father; for Bobbie's father came home for lunch every day and stayed for a little while afterward. Today they were throwing a ball for the dog to catch and bring back to them, and seemed to be having a lot of fun. Presently Charlie turned to his mother and said loyally, "Bobby's dad is nice, but my father is the most wunnerful when anything happens, isn't he mother?" Then, with a wistful note creeping into the brave little voice he added, "But it would be wunnerful to have a father all the time."

Charlie's mother told me this, with tears in her eyes; for she had often spoken of both her and Mr. Wallace's regret that the latter's business deprived him of giving more time to his son. I was sympathetic but she never guessed the application of her story that I was making within my own mind. I am a woman of prayer as a usual thing, but then and there I suddenly realized that my prayers were more or less perfunctory except when under stress of some special experience or need. In other words, I was getting the habit of "saying my prayers" to an absent God instead of praying to an ever-present Friend. As a result, I had been carrying a load of anxiety and unrest for some time, and had been trying to solve some small problems of an irritating nature in my own unguided way.

Now as I listened to Mrs. Wallace's story about her boy I seemed suddenly to hear these words from God's Book, "Lo, I am with you alway, even unto the end of the world." Why! I had a Father who promised to be with me all the time—and I needed Him so! And yet I had closed my eyes and heart to this marvelous truth. God spoke to my heart that day as never before, and I am sure that I will not soon forget.

We have always heard of so-called "Calam-

ity Christians" who belabor the citadel of heaven with their prayers when danger or sorrow comes, but forget their religion when the sun shines again. Of course, in those cases we must realize that a sense of great need sometimes rouses one to privileges heretofore unheeded, but blessed is that soul that learns to "practice the presence of God" all the time.

It was impossible for little Charlie to have his earthly father with him constantly, and that sort of situation is too bad in the lives of many other small lads who need the strength of that companionship, but how glad and grateful we as Christians should be that the Voice we hear speaking out of the infinite calm of eternity is saying, "I will never leave thee nor forsake thee." That voice is saying to you and to me, "You have a Father all of the time."

WHAT YOUR VOICE TELLS

To the close student of human nature the voice is second only to the face in its power to express the real character of its owner. One of these students says: "It is not in words only that a voice proclaims thought and feeling. Whether we realize it in ourselves or not, the truest and most effective expression has its origin in something that lies behind—a quality in the voice that speaks more clearly than words. Unconsciously we betray characteristics through the voice, and unfortunately we are unable—unless constantly on guard, which is next to impossible—to prevent this involuntary proclamation

of our inner selves to the world, or at least to that portion of its people who can read beyond mere words. It is true we are able to cultivate and control the voice to a great extent, but beyond a certain limit its quality is established mainly by what we are and have been up to the present moment. From babyhood up, the points of disposition and character dominating us find expression in the voice."

This being true, we have much to consider in the cultivation of the speaking voice. We know that the voice, like the face, is individual; we recognize it by sound as we do the face by sight; and to find two voices exactly alike in sound is as rare as two faces exactly alike in features. This alone is satisfactory proof that the quality or tone of voice is a product or effect of individual disposition. We meet people with voices that are high pitched or low, soft or harsh, animated or indifferent, forceful or non-compelling, all independent of the words spoken. The majority of us do not stop to consider the individuality that is bound to be back of this difference in the tone and quality of voices; we only realize that a voice is pleasing or disagreeable to us, that it affects us pleasantly or unpleasantly, inspires confidence and trust or fills us with the opposite feeling—again, independent of the words spoken.

The significant conclusion to be drawn is that, since we have such a relentless transmitter on our inner selves to the world in general, how important it is that we should cultivate those points of character and disposition which will impart to the voice only that which is beautiful and strength-giving to pass on to the listening world; for, in spite of our best efforts at control, the voice will, in the course of time and under unexpected emotions, betray the real personality.—F.N.M.

UNCLE SAM HAS A SPLIT PERSONALITY

Throughout the nation, public schools are required by law to warn pupils against the use of alcoholic beverages.

With few exceptions, the Protestant churches of the United States teach that abstinence from alcoholic beverages is the better way of life and a service to God and country. The Catholic Total Abstinence Society holds substantially the same position.

Young people return to their homes from abstinence instruction in their schools and churches, turn on the television and see the most shameless and outrageous promotion of alcoholic beverages it is possible to conceive.

The public schools and the church teach abstinence, sobriety, and service to country; television is used to promote drinking, drunkenness, alcoholism, crime, and debauchery; and it does so without interference from the government.

Uncle Sam ought to make up his mind!—Clipsheet.

THE WEAVER

By Gladys Melrose Gearhart

I stood beside the weaver's loom,
To watch her flying shuttle;
No time to rest 'neath garden bloom—
Back and forth the banging scuttle;
Hour by hour to life adieu—
Yet inch by inch the pattern grew.

I saw the dun woof hide away,
I watched the rust rose take its shape,
She blended in, with tints most gay,
The scarlet bird, the lilac grape—
As when the sun at setting splashes
Brilliant hues in mounds and dashes.

Yes, hour by hour from life to part,
Longings crushed, her heart's-core
smothers;
Yet day by day her noble heart
Weaves hope and joy for others.
What if her days could not seem duller
When in the woof she weaves gay color?
Benton, Pa.

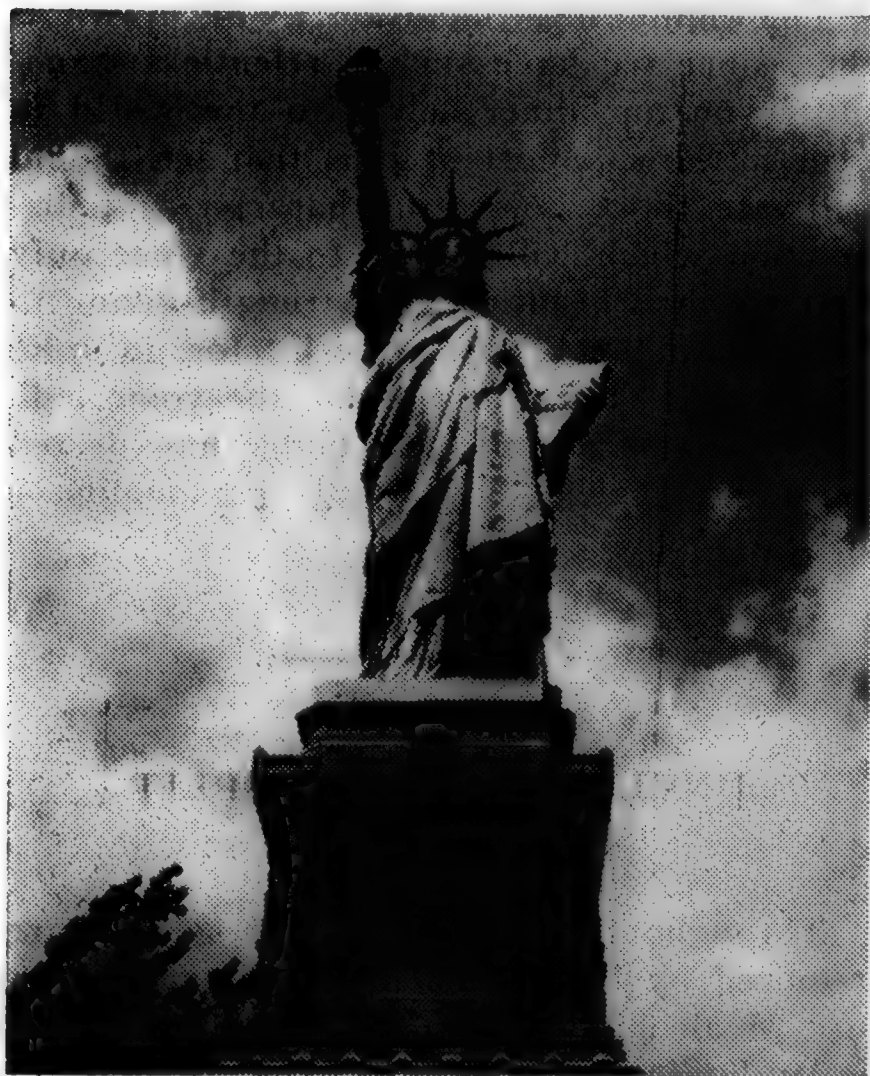
MISSIONS

Eastward to the Sun II. From New York to London

By SANFORD C. YODER

The fellowship and experiences of travelers on board ship are quite distinctive. Bro. Yoder, a seasoned traveler, gives us interesting glimpses of shipboard experiences on a recent tour to the Orient as a representative of the Mennonite Board of Missions and Charities.

Having taken inventory of my surroundings on board ship I found that one of my cabin mates was an Irishman, a retired official of New York City who was going back to the hills of Killarney to spend the rest of his days among his relatives. Another was a Spanish businessman who was returning to his native land for a visit and to extol the opportunities for success in the land of



The Statue of Liberty as Seen upon Leaving New York

his adoption. The third was a German Jew, a refugee who sacrificed his fortune to get out of Germany in Hitler's day shortly before the fires of Buchenwald began to burn. Early during the Nazi rule he sensed what was coming and in one way or another succeeded in getting enough money out of the country so that he and his wife can now live comfortably the rest of their days. His return to Europe was for the purpose of salvaging what he could of his multimillion dollar mercantile business which extended through Northern Germany and into Poland.

The passenger group was what one finds on shipboard. Tourists and businessmen predominated. Mass was conducted every

morning. A Protestant service was held on Sunday forenoon with a sizable congregation present. The service was a strictly prayer book service conducted by a Presbyterian minister under the direction of the captain of the ship. Shuffleboard and deck games of various kinds were provided and were constantly in use. The swimming pool was the most occupied portion of the ship.

The first meal of the voyage is always an event. This being a United States ship the food was what one could get at a first-class American restaurant. The table company was pleasant and the service par excellent. Among the unusual items that appeared on the menu was "Pennsylvania Dutch Soup," which could hardly be described as "soup" or "Pennsylvania Dutch," and would certainly have been disowned by any Pennsylvania Dutch housewife that I have ever learned to know.

Scenery along the North Atlantic Sea lanes is very drab and is limited to whatever the sea and sky provide. There are no island-studded waters. If there were whales, sea monsters, porpoises, or other species of marine life they all kept themselves securely under cover while our vessel passed by. Good weather made possible pleasant hours on deck with newly found friends from many parts of the world. There were lovely sunsets, beautifully clouded skies, and occasionally a "pouring" rain that drove the passengers under cover of decks and awnings.

Early one morning the passengers saw land—Ireland. The rolling hills looked like a beautiful checkerboard with their alternating patches of green pasture land and fields of yellow grain. Villages and farmsteads, set amid clusters of trees, adorned the landscape and made one wish to spend days amid the scenes that appeared so tranquil and restful. Queenstown—Cobh as the Irish call it—is a sprawling city on the west coast of the island. In the absence of docks lighters came alongside the ship to take off its cargo. Smart little steamers were soon loaded with the happy children of Erin or their descendants, stalwart sons and fair-haired lassies—some red—who were returning for a few weeks of rest and leisure to the country of their dreams and songs, "Where the River

Shannon Flows and Where the Wild Irish Roses Bloom." What a lovely place these people have come to and what happy folks they are! Nature had done her best to prepare their ancestral home to receive its guests. Copious showers during the night left this "emerald of the sea" glistening in the morning sun, fresh and clean after its nightly bath. Great banks of clouds that looked like carded wool rose out of the sea and hung along the horizon or drifted across



Monument to Robert Raikes, Founder of the Sunday School, in London

the sky, filling the landscape with lights and shadows. One wonders what the world would be without the Irish. Where would the cities of our western countries and other lands get their policemen, and how drab would be the wit and humor that stirs and cheers one's spirit, were it not seasoned with Erin's brogue!

The next morning the coast of Normandy came into view and by midforenoon we entered the rubble-filled harbor of Le Havre. After much skilful maneuvering the pilots finally guided the large liner to the docks of the United States Lines. Ghosts of the carnage and destruction of the late war stalked everywhere. Fragments of vessels littered the harbor. Piles of ruins lined the water front, the jagged remnants of buildings partly destroyed stood like broken bodies without a soul. Barges loaded to the limit with rubble and remains of the wreckage pushed their desolate cargoes seaward to make way for new structures that were beginning to rear their heads above their gruesome surroundings. All these tokens reminded us of the fierceness with which the battle raged when France and Britain were struggling for their very existence.

By early afternoon the Plymouths and Dodges were all unloaded. The horse meat

and other commodities were all on trucks headed for the market places and stalls through which they were to be dispensed to users and consumers. Then the grating chains told us that the anchors were being lifted. The pilots came alongside and took over, and soon the ship was on its way to its final destination.

All afternoon we sloshed through the choppy waters of the English Channel, headed for Britain's shore. By four p.m. the coast of England began to appear along the horizon. Cities and villages rose out of the sea. An irregular patchwork of fields, like a "crazy-patch" quilt, covered the hillsides, and tall chimneys and rambling buildings told us that we were approaching a land of factories and mills as well as of farms.

By five o'clock, when signs of evening were appearing, we were sailing along the shores of the Isle of Wight. No more beautiful spot, they say, exists in all of Britain's domains than this lovely place with its Riviera climate, its natural beauty, and the traditional neighborliness that traces its origin back through the centuries and refuses to be spoiled by the rush and hurry of our time with all its modern contrivances that many of us think so essential for our comfort and welfare.

Near the shore—almost within calling distance, so it seemed—amid green trees and beautiful rolling fields stands the old, old Osborne Castle, a possession of the Royal Family. Since the days of "good Queen Bess" it has figured prominently in the affairs of England's kings and queens. It was here, historians tell us, that Disraeli delivered to Victoria the documents which made her the Empress of India. It's a lovely place now, no longer occupied, but kept in repair. Cattle graze on the green sward up to the door through which Royalty once flowed. Church spires rise above the clumps of trees that shroud the villages, and "toll the knell of the closing day" as they did centuries ago. All this and more give the land the air of peace and rest that the people say it really is.

When the sun was about to set we came to a halt in the open sea. All around us were men-of-war, aircraft carriers, and destroyers that were moved away from the crowded docks and anchored safely against the day when England will need them again to defend her far-flung domains. One cruiser bore the American flag. Near it lay another that bore the British ensign and was decorated from stem to stern with flags, pennants, and colors that had little meaning to one who was unskilled and unlearned in the lore of the sea. When darkness fell she became a glare of light which shone from a multitude of incandescent lamps. When curious passengers interrogated the Americanized Englishman, who sailed with us, as to the meaning of this display he replied, "Hit 'as something to do wid the Queen, maybe 'er birthday." Sometime during the night when the water front was cleared, the ship resumed its journey and when the gong sounded in the morning we were alongside the dock and looked over the smoke-besmudged city of Southampton. After customs inspection by

most obliging and courteous officials we set our feet on Britain's shore.

The boat train to London was very comfortable, and typically British. It carried us through villages and towns, over hills, through valleys covered with ripening crops or green with pastures filled with herds of cattle. Harvesters or combines, some drawn by tractors, were busy garnering the grain. Then signs of London began to appear. This

great, sprawling metropolis had her place in the sun for centuries. Today she looks tired and worn—even the buildings have that appearance. Some of them still bear marks of the ravages of air raids. Others have had their "sores" mended and again bravely rear their heroic heads. In other places fine new structures have risen to replace those that went down during the war.

Goshen, Ind.

From the States to the Argentine Mission

III. From Medellin, Colombia, to Buenos Aires, Argentina

BY LAWRENCE AND DOROTHY
BRUNK

New missionaries to Argentina, Bro. and Sister Brunk share with us some of their experiences in getting to their field of labor.

It became increasingly difficult for language students to procure visas to enter Colombia. Those of us who entered last could secure tourist permits for only sixty days. At the end of each two-month period we would fly across the border to Venezuela, Ecuador, or Panama, in order to have our visas renewed for another sixty days. The insecurity of not knowing whether more time would be granted, the expense of travel and time lost in doing it all, helped the Presbyterian Board in deciding to move the Language Center to San Jose, Costa Rica. The school moved in June, but three missionary families continued with several of the teachers, since we had not finished our studies and had gotten sixty more days on our visas.

Our last visa permit expired September at which time we would have to leave permanently. Since there was a boat sailing from New York around the first of September on which our baggage could be put and on which we could get sailing from Trinidad, we decided to leave Colombia at that time. Because of the high Andes Mountains and low swamp lands, the only way of entering or leaving Colombia was by air, flying from Medellin to Barranquilla in the evening, and

from Barranquilla to Trinidad on an all-day flight the next morning. The little tropical island belonging to Britain is very lovely but hot, so we were glad that our three-day wait was just long enough to see the nicest spots, to do a little shopping in the English stores, to drink an American milk shake, and then to go on board our boat for Argentina.

The first few days on board were full of novelty for our family as we moved into our little room that was to be home for three weeks, and got acquainted with our little floating town, going from the upper deck eighty feet above the water to the lower holds many feet below, but confined on all sides by the ocean. And a little town it was, or perhaps better yet, more like a large department store with its elevators, dining rooms, snack bars, lounging rooms, halls, novelty shop, rooms with double-deck beds, decks, ropes, and pulleys. Such a boat floats a variety of occupations and skills. A crew of painters is always at work fighting the big enemy "rust." There are the electricians in charge of the large generators that produce the electricity for light, refrigeration, and air conditioning. There are the laundrymen who wash, iron, dry-clean and press clothes for



Argentine Young People Before the Church Building at Pehuajo, Argentina, Where the Brunks Are Now Located

the crew and passengers. There are the doctor and nurses who care for the sick and the seasick; the baker; the cook and the tablewaiter; the priest and the preacher; the mechanic and the bookkeeper; the teacher of languages and the sweeper of floors. On the little floating town you have them all.

Our first week on the water was very hot, sailing first on the one side of the equator and then on the other. So we were always very happy to hear the steward coming through the halls tapping out on his little xylophone two or three measures of "The Blue Danube," calling us to the air-conditioned dining room, a real retreat from the heat and a sure cure for a sailor's hunger. After a week or two, life on board becomes more or less routine, and the deck rails are the boundaries until one reaches port. Our first stop was to be Rio de Janeiro, Brazil.

But one evening at suppertime our boat slowed, made a half-turn, and stopped in mid-ocean. This abrupt change in the daily schedule of forward motion, without a stop day or night for over a week, brought all passengers from their rooms, where they were preparing for supper, to the portside deck rails. There, not far away, was a little sailing vessel filled with people, and rowing toward us were five men in a lifeboat. Soon they reached our boat and gave the reason for their distress signal. For two weeks there had been no wind to take them on their journey, and during that time they were without water and food. On the sailing vessel were over a hundred refugees from some part of Europe, likely Spain, going to Venezuela and traveling for many weeks without beds to sleep on and without protection from the wind, rain, and equatorial sun.

The U.S. law says that any kind of assistance needed must be given in such emergency, and the captain of our boat seemed happy to do all he could to help them, loading them once and then twice, to the point of sinking the rowboat, with water, milk, sugar, bacon, potatoes, flour, cereals, and, yes, even cigarettes. As they rowed away the last time, bowing, waving their caps and saying in Spanish, "muchas gracias" (many thanks), a big applause and "good luck" echoed from our boat out across the water to the little vessel waiting for the supplies to reach them. With a salute from the captain on the big foghorns and a response from the sailing ship as they shot rockets into the air, the S.S. Argentina turned and was on its way again. Just then we heard the Blue Danube calling us to dine, and we all ate with a greater amount of thankfulness that evening. And, we must confess that we were a bit proud to be Americans in some way related with that act of good will.

From there on our trip was quite uneventful until we reached Rio de Janeiro. It felt good to plant one's feet on the soil again, but for some reason even the solid pavement seemed to rise and fall with the slow and steady roll of our boat. After thirty-six hours in port the horn blasted out our departure. Rio, called by some the "Electrical City of the World," seemed to draw back and swing away from us as we were tugged away from the dock and steamed out of the

harbor into the vast Atlantic. The twinkling lights of the brightly illuminated city faded into a "Milky Way" and distance added to the beauty of the gigantic statue of Christ the Redeemer, illuminated in such a way that He seemed to be coming out of the sky, hovering over the city with arms outstretched to greet His Bride, and, of course, we thought of that time when He will come and when every eye shall see Him as He is.

Our next stop was Santos, the coffee port of the world where tons of the world's favorite beverage are shipped to all parts of the globe. After unloading and taking on cargo we were on our way again to Montevideo, Uruguay.

Since we had not yet received our resident visas for Argentina we were planning to stop off at Montevideo, which is just across the river from Buenos Aires, and wait there for our Argentina visas to come through. In the meantime we would continue our studies. But while we were on our way down, the Argentine Mission Board decided that we should come on into the country on tourist visas for one year and at the same time carry through further procedure on our resident visas. We received a letter on board

the ship in Rio from Brother Litwiller telling us of these new plans and, needless to say, we were very happy to know that we would soon be in Argentina.

Our ship arrived in Montevideo in the morning. Brethren Litwiller and Koppenhaver were there to meet us and help through customs. We received Argentine tourist visas that same day and crossed over to Buenos Aires on the night river boat, arriving early in the morning. We were actually here in the country of our concentrated thoughts, dreams, and prayers for the last several years! Uppermost in our minds were questions like these: What is the Mennonite Church like in Argentina? In what ways will the people and the country and the church be different from ours in the States? Where will we be placed and what will the work be like? What kind of a house will we live in? These are questions that already have been answered, questions that are being answered daily, and questions that will be answered in the future in God's own providence and wisdom. In our next article we want to write about some of those things.

Pehuajo, Argentina.

My Life for Service

BY RAWLEY J. SHANK

"When our trust and hope have been completely put in Christ we will from a willing heart serve Him in spirit and in truth."

When we accept Christ as our personal Saviour we should yield our lives to Him for service. If we have wholly committed our lives to Christ we have made a promise to give our lives to Him for both salvation and service. When our trust and hope have been completely put in Christ we will from a willing heart serve Him in spirit and in truth. "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you" (I Sam. 12:24).

In giving our lives for service we must first of all give up self. We must present our bodies "a living sacrifice, holy, acceptable unto God," which is our reasonable service. Christ has set a very good example as to how we should give ourselves in service. He did not trust in Himself, but in God. Being found in fashion as a man Christ humbled Himself. Phil. 2:8. His example only illuminates our selfishness and shows us how to give ourselves in service. He is willing to live His life through us by the Holy Spirit.

Only by letting Christ dwell in us can we live the Christ life. Only the Spirit can enable us to mortify self. All service of self is unacceptable to God, but service which Christ performs through a self that is given wholly to Him magnifies Him by accomplishing His purpose.

Jesus did not take the credit for the works He performed, nor for the words He spoke, nor for the mission He came to fulfill. Of Himself He said, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine

own will, but the will of the Father which hath sent me" (Jno. 5:30). His service was always to please the Father, not Himself. There never was a man so resigned, so wholly yielded, so utterly selfless as was Christ. He demonstrated what man's relationship to God should be.

This surrender of His selfhood for others made Him appreciative of people and their needs. His heart was touched by their spiritual and physical conditions. He who could create bread to satisfy the hunger of others, became hungry. He who wept for others asked that they do not weep for Him. Giving self in service meant for Him the bearing of burdens for others without complaint.

Jesus set apart His selfhood to do the Father's will, not for His own benefit, but for the welfare of others. In no other way can we give acceptable service to God. A body was given to Jesus in which to execute the Father's will. He offered His body once for all to perfect forever the sanctified. It is little wonder then that in giving self in service we are asked to present our bodies to the Lord. The yielded life is not a Scriptural term; a yielded body is. We must also give the members of our bodies as instruments of righteousness. Service rendered without surrender of self is repulsive to God.

There is no acceptable way of giving self in service without submission of self. "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5). Much service today is unacceptable because of

lack of submission to God and to fellow workers in the church. The Holy Spirit is the Lord of the harvest. Workers must submit to Him, else their service is totally unacceptable.

God has called us into service. We are literally saved to serve. James exhorts all to be doers of the Word and not hearers only. Christ said that not everyone that calls Him "Lord" will enter into the kingdom of heaven, but he that doeth the will of the Father. It is clearly evident that Christ is speaking not merely of human works but of works done in the Spirit.

We may ask ourselves, What is our call to service? We may think first of our commission. Christ's last charge to His followers was to preach the Gospel in all the world. In Christ is life and forgiveness of sins, and apart from Him is death.

The need calls us to service. As we lift our eyes and look on the fields we see that they are ready to harvest. When Christ saw the multitude, He was moved with compassion, because they were as sheep not having a shepherd. The love of Christ constrains us to bring the Good News to these lost sheep.

The gifts bestowed upon us through the Spirit call us to service. The Spirit gives us some gift or gifts to be used for Christ. In His work He has need of many different abilities. He needs evangelists, pastors, teachers, farmers, businessmen, doctors, nurses, and office workers. He gives many gifts: healing, wisdom, understanding, speaking, writing, teaching, faith, and ability to make money. With the gifts goes the responsibility of using and developing them for His glory—or we bury our talents. Our gifts may be used in God's service, but not in themselves. It is only as we turn everything over to the Spirit and let Him use what He will that any of our gifts are of any use in His service.

If we want to have power in service we must spend much time in earnest prayer. We should ask God to lead us in some greater service for Him. Christ renewed His strength for His crowded ministry by spending much time in prayer. We need to think of only a few of the prayer passages in Paul's epistles to realize what a large place prayer had in giving the apostles power in their service. We have nothing in ourselves to give to the needy. We must come to God and wait upon Him until He fills us to overflowing.

To serve in the power of the Spirit we must become skillful in the use of the Sword of the Spirit. It is only by the Spirit that we can get power to remain steadfast and continue in service.

Few of us have the vision of the need that missionaries possess as they go out on the mission field. Christ opens many doors today, just as He did for His followers in the early church. He commanded, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one" (Matt. 13:38). We must remember that the field is the world and the

commission is to go into all the world. This means that God is calling His people to go into all places which have not yet been evangelized. We must remember that God has His own program and that we must follow His guidance. He may close some doors as He did when He guided Paul away from Asia and Bithynia into Macedonia and Europe. The call that led Paul and his companions into Europe was a call for help. Those people who have never heard the Gospel are always a call to arouse the compassion of a Christian enjoying salvation.

All of us at home are to be witnesses to the lost about us. But not all of us are to stay at home. When God points out a field and asks, "Who will go for Me?" our answer should be, "Here am I, send me." When God calls us to some special service, we must go in faith. We must prepare to go out like Abraham, not knowing where the end will be.

Paul is the outstanding example of the missionary who goes out in courage, determined to be true to Christ whatever the cost may be. Nothing moved him; he did not count his own life dear. His courage came from his passion for Christ.

Those who go must do so in the power of the Spirit. The early church would have suffered much if the Apostle Paul had not been filled with the Spirit. We all need and can have the same power today. It is an absolute necessity for the Christian life and for witnessing at home and abroad.

The missionary can go out with assurance of results and a reward. Notice some rewards for the faithful missionary: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (II Tim. 4:8).

Where can I best serve the Lord in His work? This question must be answered by all believers. Among the ways we can serve our fellow men are: teaching summer Bible school, teaching Sunday school, conducting cottage meetings, engaging in group singing, giving out Gospel tracts, distributing "The Way," witnessing for Christ, doing relief work, serving through voluntary service, doing mission work, and many other activities. We can answer this question as the Lord leads us in accordance with His divine will. As we go out in service for Christ we should take the admonition of Col. 3:23, 24 with us. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

"LOVEST THOU ME?"

(Continued from page 231)

ed. "Who can know it?" the Scripture says. It is unmanageable. In fact, it is enslaved to the devil; it gives one much trouble. But the new heart doesn't come by resolution, or change of attitude, or by a certain decision that you or I may make. The new heart is a heart that is born from above. Jesus said,

"Marvel not that I said unto thee, ye must be born again." It is a heart that God gives. The prophet said that the Lord will take a stony heart out of us and give us a new heart. It requires supernatural power to do that. You and I can't do it for ourselves. We cannot truly love God until His love is born within us, until He gives us a new heart.

It is so easy for us to be deceived that I think a frequent careful examination is in order. Let us make certain of our standing before God. Are you sure that you love God? "Simon, son of Jonas, lovest thou me?"

Some years ago Dr. Smith was preaching in the Moody Church on how we ought to love our neighbors and love our enemies; how we ought to love those who work against us. One rather large burly man who was sitting in the audience was being convicted and he could hardly stand it any longer. Finally he jumped up and walked over to the aisle, pointed his finger at Dr. Smith, and said, "Do you love your enemies?" Dr. Smith was rather shocked at so suddenly being accosted in the middle of a sermon. He dropped his head, uttered a prayer, and said, "Not of myself, but God loves my enemies through me." Is the love of God flowing out through us to our fellow men and to the world? Can the world see the love of God through us?

Canton, Ohio.

WHERE ARE THEY?

Where are the Christly leaders who can teach the modern saints how to pray and put them to it? Where are the apostolic leaders who can put God's people to praying? Let them come to the front and do the work and it will be the greatest work that can be done. Nothing but a specific effort from a praying leadership will avail. The chief ones must lead in the apostolic effort to radicate the vital importance of prayer in the heart of the Church.—E. M. Bounds.

BIBLE HELPS BUSINESS MAN

"I read the Bible two hours a day," says a man of large affairs. "How do I find time to do this? I will tell you. I began by reading fifteen minutes a day, and this increased my general efficiency so much that I soon found I could give up an hour and lose nothing, but gain. Then I found I could give up another hour.

"The Bible is the best business textbook there is. It makes you cheerful, persistent, honest, and gives you the kind of understanding that looks through a superficial proposition into the source. It gives you the spiritual power to know how to be provided for all the time with the right equipment to carry on your work, and nothing superfluous.

"Superfluous possessions cause a lot of trouble. I secretly long for them, and know that when I do I am 'in the flesh.' Real sustenance comes from God, and it always comes when needed.—Pittsburgh Christian Advocate.

BIBLE STUDY

Christian Ordinances

III. Baptism—Continued

BY THE BIBLE STUDY EDITOR

The Introduction of the Baptismal Rite

John the Baptist is the title given him by the Lord. Matt. 11:11, 12; Lk. 7:28, 33. These are parallel Scriptures used to point out the testimony of Jesus concerning the baptizing which John was performing. He is called the Baptist. The Greek says that the title signifies "One who baptizes." The German calls him the "baptizer." Jesus associated him with the prophet Elijah, as the one who should prepare the way of the coming Messiah. Since John was a promised son, an angel of the Lord having announced to his Father Zacharias the fact of his birth, Jesus, the Son of God, recognized him as the messenger who was to prepare Israel for His coming.

It is unique that in the introduction of the Gospel to Israel, and to the world, the tribes of Judah and Levi should be represented. Judah, the king tribe, was represented by Jesus; and Levi, the priest tribe, was represented by John. Whatever was in accord with the law and the priestly rites was to be fulfilled in the Gospel of Jesus Christ. John was descended from the sons of Aaron. He descended from the course of Abiah, the eighth course of the sons of Eleazar and Ithamar, to whom were assigned the duties of the sanctuary. Zachariah's duty was to burn the incense at the morning sacrifice. John was never called to serve his time in these duties, but he was recognized as having the place of a prophet of the Lord, and as performing this function in calling men to repentance in preparation for the coming kingdom of the Lord. John's ministry and methods were never questioned by the people in general. Once the priests and Levites were sent to ask him, "Who art thou?" "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" His answer was, "I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose" (Jno. 1:19-27).

The authority of John and the nature of his ministry were accepted by the Jews in general. Jesus challenged the chief priests and scribes and elders with the question, "The baptism of John, whence was it? from heaven, or of men?" Their evasive answer was, "We cannot tell." Mark 11:33; Luke 20:4; Matt. 21:25, 27. So perfectly did the

mission of John accord with the recognized ministry of a prophet—preaching repentance, and the recognized service of the priesthood in baptism, that no storm of protest was raised against him. It was his work to introduce the Messiah. It was the Lord's teaching and claims that roused the anger of the leaders of the Jews and brought upon Him the sentence that He was to suffer. The priestly function of the forerunner was approved. It was the king, the Son of David, who was to be rejected.

John's mission was that of the Holy Spirit. He was full of the "Holy Ghost, even from his mother's womb" (Luke 1:15). He was also a Nazarite, in that he should not drink wine nor strong drink. He was destined to turn many of the children of Israel to the Lord. He was to go before the Lord in "the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:15-17. John's abode and preaching were in the wilderness of Judea, a district southeast of Jerusalem. It was accessible to Jerusalem, Bethlehem, Bethany, and the district of the Jordan. His food and clothing were characteristic of the district. His coarse camel's hair garment and his girdle of leather were not prophetic garments; they were the dress of the natives of his section of Judea. The message of John, who was full of the Spirit of God, made him a prophet and a minister of righteousness. "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins" (Lk 1:76, 77).

There was but one place where sins could be remitted by the offering of sacrifices. No offering could be made by anyone but the appointed and consecrated priest. John had not been consecrated to this service, although he had attained the age for such a consecration. But he had not been called to serve in this manner. God called him to another ministry of his priesthood, to the preaching of repentance, and to baptize. "I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (Jn. 1:33).

There were numerous purification ceremonies for the Jews under the law. The character of the defilement determined the nature of the cleansing. It was the office of the priest to administer some part of these purifications. The sprinkling of the water of purification—the ashes of the red heifer mingled with water—was administered by the priest; but the person to be cleansed was also required to wash himself with water. Other defilements required only that one should wash his clothing and also his flesh and be separated from the people until evening. Still others necessitated sprinkling with the blood of a sparrow (the cleansing of the leper); but the leper must also shave all of his flesh and wash with water in order to be clean. Some defilements required the offering of a sacrifice. In none of these offices did John the Baptist function.

John's ministry approached nearer to the kingdom of heaven, for he proclaimed the coming of the Messiah who would baptize with the Holy Spirit and with fire. His message was the voice of the prophet. Like Isaiah, he called for repentance. "Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well (Isa 1:4, 16, 17). As a prophet of the coming kingdom and as priest to call the people to prepare for that kingdom, his call to purification is in perfect accord, and his act of ministering the water for cleansing was acceptable to the Jews, even to their scribes and elders.

Isaiah, as he approaches the prophetic presentation of the Lamb of God (Isa. 53), tells the nation that a time of deliverance will come, and that the Lord's servant will be exalted, although He will also be the suffering One. "So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them they shall see; and that which they had not heard shall they consider" (Isa. 52:15). See also verses 7-15. In these passages the prophet and the purifier come together. The Prophet Zechariah told of the fountain that shall be opened to the house of David and the inhabitants of Jerusalem for sin and for uncleanness, and the time was at hand for that cleansing. Zech 13. David entertained the spirit of repentance for his sin, and called for the purification for his sin. Psalms 51. "Wash me thoroughly from mine iniquity, and cleanse me from my sin. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me." This was the spirit of John's preaching, and the significance of his

baptizing with water. It was accepted by all of the people, even the rulers, and the multitudes came to his baptism. The priestly ministry, to which he was especially called for the purpose of introducing the Messiah, who was called the Lamb of God, was fulfilled. It was a baptism unto the remission of sins and a preparation for the kingdom of heaven which was at hand.

Jesus and Baptism

Jesus did not follow the traditions of the people and reproved those traditions which were established by the scribes and elders of the Jews. He knew of the mission of John the Baptist and approved of this mission which introduced repentance and preparation of the people for the coming kingdom. It was His kingdom which was at hand. John had begun his ministry about six months before Jesus came to him. John did not know Jesus as the Messiah, until He came to him for baptism. The mystery of Jesus' birth and being was told to Mary, and John's mother had reason to know of Him. But John's evidence of the fact that Jesus was the Lamb of God depended upon the revelation which God gave to him—"Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (Jno. 1:33). Multitudes had come to John but none of them filled the requirements to be the Lamb of God. John had said, "There standeth one among you." He is here, and will presently be revealed. The kingdom is at hand. This was the condition existing when Jesus came to John to be baptized. Until this particular part of his mission was fulfilled, John was obliged to carry on his work. The time of their meeting was at hand when Jesus came from Galilee to be baptized of John. John said, "I have need to be baptized of thee, and comest thou to me?" Jesus replied, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness. . . Then he suffered him" (Matt. 3:13-16). Before their birth they had come together and were conscious of each other's presence. Luke 1:39-55. On the occasion of His baptism a new manifestation of His divine being was to be demonstrated to John. The Spirit of God descended from heaven like a dove and lighted upon Him, "and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17).

This is the mission which John was to fulfill. This was the righteousness which these two servants of God were to fulfill. "Thus it becometh us to fulfill all righteousness." Jesus had approved of the baptism of John. The Jews had also approved it, and made it possible for Jesus to be manifested to them as the One who would baptize with the Holy Spirit. Jesus and His disciples followed with the same testimony to the Jews, and with even greater interest in the things of the kingdom of heaven. And Jesus continued His ministry in the same baptism as that which John had begun. It was a recognized purification unto the coming of the kingdom of heaven, and included repentance for the remission of sins. It meant

more than preparation for the kingdom, for Jesus and His disciples told of the nature of the kingdom and the life of virtue and godliness that those who were members of the kingdom should possess.

Jesus continued His ministry and baptism in the same districts in which John had ministered—in Judea. John was beyond Jordan in Aenon. There arose a question between some of John's disciples and the Jews concerning purifying. The manner and purpose of John's work was not questioned. His baptism was considered a ceremonial purification, and so was that of Jesus, who followed John. The fact that both John and Jesus taught repentance and expected fruits from those who came to be baptized shows that the baptism was only a ceremony, an outward sign of a spiritual change in the life. But the Jews desired to know the reason for the baptizing of Jesus and His disciples. To this inquiry we have no record of His reply. It was left to the testimony of His life and works. Even John sent his disciples to inquire, "Art thou he that should come, or do we look for another" (Matt. 11:3)? Jesus' reply was, "Go and shew John again those things which ye do hear and see." It was John's mission to tell the people that Christ is He upon whom the Holy Ghost descended. From that time forward John was willing that Jesus should have the testimony to Himself. "He must increase, but I must decrease" (John 3:23-36).

No one ever asked Jesus, "Why baptizest thou?" There is no record of such a challenge to Jesus. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples), He left Judaea, and departed again into Galilee" (Jno. 4:1-3). The same credence was given to the baptism of Jesus and His disciples that had been given to John. From the period of His departure from Judea, after the baptisms of John and Jesus had been compared, we have no further record of more baptisms on the part of John or Jesus. We have no authority to say that they altogether ceased. But at the close of His ministry Jesus commissioned His disciples to continue their testimony concerning Him and His Gospel with baptism.

The followers of John were baptized unto repentance and the coming of the Messiah. The disciples of Jesus were baptized unto Jesus and to His kingdom and life. There was a new element in the work of Jesus, one which continued, while John's work came to an end at the coming of Jesus and His Gospel. But there was no difference in the manner of baptism. It continued to be that method of purification concerning which the Jews were familiar and which they discussed among themselves and with the disciples of John and Jesus. Jno. 3:25.

Jesus was not a priest anointed to perform the acts of purification required by the law of Moses. He came from the tribe of Judah, "Of which tribe Moses spake nothing concerning the priesthood" (Heb. 7:13-28). This remarkable description of the Jewish and Melchisedec priesthoods declares Jesus to be a priest, and an high priest, called of

God—as was Melchisedec—to be a priest forever; and His priesthood is an unchanging one since He has an endless life. This was the authority for His preaching, and also for all of His ministry, including the baptism which He instituted among His followers and commanded to be continued in His church. His anointing to this priesthood was at the time of His baptism by John. God anointed His own Son from heaven when the Holy Spirit came upon Him and abode upon Him. It was baptism prefigured in Aaron, who after he had been washed and clothed with the holy garments, had the holy oil poured upon his head without measure. So Jesus was anointed with the "oil of gladness above his fellows." But the effect of the water baptism upon those who were baptized could have differed nothing from that of John, since it could not cleanse the heart. But those who were baptized unto Jesus certainly received from Him spiritual blessing which the followers of John could never have received, except from following Jesus after they had left John. Jno. 1:35-42.

The followers of Jesus who were baptized unto Him by His disciples were prepared to turn away from their former sins and defilements and also from their evil inclinations; to seek a new life and walk in the new light of God's truth as it came from the lips of the new priest of God. They followed Him gladly and the multitudes were moved to accept Him and His teachings. There was no obligation undertaken by those who were baptized except to prepare for the coming of the kingdom. No pledge was exacted from the people as is now exacted from those who are baptized unto the Christian faith. This was but the beginning of the ministry of Jesus. The people did not know all that would be included in the work of the new prophet and priest. They followed Him and heard Him and saw the miracles which He performed. They learned of His power to heal the sick and saw demons cast out. They were fed with the miraculous loaves and fishes. But the testing time came when the deeper things of this witness of God were expounded to them. "From that time many of his disciples went back, and walked no more with him" (Jno. 6:66).

Those who were baptized unto Jesus were baptized unto more than they knew, and their faith in Jesus was tested as they learned of His teachings and saw the wonderful works which proved Him to be the Son of God. Some went back, but the disciples whom He had chosen went with Him, convinced of His power, and wisdom, and even of the claims which He made, and proved, that He came from God. John's baptizing unto the coming of the kingdom was vindicated by the Lord whom He called the Lamb of God. He that came after John was He who baptized with the Holy Ghost. Those who were baptized unto Jesus saw that He was indeed the Son of God and Saviour of men. They were not deceived by the faith in Him which they professed at the time of their baptism with water. "In him was life; and the life was the light of men."

(To be continued)

EDUCATIONAL

History of the English Hymn

I. Early Christian Hymnody to the Psalter

BY ETHEL YAKE METZLER

This is the first of a series of two articles which should help us to appreciate the rich heritage of poetry and music which comes to us through our English hymns.

Do we find music and poetry between the covers of our hymnbooks?

Jeremiah Bascon Reeves contends that of all the poetical books read by English-speaking people, "The sum of times that the hymnbook is taken up and read is larger than the sum of times that any other book of poetry is read." If this is true one needs to inquire into the history and purpose of hymns in order to discover whether they are fulfilling their purpose.

"To call the hymn poetry is to many minds a new and bold assumption. That this expression of the human spirit has no right to the name of literature is a judgment not confined entirely to persons of a light way of thinking. Certain graver critics, even as they point out that the crowning glory of the twelfth and thirteenth centuries was their great, surging hymns, seem to be unaware of the rich strain of religious lyrical poetry in our literature today. There is an inclination to fence in what are called 'literary lyrics' as if to fence out 'singing lyrics.' Now there is of course, a distinction between poems meant to be sung and poems written in the pattern of lyrical poetry, but never meant to be sung; but the terminology which classes one kind as literary, thereby implying that the other kind is not of the realm of literature, is inaccurate and unhappy. Religious lyrics belong to the province of poetry none the less because they are set to music and are sung by most of the people."¹

Augustine defined the hymn as a song of praise to God. This is inadequate, but it does give us the basis for a definition. Augustine has forgotten St. Paul's recommended purpose of worship in song in the early church—"teaching and admonishing one another." "The hymn, that is to say, has a teaching office, and an office of mutual encouragement and edification, as well as an office of prayer and praise, as indeed is abundantly clear to anyone who examines a typical modern collection of hymns."²

Schaff defines a hymn as "a spiritual meditation in rhythmical prose or verse." As such it would be little different from the devotional verse. Brawley says, "Hymnody is an expression of the lyric impulse that is innate in the heart of humanity, and that is especially strong when directed to the worship of the Supreme

Being. It is unique in that it is concerned with three great fields of aspiration and achievement, those of religion, literature, and music." In hymnody the religious motive must be evident in all three, for this is the distinguishing element between the hymn and other lyric poetry. The *New International Encyclopedia* gives a definition which includes a larger scope than praise, but one that must in any case preserve an attitude of reverence. The hymn may also be a prayer or an expression of a spiritual experience.

Quoting again from Brawley, "In no case are we likely to make too much of the subjective element. When we begin with a direct address to some one of the persons in the Godhead, as in 'Rock of Ages,' 'Jesus, Lover of My Soul,' or 'Lord of All Being, Throned Afar,' we are working exactly in line with the accepted standard. It is possible, of course, to have a good hymn without this address to Deity. 'How Firm a Foundation,' shows how easy it is to shift the emphasis; but it cannot be maintained that this strong old hymn is perfectly constructed. 'Come, Ye Disconsolate,' brings us to the borderland of the hymn and the song; and many of the so-called Gospel hymns have justly been characterized as hardly more than sentimental ballads."³

From Jewish culture has sprung the Christian hymn. The book of Psalms is a Jewish songbook. Temple worship included a goodly amount of singing and chanting of songs, especially on feast days or special days of the week. The greatest service was the Feast of the Tabernacles, at which the choir would lead the people in singing Psalm 82, the priests blow trumpets, and the people bowing at intervals.

The early Christians, just as they continued to worship in the Temple, continued to sing the Jewish songs of worship. Mary's "Magnificat," Zacharias' "Benedictus," the angels' "Gloria in Excelsis," and Simeon's "Nunc Dimittis," were early used in the Latin translation during the worship service. The New Testament makes numerous references to singing praises. To recall a few: the Lord's Supper—the Hallel (Psalms 115—118), Paul and Silas sang praises, Paul's letters to the Ephesians and Colossians—"admonishing one another in psalms and hymns and spiritual songs."

Portions of Revelation which we have today

set to music would seem to have been parts of songs for the early church. The following are among these: "Holy, holy, holy, Lord God Almighty." "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

Pliny, a second century observer, wrote to Emperor Trajan telling him that Christians were in the habit of meeting at daybreak and singing praises to Christ as God. None of these hymns of the second century have been preserved for us.

It is easy for us to forget the influence of the western church on our thinking. There were two classes of early Greek hymns: first, those written in the decaying classical meters, with increasing disregard for the rules of quantity; and second, those more oriental in character and showing regard for Hebrew models. The latter formed a much larger and more important class than the first.

"In western Asia in the fourth and fifth centuries, as in England in the sixteenth and seventeenth, there was strong reserve as to the use of hymns; and in the monasteries scruples forbade the chanting of anything but the Psalms. It was only after effective use had been made of hymns by heretics, in several different centers, that there began to be a change of feeling on the part of the orthodox. The hymns of some Gnostics led Ephraim of Syria to adopt the meters and rhythms for this church, and the Arian hymns drew the attention of Athanasius at Alexandria and Chrysostom at Constantinople to the hold this form of worship had on the people."⁴

Clement of Alexandria wrote the oldest hymn now in existence. It is entitled, "Shepherd of Tender Youth" (No. 55, *Church Hymnal*). Probably the most distinguished of the Syrian hymn writers was Ephraim the Syrian. His writing was not only concerned with the life of the Saviour, but also with the lives and experiences of the saints. Often his writing was done for special occasions of the church. Certainly worthy of mention are Anatolius and Gregory of Nazianzus. To Anatolius is accorded the original version of "The Day Is Past and Over." Gregory wrote most of his hymns in the classical meter. Three of his well-known hymns are, "All-circling Infinite," "Thee, King Immortal," and, "Thee First, O Christ the King."

During the eighth century there was a flowering of hymn writers. Foremost of the Greek theologians and hymn writers was John of Damascus. "The Day of Resurrection" is one of his hymns. Andrew of Jerusalem gave us "Christian, Dost Thou See Them?" Stephen the Sabaite has consoled the weary of all ages with, "Art Thou Weary, Art Thou Languid?"

Ambrose and Hilary, Bishop of Poitiers, made the beginning of Latin hymnody important. Jerome speaks of a *Book of Hymns* written by Hilary. Undoubtedly it has not come down to us. Ambrose introduced the singing of hymns into his own church at Milan, composing both the words and music of many of them. "His

compositions are simple and vigorous, with terse statement of the great doctrines of Christianity. The Ambrosian Chant was an antiphonal plain song arranged for stately effect in choral symphony. It remained, however, for Benedict to give hymnody its full place and order in the ritual. He it was who enjoined that the hymns of Ambrose should be sung in the houses of the order known by his name in the offices for the canonical hours."⁵

Prudentius of Spain, in the fifth century, gave us some of the best Latin hymns. Most of his works, taken from longer poems, are hymns with devout spirit and fervor.

Te Deum stands out from among other hymns as the hymn of these early centuries. It has been attributed to Ambrose although no conclusive proof is evident. No doubt he did help to give the hymn the place it later came to hold in stately ceremonial. It begins, "We praise thee, O God; we acknowledge thee to be the Lord."

In the sixth century Ambrosian music gave way to the reform of Gregory the Great and we have introduced the renowned Gregorian chant in which the body of the music is given to the choir or priest and the congregation is limited to the responses. This stately chant became the basis for cathedral music for the next thousand years.

Fortunatus composed during this same year a hymn numbered among the great hymns of the middle ages, "The Banner of the King."

It was Notker of Saint Gall Monastery in Switzerland who, upon hearing the sound of a mill wheel, composed a new kind of hymn known as the sequence. This employed a succession of repeated harmonic phrases rising or falling, usually by the regular diatonic degrees in the same scale.

Bernard of Clairvaux (1091-1153) is typical of the mystical subduedness of the middle ages when most of the hymns were composed in monasteries by men who had stood long at the cross and gazed fervently at their bleeding Saviour. Clairvaux wrote the lovely hymn translated by Paul Gerhardt in the seventeenth century as "O Sacred Head Now Wounded." From a long poem of 200 lines are taken these three hymns, "Jesus, the Very Thought of Thee," "Jesus, Thou Joy of Loving Hearts," and "Jesus, King Most Wonderful."

Bernard of Cluny turned from satire to hymn writing. We have of his hymns, "For Thee, O Dear, Dear Country," "The World Is Very Evil," "Jerusalem the Golden."

The thirteenth century gave us the *Dies Irae*, commonly assigned to Thomas of Celano, the friend and biographer of St. Francis of Assisi. "The poem was a powerful conception, and it has had extraordinary influence on later religious thought. The grandeur of the theme, the earnestness of the writer, and the stately, solemn music of the verse, all combine to produce an overwhelming effect, as if we heard the final crash of worlds, the opening of graves and the trumpet of the archangel summoning all before the King of kings. Never before or since have the terrors of the Judgment Day been so vividly described. The poet seems to be lifted up to another sphere and to speak as in a trance, like one of the old prophets. In English alone there have been more than one hundred and fifty translations."⁶

Even though these early Greek and Latin hymns are a great heritage they do not account for the English hymn. It took the impetus of the Reformation to put the sacred song in vernacular. Latin hymns were included in the first English Psalter and seem to indicate that the tie had not been completely broken between the Roman Catholic and the Protestant faiths.

The difference between the Calvinistic and Lutheran formulas of religion is clearly shown in their respective views of worship. In the Calvinistic we find duplication of the manner and methods of the primitive church, using the Psalms for words to be chanted or sung. In the Lutheran we have original metrical hymns for church worship, inspired by Luther's love for German folk songs. Because it was the Calvinistic influence rather than the Lutheran which affected the course of English religion, the first Protestants in England used the Genevan Psalter, a compilation of Marot of France, court poet to King Francis I, whom Calvin directed to the production of verses of the Psalms. Myles Coverdale, in 1538, published thirteen psalms in metrical form, including *Genevan Psalter*, a compilation of Marot of out of the holy Scripture. Their influence was limited by Henry VIII's putting them on the list of proscribed publications. Thomas Sternhold, upon Henry's death, issued an English version of nineteen Psalms, to which eighteen more were soon added. Later, about 1551, thirty-seven Psalms were issued by John Hopkins and Sternhold.

During Mary's reign progression on the work was removed to the continent. At Frankfort on the Main some English and Scottish refugees had organized a church and chosen John Knox as pastor. The Episcopalians and the Dissenters proved not to get on well together, and the Dissenters moved with Knox to Geneva. The singing of the vast Calvinistic congregation greatly influenced them. The next year, 1556, they brought out their *Book of Order*, binding with it the psalms of Sternhold and Hopkins. It was later revised and edited by William Whittingham and William Keth, author of "All People That on Earth Do Dwell."

On the accession of Elizabeth in 1558, the Genevan Psalmody was accepted in England. In 1562 the old version, the Sternhold-Hopkins, was issued.

In Scotland the church adopted one hundred and twenty-nine Psalms from Anglo-Genevan sources. These included some forty-two from Sternhold and Hopkins, and twenty-one of its own. "In 1600 King James proposed to the assembly the revision of its Psalm Book, undertaking to conduct the work himself. When he had proceeded as far as Psalm 35, the work was interrupted by his death, but it was continued by William Alexander, afterward Earl of Stirling. Charles I undertook to force on the people the 'Royal Psalter' thus produced; but they would have none of it, speaking of it as 'The Mass in English.' One thing that it did, however, was to pave the way for Rous's version."⁷

When Parliament was not in session under Charles, Francis Rous spent much time turning the Psalms into meter. The Sternhold-Hopkins was being regarded as obsolete. When, then, the Westminster Assembly considered a new version, the one by Rous was approved (1646).

The Scotch also used it, after considerable revision, and England continued to use it for the next 50 years.

In 1640 there had appeared the *Bay Psalm Book*, incidentally the first book printed in America. The Ainsworth version of the Psalms was used by the early colonists in New England. This had been printed in Holland in 1620 and taken by the pilgrims to America. The Congregational Church of Boston appointed a committee to revise the Psalter in 1636. William Welde of Roxbury and Richard Mather of Dorchester and John Eliot, the apostle to the Indians, were directly responsible for the work. President Dunster of Harvard printed the book on a press sent out from Holland. The quality of the revisions was not spectacular.

1696 saw the edition of *A New Version of the Psalms of David* whose authors were Nahum Tate and Nicholas Brady. This was immediately called the new version to distinguish it from the old version of Sternhold and Hopkins. Although it never was as popular as the old version it helped to pave the way for a new standard of psalmody by paraphrasing rather than giving literal rendering of the text. Its distinct merits lie in its running verse and the fluency, a lyrical quality, that compel recognition.

"The early years of the eighteenth century were in England a period of materialism and compromise. A spirit of self-interest pervaded both church and state, and principle was subordinated to expediency. The day of Puritanism was over; complacency succeeded a great war of ideals; faith retreated before the sway of Deism. Alexander Pope became the chief poet of the age.

In spite of the current rationalism, however, there was still interest in religion. The people at large knew little of Deism or Platonism, and their spiritual striving was simple and sincere. As we have seen, moreover, by the close of the seventeenth century the Psalters were losing ground, and the idea of using original hymns was making its way, though in the Established Church, and even among many Dissenters, the innovation was opposed as a profanation of the service. What was needed was some strong man to give unity and point to individual compositions and to popularize the new form. The man was already on the scene in the person of Isaac Watts, regarded by many as the foremost of English hymn writers."⁸

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 - ⁴ *Ibid.*, p. 19.
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A Persian simile reads: "Forgive thine enemies and be to thy bitterest foe like the Sissoo tree, which perfumes with its odors the ax which brings it level with the ground."

Co-operation between School and Home

BY CAROLYN KING AUGSBURGER

This thoughtful message was given at the annual meeting of the North Central Conference at Glen Flora, Wisconsin. We thank the author for sharing it with our readers.

Forming characters! Whose? Our own and our children's. Our future homemakers, church leaders, and educators. In that momentous fact lies the peril and responsibility of every parent and teacher. Every home influences the school; the school also influences home life. Either of them can lift the other only as high as itself. The influences of the school upon the home differ with the types of schools—rural, consolidated, grade, high school, or church school. School communities differ. Some schools are called tough and others nice, because of the varying types of children and the differing homes from which they come. The influence shed by each teacher is different. Influence upon the home by the school depends upon how strong or weak a home is and how well fortified the children are with Christian training and prayer before they are sent to school. The more Christlike the home, the more the children will retain only the good from the school. The influence differs according to the purposes we instill in our children. Are they looking for the beautiful and useful things in education, or just putting in time and gathering rubbish? Any one whose aim is to get knowledge just for himself is sure to go wrong in his thinking.

The ideal situation is Christian school communities with Christian schoolteachers. The Mennonite Church has been starting many church-controlled grade and high schools in recent years because of a desire to achieve this ideal. But beware! Christian schools do not answer all the problems. Satan works all the harder wherever we put forth more undivided efforts to train our youth for Christ. The children in church schools have the same temptations and shortcomings that they have while attending state schools. In my experience in teaching in church schools I have seen children try things there, where they are of the majority, that they would have been ashamed to do in the public school, where they were of the unpopular or minority group. The great blessings from the Christian day schools come from the daily Bible instructions that are given in addition to the regular course of studies, and the influence of Christian teachers, instructing and handling every situation in godly ways, thus instilling for life the training in the way our children should go.

Many of us live in areas where our children attend the state schools. Let us analyze the influence they have upon our homes. We are thankful, or should be, for education so that we can better understand, speak, read, and write, our English language. Illiteracy carries with it shunning by others, despair, futility of purpose, and handicap in making a living in the age in which we live. Think of the blessedness you would miss if you could not read your Bible to yourself or to your

children! How our homes and church would suffer without the basic elementary training which was all many of our Holy Spirit empowered ministers, teachers, and other church workers have had.

There is a minority group of people in our church who see nothing good in laws requiring school attendance. They say, "We could teach our own children all they need to know." But would they? Are you sure you would have been taught and that you would have the time to sit down daily and teach your children to read and write? Our missionary mothers in Africa were very thankful when a teacher was sent to their own children, for they did not have the time to adequately teach them even if most of them were qualified.

Those who live in states where daily Bible reading is allowed are fortunate. A Christian teacher in such a state should use the full hand of liberty. Daily Bible reading and prayer in the school has strong influences for upright characters. Sad to say, that is the only daily reading of the Scriptures that many children, even from Christian homes, hear.

Good teachers are training children to think of others first, to instill moral principles so that they are taught not to steal, to cheat, to lie, or to swear. They are training children for life and life work. The children are being taught habits of applying their powers in the right way so that they should carry system into any occupation. It will help them as much to manage a farm or a home as to write a poem. Our schools in the last fifteen years have nearly driven out old-fashioned useless cultural subjects in favor of practical business courses, usable languages, sciences, home economics, and vocational subjects.* In our home we enjoy the furniture my husband made with the skills learned in high school industrial arts. That is economy! Knowledge is a candle given us to work by.

The school aims to train children so that their feelings are disciplined, the passions are restrained, true and worthy motives are inspired, and prejudices are overcome. A Christian mother expressed her appreciation to her son's teacher because of the change that had come into that boy's life since he attended school. Before, at home, he had been disobedient, willful, and disrespectful. Now he is different.

Mennonite customs in many communities made people shrink at the phrase "good manners." That sounded worldly. Children from those same homes had to go to school to learn not to interrupt when others were talking, to say, "Please," "Thank you," and "Excuse me"; to learn not to be nosy, and not to think more highly of themselves than

*Pathfinder, p. 29, June 27, 1951.

they ought. Those are just common Christian actions. These have been the number one complaints of teachers of children from our homes. So our homes should be better when our children learn these basic rules of etiquette.

The school teaches absolute obedience. This involves respect to school laws and authority, which is badly needed in many communities. One young Mennonite father bragged that no schoolteacher or superintendent could force him to obey school laws regarding attendance and health regulations. A very ungodly man in that community exclaimed, "He goes to church every Sunday. He doesn't need ever to try to have me go with him. He is no real Christian!" Even our influence to save the lost is greater after we learn obedience. Read I Peter 2:13-15.

Recently a mother came to her son's teacher and expressed her desire that this teacher would burn all comic books at school as the first grade teacher was doing. Her son would buy them against her wishes. The school was helping discipline her son wherein she lacked strength. Christian parents, I hope none of you have to look to the school to correctly discipline your children. You need to train severely at home to help your teachers in their tremendous job of trying to curb the many evil tendencies that exist among a group of children. If school wrecks your children's Christian lives you have not been busy enough at home from babyhood on through the school years, praying and teaching by precept and example. How diligently Moses' mother taught him about God in the few years he was entrusted to her before he had to go live in the heathen home of Pharaoh's daughter! Those first years molded Moses' character to be the leader of God's people later, after being trained in Pharaoh's worldly court. Your children are taken from you at six years of age for most of their awakened hours. How earnestly you should instruct them in godly ways before the days of separation! In the first six or seven years most habit patterns are formed for life.

Schoolteachers appreciate children with good home training. They are a help to the teacher. Group disapproval of misdemeanors is severe punishment. Frazier had been caught stealing, but he denied it. After the teacher's talking with him and explaining that it does not pay to lie or steal, little Carol spoke up, "My daddy says God has a book in which He marks down all we do. So God knows what Frazier did even if he tries to lie."

"Frazier won't go to heaven," added Jack, the Lutheran, "but he will go to hell if he lies and steals." Frazier became penitent and confessed.

Most of the school's discipline problems come from the homes. Bad manners, disobedience, and others have been mentioned. Some children come to school quite big-mouthed, saying, "Daddy said I should tell you . . ." Disrespect and deliberate disobedience come from children whose parents publicly criticize the school and will not co-operate in everyday situations.

Many evils exist in the schools. The serial

"Wings of Decision" in the "Youth's Christian Companion" vividly portrayed many of the temptations which our children meet at school. Many more could have been mentioned.

Bad language is one of the first things our little children pick up at school and use until the teacher learns of it and stops it with soap swabs or otherwise. It is very easy for children to fool a teacher a while, when she has twenty to forty children to watch with only one set of eyes and ears. Very young children hear evil words as new and unknown words. Many times they use them to be big until they are told why it is wrong. Older ones pick up such talk in order to be smart. At this stage the stronger home influence needs to offset this, along with the teacher's help.

Children mixing together like to pool their knowledge. Thus bad habits are shown and learned by our children. Children will steal because some one else did. Sex stories and habits are major problems which our children pick up and which wreck their thoughts and lives if their curious questions have not been answered wisely in confidence by the parents beforehand. Parents, don't be mistaken by thinking your child is too young to know about life. He will learn all he desires to know at school. Such stories are usually passed by the ignorant to the ignorant with vulgar expressions. Smoking and drinking sometimes tempt our children in some schools.

Many times our children become ashamed of church standards, their parents, and their own old-fashionedness. This needs godly guidance from the home and church. Last winter a certain newly baptized young Christian girl may have dreaded wearing her covering to school for the first time. That day her worldly teacher commented to me, "She looks sweet. I feared some of the girls would laugh at her, but they didn't." If our young people would dress for school as they do for church they would have less temptation to participate in evil activities. Their classmates and faculty would know that they stand for high Christian standards. Such young people are usually trusted more highly by school authorities. Officials are shocked and disappointed many times at the things the children from our Christian homes decide to do. Such things lower their respect of such children. It does not pay to compromise.

Our children go out into the world and among the world when they go to school. But they must be taught at home not to let the world get into them, as they are not of the world. Young people do not object to take a definite stand against questionable activities at school when they have been taught Scriptural reasons for such a stand and know they are trusted to do so by Christian parents. They are recompensed by the respect the world gives for taking a stand against worldliness. I know by experience as a pupil in a state high school and a public schoolteacher.

Our children are growing up in a sports crazy world. At school they seem to live mainly for various types of ball games. Surely children love to play ball at school.

But we should help them not to put it ahead of studies and spiritual activities in the home and the church. Parents need to curb the amount of extracurricular time spent either in participating in or witnessing of sports and other outside activities, or spiritual interests will become dwarfed.

It cannot be overstressed that to offset the evil influences of the school our homes must be strong citadels where daily Bible reading and prayer is enjoyed, and from which the children go to school feeling that Jesus' love and their parents' love and interest are with them because of the prayers offered each morning in their behalf. Such children will better overcome temptation, because they understand the Biblical reasons for doing so.

Book Reviews

The Thing Appointed, by Harold Lindsell; Van Kampen Press; 1949; 143 pp.; \$1.75.

Tom Richards, a young Christian, resigns an office position with an automobile insurance company to accept another in a larger company at a greatly increased salary. Even before he begins working at the new place, he has a few uneasy doubts on account of the worldly atmosphere of the office and some vague rumors regarding the business principles of the organization.

But bright hopes for success and the opportunity for broader business relationship overcome his fears. The prospect of meeting a pretty secretary whom he had seen in the office when he called for an interview with the manager, also makes the new position seem attractive.

His widowed mother, a devout Christian, had hoped that Tom would enter the ministry. She now feels a real burden because Tom's business success is leading him away from his religious interests and filling his mind with visions of financial gain and professional advancement.

In a few weeks his superiors in the office, bidding for the business of an influential client, cut the rates contrary to law and instruct him to write two policies—one at the legal rate to be kept in the official files, and the second to be hidden in a secret file. What shall he do? To refuse would lose him his position. It would separate him from the beautiful but worldly young secretary, Ann Barrett, whom he had taken out to dinner several times. Anyway, it was not his responsibility; he was carrying out the orders of a superior.

He consults Lynn Tracy, secretary in the office, whom everyone considers a bit peculiar because she is so happily and frankly Christian, but he has been compromising so long that he is unable to follow her advice: "When in doubt, don't!" He writes the illegal policy as he had been directed. A chance visit by the State Insurance Inspector throws the office force into a panic.

How Tom suffers in the web circumstances have wound about him, how he finally learns three tests to determine the will of God for his life, what becomes of Ann Barrett and Lynn Tracy—these are problems that the remaining chapters unravel in an interesting manner.

The book is not only interesting but it should prove genuinely helpful to young people who wish to avoid life's pitfalls and to learn how to let God help them to order their life according to His will—to direct them in choosing a life task and to select a life mate. The story has surprise, suspense, action.

In one paragraph the author makes passing reference to provision for future financial security. On this point he departs from accepted Mennonite teaching and practice. But the book seeks to be soundly Christian in the true evangelical sense. It seeks to lead young men and

They will know they can be forgiven with tender love when Satan does overcome them and they have sinned. We must keep their hearts tender with forgiveness and the power of confession of sin.

Pray for your schoolteachers. Talk to them, but not about them to others. Talk to them about the good as well as the bad things. They need encouragement and help. You can help them by telling them kindly what maybe has been hidden from them by the children.

Influence your school boards to hire Christian teachers. Educate your Christian young people for the teaching profession so that the school's influence upon our Christian homes will be better. Sheldon, Wis.

women to a personal relationship with Jesus Christ as Saviour and Lord.—John Umble.

Wilfred Grenfell, Labrador's Dogsled Doctor, Basil Miller; Zondervan; 1948; 120 pp., \$1.50.

This readable book of ten chapters is an inspiration as it portrays the implicit trust and confidence in God by Dr. Grenfell, who asked Him to lead the way and provide "all things needful." Time and time again the Lord provided and the pioneering missionary went forward accomplishing great tasks for the honor and glory of God.

In the author's words: "Grenfell was a missionary who sought to heal bodies, but he did not forget the souls, the minds, and the spirits of the sufferers."

The more than forty years of Christian service in Labrador had been marked by a diligent search of the Bible. Upon a margin of one of the many which he wore to shreds were found the words: "Not to love, not to serve, is not to live." "His first aim was to serve Christ." Christian service workers should read this book.

Illustrative of the author's style is this expression: "Wilfred's basic human capacities, his adventurous spirit, his virile imagination, his scalpel-keen mind, and boundless physical energy."—Clayton L. Keener.

Story of the Mennonites, C. Henry Smith, revised by Cornelius Krahn; Mennonite Publication Office; 1950; 856 pp.; \$3.75.

Many people's knowledge of the Mennonites comes from some contact with a certain group of them somewhere, or from some publicity, usually distorted, which gains the headlines of some newspaper or magazine, or from a general study of church history which essentially must objectively relate the main historical facts as they seem to relate to each other. An objective record is good and necessary to a real understanding of history, but being objective the historian often misinterprets or fails to understand the underlying or real issues involved. He is on the outside looking in.

It is equally true that a subjective analysis and presentation of history is necessary for a complete picture, but here certain truths may be omitted or presented with bias in order to leave certain desirable impressions. That is the reason why the knowledge of church history of so many of us Mennonites is faulty. We have received it as interpreted by the particular group to which we belong.

C. Henry Smith set about to present a true account of the history of the Mennonites including all the related groups, why and how each group came into existence. Cornelius Krahn was given the task of correcting any inaccuracies in the 1945 edition and bringing the history up to date. Both of these men

(Continued on page 251)

SUNDAY SCHOOL

Lesson Nuggets of Truth

BY MERLE SHANTZ

THE CHRISTIAN'S USE OF MONEY AND GOODS

Matthew 25:14, 15, 19-30

Lesson for August 12, 1951

Matthew 25:14, 15, 19-30. The parable immediately preceding is that of the ten virgins. Someone aptly said that while the parable of the virgins represents Christ's servants waiting for Him, the Parable of the Talents represents them as working for Him. As waiting Christians all are equally responsible to be ready for His return; as working servants we are proportionately responsible according to our differing gifts and capacities.

"As a man traveling into a far country." These words also spoken during Passion Week were predictive of the Lord's ascension and return to the fellowship of the Father.

"Unto one he gave five talents, to another two and to another one; to every man according to his several ability." Our lesson topic concerns the use of money. We think of talents in terms of special gifts and abilities, but originally the word represented a stated quantity of money. Yet the transference of meaning is natural and logical, since the parable portrays the money entrusted to the servants with particular regard to varying abilities.

Both he that had received five talents and he that had received two gained an equal number. Though their capacities were different, their gains were proportionately the same, and so consequently they received like commendation from their lord.

The tragedy of the parable is he who received but one talent. Not because he was a one-talent man, but because of the way he failed to discharge his responsibility. There was probably less difference between him and the man who had received two talents than between him who had received five and the man who had been given two. Even the recipient of the one talent must have had considerable ability else he would not have had almost \$1,000 entrusted to him. After he failed to exercise his stewardship he gave the alibi of fear. While the man who was delinquent with the one talent attributed his failure to an emotional defection, his lord properly diagnosed it as being due to sin.

Fear is no reason, just an excuse. We are responsible for our emotions. God makes provision for the conquest of fear.

The abuse of stewardship is not a matter of moral indifference. Nor will our emotional alibis suffice. God calls to account all who are irresponsible in that which He has committed to their care for the advancement of His cause.

THE CHRISTIAN AND HIS GOVERNMENT

Luke 20:19-26; I Peter 2:13-17

Lesson for August 19, 1951

Luke 20:19-26. "This parable." The parable referred to was that of the vineyard. It was spoken by Christ on the last day of His public ministry. It infuriated His enemies because it delineated so accurately their unreasoned opposition, an opposition which was soon to climax in their crucifying Him. Yet fear of the people still withheld the chief priests and scribes from violence. In this lesson we see them trying out their strategy to trap Him. They endeavored to get Him embroiled with Roman authority. Is it lawful to give tribute to Caesar or not? Consummate hypocrisy! What regard for Caesar did these ecclesiastical tricksters have? But He perceived their craftiness. No, sham can not trap truth.

Our Lord was a match for His foes. He countered their question with His own. And without waiting for reply He continued: "Shew me a penny." The current coins of the Roman empire with their imprint of Caesar told their own tale. They bore common testimony to Rome's political authority. Yet note the implied limitation to Caesar's monstrous claims. "Render therefore unto Caesar the things which be Caesar's, and unto God the things that be God's." Man may have responsibilities towards the state but each man must reckon likewise with his responsibility to the infinite and eternal sovereign God. The coin is but the symbol of that which is geographically and temporally limited. Caesar himself is but a creature in history. God is above time. Yet thinking men presume to give some transient authority their highest allegiance!

I Peter 2:13-17. It is difficult enough to submit to the church, yet here Peter asked his readers to submit to the laws of the state. Yet surely the apostle did not reverse his previous position when he had said "We ought to obey God rather than men." No indeed, but what he wished to emphasize was

that short of compromise we must be willing to go to any lengths in the matter of obedience. The way we obey is a testimony.

But more is enjoined than legal obedience; the believer's life should embody those positive spiritual virtues which silence slanders.

The last verse reveals the kind of spiritual broadmindedness and bigheartedness which should characterize Christians. All men have a claim on us. We dare shut our hearts against none. The implanted image of God in men is irrefutable reason for this. The redeemed we will love in a peculiar way, but all merit our honor. The key emphasis in this passage is that we should fear God, for in so doing we will neither give to the state too much allegiance nor too little respect.

THE CHRISTIAN IN PUBLIC LIFE

Matthew 5:13-16; 13:33; Acts 5:25-29;

I Peter 3:13-16

Lesson for August 26, 1951

Matthew 5:13-16. "Ye"—yes, you and I may have a wonderful eternal destiny, but we also have a present pressing duty. It is to be a salt.

Do our lives have a preservative quality in society? That's our business as believers. We may prefer to live a sheltered, secluded life as Christians. That may be our private preference, but God sanctions no such Pharisaical withdrawal from the world. According to God's Word we have a public responsibility. We must be willing to touch the lives of others in the name of Christ.

"Ye are the light of the world." But don't some of our wicks need trimming and our glasses need cleaning? What is the matter with the world, with public life today? Is the trouble with the sinners or is it with the delinquent saints? Certainly professing Christians who live like sinners do not dispel darkness nor do those pseudo saints who confine their Christianity to reading the sacred page behind drawn blinds. Light is valuable only as it is dispersed. Therefore let your light shine before men. And you must be a social being to do that—a social being with a sense of spiritual responsibility.

Matthew 13:33. As I understand Scripture, leaven is a symbol of evil.

Acts 5:25-29. Who have been those whom God has used to preserve society? Has it been those who have conformed to the world and have swum in its stream? No, it has been those who have been mindful of their loyalty to God and have been willing by God's grace to suffer for Christian conscience' sake and to go against the stream.

I Peter 3:13-16. Peter writes of a happiness that few of us seem to covet. Yet this is because we have become so predominantly unbiblical in thought and conduct. Public life in America needs men and women who sanctify Christ as Lord in their

hearts. It needs those who are willing and capable to intelligently state their faith. Our manner of life should be such that it elicits questions from the unbelieving, and our spiritual experience should be such that we are qualified to give the answers men seek.

ONE WORLD OF MANY PEOPLES

John 4:4-14; Acts 10:25-28; Colossians 3:11

Lesson for September 2, 1951

John 4:4-14. Frequently the answer to perplexing problems can be found in the example of Jesus. One of the problems that has persistently bothered men has been that of race relations. The reason for this is not Scriptural, but rather worldly and fleshly. Jesus' contemporaries were just as prejudiced as many people are today, but Jesus did not share their prejudice. He considered men from the standpoint of their spiritual need. It is true as a Jew He fulfilled the law and confined most of His earthly ministry within the bounds of Judaism. But the purpose of His incarnation as well as of His death and resurrection included the meeting of world needs. The "whosoever" of Christ spoken by the well-side to the Samaritan woman revealed the world of the lost as belonging to the one world of need.

Acts 10:25-28. Sometimes it takes a special revelation from God to break down racial and social prejudice. Prejudice died hard in Peter, but when God showed him he should call no man common nor unclean, it didn't take him long to go down the road to Caesarea and lead a Roman centurion to Christ.

Colossians 3:11. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." In the lodge, club, political party, or even in our congregational life? No, in all these groups men are still all too conscious of their inherited and acquired differences. Indeed human nature being what it is, most of our church circles are cleft into groups determined by economic, cultural, or racial considerations. This is most unfortunate. Yet these conscious or unconscious stratifications reflect no spiritual levels as far as God is concerned. In His sight we are either of Christ or of the world. Our prejudicial classifications have no counterpart in the divine mind.

Hespeler, Ont.

BOOK REVIEWS

(Continued from page 249)

were well qualified because of their ability, education, and interest in the subject.

The more conservative among us may feel that the historians at times revealed their identity or sympathy with certain groups by their use of words or statements, as for example on pages 142, 212, 215, 230, 366, and 422. He calls one group *footwashers*. If the word were in parenthesis it would likely cause different thoughts in some reader's mind than if he had to conclude that this is the author's own designation. To attribute missionary interests to the "American Mennonites" when numerically only a minority is involved does not seem to be historically accurate.

I believe that this is the best and most complete Mennonite History book available and it should be in every church library as well as in every church worker's private library. It

is a must to the Mennonite student of church history.

For the student there are thirteen pages of selected bibliography for further research and for the general reader there is a good index of major countries, places, persons, institutions, concepts, and events relating to the Mennonites from the beginning to the present as treated in this book.

The book is pleasant reading for the one who is not necessarily a student.—W. R. Nafziger.

The School Game Book, Margaret E. Mulac and Marian S. Holmes; Harper & Brothers Publishers, New York; 1950; 131 pp.; \$2.50.

This is a book of nearly one hundred games, activities, songs, and recreation plans prepared specifically for school teachers. When the rainy recess appears or when children gather early at the lunch hour, teachers have at their disposal games and other entertainment to keep the children cheery and out of mischief.

The authors, both veterans of recreation programs in consultant services, instructors and lecturers in Western Reserve University and other places, are qualified to write a book of this type. Let the authors speak: "The directions for each game are written to be read directly to the class. In this way, the teacher learns the game as she reads it to her children. . . . You will find games that can be used as tonics during the spelling, geography, arithmetic, or reading periods" (From the Foreword).

A listing of the contents will tell us in short about the contents. Dramatic Games; Drawing Games; Guessing and Magic Games; Number and Arithmetic Games; Party and Feature Programs; Seat Games and Relays; Singing Games and Action Songs; Songs for Little Children; Treasure Hunt Games; Word and Spelling Games; Miscellaneous Games. One wishes that a book with this wide content would have been available for our school days, back when all we did during rainy recesses was amble about the room, have wrestling matches in the cloak room, or play at the blackboard. In this book are the familiar magic problems and magic arithmetic. (You take a number; now add, subtract, divide, etc.; that's your number, isn't it? Right.) Also included are party contests, games to be played while sitting in seats, and others. There is a splendid variety of offerings and in no cases are there expensive equipment or supplies to purchase. Standard items such as erasers, chalk, bottle caps, paper, paper clips, and other small available aids are used.

To be expected perhaps, are the sub-Christian standards of some of the ideals held before the children. Santa Claus (pp. 28, 29) has led the authors astray: "To us, Christmas means Santa Claus. . . ." Easter, also, is not a kindly old rabbit sleeping on eggs (p. 35). The authors do add, for which they must receive credit, the following: "Easter has a special religious significance for Christians, who celebrate it as the period when Christ arose from the dead after having been crucified" (p. 35).

There is approval of carnivals, side shows, etc. (pp. 41-43). Despite these few deviations from the Christian slant, and these views are simply given in background work, the book is a valuable one, for the teacher can easily skip these portions. Perhaps not a single game or activity need be omitted because of the authors' views on these subjects.

Seven pages of index are included. An excellent topical and subject index are informative, helpful, and time-saving. This book can be helpful to the Sunday-school teacher, the mother, the party-planner, and others, as well as to the schoolteacher.—Ford Berg.

The greatest thought that ever engaged the attention of my mind was that of my individual responsibility to God.—Daniel Webster.

THE FOOLISH MONKEY

Dr. Samuel Smiles told that in Algiers the peasants attach a gourd to a tree, and place rice in the gourd, which is left with an opening merely sufficient to admit the paw of the monkey they wish to catch. The monkey comes, sees the gourd and rice, puts in his paw, grasps the booty, and tries to pull out his clasped hand. Instead of letting go of the rice and pulling out his paw, he hangs on to the rice and stays there until the native appears and makes him captive. Poor, foolish monkey! And yet can it be that such an incident has an application even wider than this? —Onward.

THE GOSPEL FOR ALL MEN

It took a special vision from the Lord to convince Peter that the Gentiles were to be saved as well as the Jews, and perhaps all of his life Peter was more or less bothered with the thought that the Jews were a little nearer to the heart of God than the Gentiles.

Sometimes we wonder if quite a little of this has not filtered down through the ages. Theoretically, of course, we believe the Gospel is for all men, but in practice, we do not always carry out the great commission to go unto all nations, which means all people. It takes a real baptism of love to recognize and act in accordance with that conviction, recognizing that certain people, who seem to belong to the lower strata of society, have a place in God's kingdom. Nevertheless they do have, and sometimes we are surprised how comparatively easy people are won to Christ. Do we not often build up imaginary barriers to hinder us from actual contact with folks and our ministry is crippled because we are ever looking at the impossible, instead of counting all things possible with God to him that believeth.

Perhaps, you do not agree with us. Well, try it out sometime. See how it works.

—Evangelical Visitor.

GOD'S POWER

Each worker for Christ, in his own particular sphere, meets with many valleys and mountains, crooked places and rough ones, which God alone can deal with. Let him rejoice not only that God's power is equal to the occasion, but also that there are difficulties of such a nature as to make the putting forth of that power a visible and notable thing.—J. Hudson Taylor.

Gratitude is mainly a matter of right measurement. There is a way of measuring mercies so that the mountains sink to molehills: there is a way of measuring mercies so that molehills rise to mountains. To be a master of the art of measurement is to be a very master in the art of praise.—Selected.

"He exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts 11:23).

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

We continue the unit study begun July 29. The **Unit VIII** is entitled **LEARNING ABOUT THE BIBLE**. We have two of the topics under this heading in this issue. They are:

1. **Finding Personal Help from the Bible.** Those who search the Scriptures diligently and prayerfully will be rewarded personally and receive help for meeting the varied experiences and problems of life. "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward" (Ps. 19:10, 11).

2. **Appreciating the Beauty of the Bible.** While there is literary beauty in the written Word that satisfies those who crave such excellence, there is wisdom and power and spiritual delight for the soul which far surpass mere literary charm. It is this which makes the literary forms truly delightful.

Unit IX is entitled **GROWTH IN CHRISTIAN EXPERIENCE**. We will have the following two topics under this heading:

1. **The Contribution of Education to Christian Growth.** It is very important to have the right outlook on life. All the learning and development which we receive in the varied fields of knowledge and activity must be properly harmonized with the plans of the Creator and Redeemer for our lives if it is to contribute to growth in spiritual things. We need the right outlook, not only theoretically, but practically; in our every thought and motive, if there will be right spiritual development.

2. **What God Expects of Youth.**—It is helpful to our progress to understand what the ideals of God are for us just now, and for the future. "Give of your best to the Master" may well be our motto in every phase of our being: physical, mental, spiritual, and vocational. Let no hindrance keep back our highest development in the purpose of God for us.

Take a glimpse at the topics under the same heading for the remaining Sundays of September. It will help you to value the topics before you in this issue, and to think constructively through the whole series. Our youth should never be satisfied with anything less than the best possible which the grace of God affords in the opportunities of life. Let us be sure that we are not wasting our time and talents and that we shall be able to render an account of which we are not ashamed in the day of reckoning.

Truehearted, wholehearted, faithful and loyal,
King of our lives, by Thy grace we will be;
Under the standard exalted and royal,
Strong in Thy strength we will battle for Thee.

Truehearted, wholehearted, fullest allegiance,
Yielding henceforth to our glorious King;
Valiant endeavor and loving obedience,
Freely and joyously now would we bring.

Truehearted, wholehearted, Saviour all glorious:
Take Thy great power and reign there alone,
Over our wills and affections victorious,
Freely surrendered and wholly Thine own.—F. R. Havergal.

FINDING PERSONAL HELP FROM THE BIBLE

Prov. 4:1-13; Ps. 119:97-104

Topic for August 12

* * *

MOTTO

"Seek ye out of the book of the Lord and read."

MEDITATIONS ON THE TOPIC

I. **The Topic** before us implies a way of getting help by seeking, as well as the help we receive. It also implies that help comes to the personal life of the seeker, and that the help comes from the Bible, which is the Book of the Lord.

Job voiced the deepest longing of the heart of man as during the time of suffering and trial he seeks to know the Author of life and of all creation. He said, "O, that I knew where I might find him" (Job 23:3)! While it is possible to study much about the Bible, God has chosen to reveal Himself and His

will through inspiration as recorded in the Bible, if men, like Job, sincerely and diligently seek Him. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). We are sure to know God better as we learn what the Word of God reveals. Heb. 1:1-4.

It is not only a help to know God better; it is a help to have the knowledge of ourselves which God reveals to us from His own knowledge of us as His creation. Ps. 53:2, 3; 139:1-24. This knowledge unveils our sin and the need of a remedy. The remedy is found in the same book. It searches us out and enables us to know how we may be saved from sin.

Every sincere soul who has found the way of salvation desires to know that he is led in the paths of righteousness by a faithful Creator. This again is unveiled by the knowledge of the Word of God through the illumination of the Holy Spirit. "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). The Holy Spirit is

ready to illuminate the sacred page to those who have met the conditions for His indwelling. I Cor. 2:12-14; cf. II Cor. 4:1-4.

As we look out upon the created world and upon the perverted condition of man upon the earth we would be greatly perplexed, if we did not have God's book to clarify the mysteries of life and make clear the final destinies of the evil and the good. It behooves us to get a clear vision of the vast difference in living for the present world, and in living for God and His purposes for our life. I Jno. 5:19; Rom. 8:28.

To know God's plan in Christ is to have fellowship with God. I Jno. 1:3. Such fellowship is based upon a life of righteousness and truth in which we may walk as the blood is applied to our defilements through sin. I Jno. 1:5-9. It is blessed to be assured that we are His children as we journey from time to eternity. I Jno. 5:13.

All these helps may be ours if we apply ourselves to read and meditate and to apply the truth which we receive thereby.

II. **The Text.**—Prov. 4:1-13. The right attitude toward wisdom and the ones who are God's instruments to impart it, will richly reward us.

Ps. 119:97-104.—This section of Psalm 119 deals with love for God's law, and the results that come from delight in meditation on, and subjection to, God's law.

OUTLINE STUDY

I. Prerequisites for Finding Help.

1. An honest search (John 5:39; Acts 17:11).
2. A willingness to obey (John 7:17).
3. Spiritual enlightenment (I Cor. 2:12-14).

II. The Bible Has Help for Us.

1. When we sin (I John 1:9).
2. When in sorrow (II Cor. 1:4; I Thess. 4:13).
3. When in trouble (Ps. 46:1, 2).
4. When burdened (Matt. 11:28-30).
5. When in need (Phil. 4:19).
6. In gaining a true perspective (Mark 8:36).
7. When God has blessed us (Ps. 126:3).
8. When joyful (Ps. 35:9).

III. Getting Help from Personal Study.

1. Reading (Isa. 34:16).
2. Meditation (I Tim. 4:15).
3. A growing knowledge of Christ (II Pet. 3:18).
4. Diligent study (II Tim. 2:15).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Help.
2. How the Bible Helps Us.
 - a. It tells us right and wrong.
 - b. It gives us promises we can trust.
 - c. It reveals Christ to us.
3. How We Should Use the Bible.
 - a. Reading and studying.
 - b. Meditating on what we read.
 - c. Practicing what we learn.

For Seniors.

1. Prerequisites for Finding Help.
2. The Bible Has Help for Us.
3. Getting Help from Personal Study.

PERSONAL THOUGHT

Are we using all our opportunities to gain the help we need from the Bible for our personal life?

Lamp of our feet, whereby we trace
Our path when wont to stray;

Stream from the fount of heav'nly grace,
Brook by the trav'ler's way;

Bread of our souls, whereon we feed,
True manna from on high;
Our guide and chart, wherein we read
Of realms beyond the sky;

Pillar of fire, thro' watches dark,
Or radiant cloud by day;
When waves would 'whelm our tossing bark,
Our anchor and our stay.

Word of the everliving God,
Will of His glorious Son;
Without Thee how could earth be trod,
Or heav'n itself be won?
—Bernard D. Barton.

APPRECIATING THE BEAUTY OF THE BIBLE

Psalm 119:17-24

Topic for August 19

* * *

MOTTO

"Apples of gold in pictures of silver"

MEDITATIONS ON THE TOPIC

I. Beauty of the Bible. Appreciation of beauty has various aspects. The captives in the land of the Chaldees were far from penitent and submissive to the Word of God as delivered by the prophet Ezekiel (Ezek. 33:30-33); yet they put on a pious face and a reverent manner as they sat before the prophet to hear the message. There was in his speech such an earnestness and eloquence that they enjoyed it as a man would enjoy the harmonious and beautiful sounds in a song by word or instrument. Verse 32.

God surely does not value the delivery of His Word in a disagreeable manner. Nor does He give it in beautiful words and settings with hope of satisfying the lusts of carnal ears. But He does set every thought in such appropriate language and figure of speech that it gives to men a proper appreciation of the spiritual value and the spiritual beauty of what has been delivered to them. As these beauties of speech and the harmony of song lodge pleasantly in the mind and memory, God's Holy Spirit uses them to give impressions of spiritual values which tune the heart to reverent worship.

But there are occasions in which God's Word employs methods of speech which grate on the ears and gives a sense of ugliness so that the depraved and irreverent may be shaken out of their place of security in their own ungodly ways, and may sense the peril of God's hatred "against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Compare Ps. 2:9; Dan. 7:7-12; Rev. 16. The measure of spiritual worth is not the basis of beauty. God's Word in appropriate times pierces the rebellious and wayward heart and brings disagreeable thoughts and sounds to his experience yet it is effective in preparing the way for salvation and in shaping the life to the glory of God. Our deeper judgment declares, "Behold therefore the goodness and severity of God" Rom. 11:22. When a glorious harmony has been wrought out of the bitter and the sweet, we are made to cry out in deepest reverence and admiration of the beauty and excellence of God in His dealings. Our heart becomes attuned to the words of the apostle when he writes: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out (Rom. 11:33)!"

II. The Text.—Ps. 119:17-24—Here a prayer for opening of the eyes (inner eyes), which God alone is able to accomplish in the hearts of the sincere, is made. A true perspective is needed in the study of the Bible, that we may not only see the beauty of lan-

guage and forms of its speech, but the moral and spiritual beauty of what it reveals of God and of His purposes concerning mankind.

OUTLINE STUDY

The Greatest Literature.

1. Lyric poetry: the Psalms.
2. Wisdom: the Proverbs.
3. Epic poetry: Job.
4. Narrative: The Story of Ruth.
5. Biography: The Life of David.
6. Great letters: The Epistles.
7. A fascinating history: The Acts.
8. Living illustrations: The Parables.

Suggestive Assignments

For Juniors

1. Text Word, Word.
2. Some Great Stories.
 - a. Ruth.
 - b. Joseph.
 - c. Samson.
3. Poetry of the Bible.
 - a. Psalms.
 - b. Proverbs.

For Seniors

As many as time permits of the different types of Biblical literature may be discussed separately as topics.

PERSONAL THOUGHT

Give us, Lord, not alone a sense of beauty of sight and sound and intellectual order and satisfaction; but a sense of the moral and spiritual and heavenly. Enable us to see, through the aid of the Spirit, what the natural man cannot receive. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (I Cor. 2:9, 10).

SEED THOUGHTS

Sing them over again to me,
Wonderful words of Life;
Let me more of their beauty see,
Wonderful words of Life.
Words of life and Beauty,
Teach me faith and duty:
Beautiful words, wonderful words,
Wonderful words of Life.
—P. P. Bliss.

Holy Bible, book divine!
Precious treasure, thou art mine!
Mine to tell me whence I came;
Mine to teach me what I am;
Mine to chide me when I rove;
Mine to show a Saviour's love,
Mine to guide my wayward feet;
Mine to judge, condemn, acquit.
Mine to comfort in distress,
If the Holy Spirit bless;
Mine to show by living faith,
Man can triumph over death.
—Jno. Burton, Jr.

THE CONTRIBUTION OF EDUCATION TO CHRISTIAN GROWTH

Psalm 78:1-8; Proverbs 1:1-9

Topic for August 26

* * *

MOTTO

"When ye read, ye may understand."

MEDITATIONS ON THE TOPIC

I. How Does Education Help Christian Growth? Education is the growth or development of the intellect. The intellect has a close connection with the development of the spiritual life. God uses our mind that He may impart knowledge of Himself, His plans for our salvation, and show us our way of life and service to our fellow men.

Education will fit one to understand more of the meaning of words, writings, and actions, and thus increase our knowledge of

human life. Education may develop our minds to think and to act on a purely material and secular basis. Its philosophy may be like that pictured in Ecclesiastes, where man's understanding goes no farther than the works of men "under the sun" (Eccl. 1:13, 14). But it needs rather to be developed along the lines which form the conclusion of Ecclesiastes: "Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13).

With such an outlook, a certain young man who had reached the twenties longed more to know God and how to live for Him and serve his fellow men in God's behalf than he did for all the material things of life. He said, "I would rather have an education than all the riches the world could give me." This motivation helped him to decide his courses of study, to choose a school, and to discern the value of scientific knowledge for the development of understanding the creation of God and to grasp the unfolding of God's revelation to man as found in the Bible. It enabled him to stop in the study of the realm of knowledge, at the place where time and energy in that realm would detract from the realm of the more important spiritual things that should be understood and done for the furtherance of the cause of Christ and for the increase of spiritual power.

An unbalanced life may spend its whole energy just to know earthly wisdom without acquiring understanding of how to apply it to the more important spiritual and eternal developments of life. While education helps when rightly applied, many facts are not essential in making the life of greatest service for God. I Cor. 1:19-31.

II. The Text.—Ps. 78:1-8.—This passage points out how a knowledge of God's law needs to be taught and handed down to the rising generation. It is essential that they know that the only hope of the world is to fix their hope in God and to seek to fulfill His law of life.

Prov. 1:1-9.—This passage points to the way to get into true wisdom. Knowledge that is of value begins in the fear of God. God ordained that godly parents should be the teachers of their children and that children who receive a balanced education receive it by giving heed to the heavenly knowledge of a godly father and mother.

OUTLINE STUDY

I. A Key to Christian Knowledge.

1. Learning to read (Rev. 1:3).
2. Learning moral distinctions (Heb. 5:14).
3. Training the mind (Rom. 12:3).

II. A Key to Christian Living.

1. Understanding social relationships (Rom. 13:7, 8).
2. Experience in living with others (Rom. 12:18).
3. Training in communication (Tit. 2:1; Luke 1:3).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, Learn.
2. How School Helps Me as a Christian.
 - a. Learning to read.
 - b. Learning to reason.
 - c. Learning to get along with others.
 - d. Learning about the world we live in.

For Seniors

1. The Influence of Education.
2. A Key to Christian Knowledge.
3. A Key to Christian Living.

PERSONAL THOUGHT

Have we begun, in the fundamentals of knowledge, to recognize God and His laws above all else in the universe? Then education will contribute to spiritual growth.

SEED THOUGHTS

Educate men without religion, and you make them but clever devils.—Wellington.

(Continued on page 255)

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

1951 Church and Sunday School Week

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.—Proverbs 3:13-18.

The City of Kitchener, Ontario, the "Industrial City of Canada," and Waterloo, "The Hartford of Canada," have launched a movement which has created national interest. It would be well for the nations, if the movement would create international interest. The Twin-Cities have already reached the unusual figure of having 99% of the public school children now attending Sunday school; with a large ratio attending both Sunday school and church. The school boards are launching out for the 1951 "CHURCH AND SUNDAY SCHOOL WEEK," September 16 to 23. The objective is "Every Child at Sunday School Every Sunday." Dominion-wide notice has been taken of this excellent project.

It is not possible to establish Christian grade schools in every nook and cranny of the nation. But it is possible to do something about the schools of the nation. The Province of Ontario has arranged for a thorough-going course of general Bible Study. This course was approved by quite a number of evangelical ministers of the Protestant churches. Three Mennonites, one a bishop, one a minister, and the other a layman, have co-operated in arranging the course. Where there are differences of interpretation among the various denominations, the course presents the words of Scripture without comment. Where there is a general unity some very excellent comments are made here and there.

What is your community doing?

Canadian schools have high standards for teaching. Teachers are expected to have the following requisites for efficient teaching.

A. Personal fitness for teaching includes good appearance and posture, leadership, self-control, considerateness for others, good health, energy and vitality, enthusiasm, understanding of children, pleasing voice, a sense of fairness, good judgment, emotional stability, industry, sociability, and optimism.

B. Instructional Skill. Skill (1) in selecting, organizing, and presenting subject matter, (2) in assignment, (3) in questioning, (4) in stimulating thought, (5) in holding pupil interest and attention, (6) in recognizing and remedying individual pupil participation, (7) and in having a definiteness of aim.

C. Classroom Management. This covers the appearance of the classroom, discipline, physical conditions (heat, light, ventilation), routine matters and reports, and the tone of the class.

D. Scholarship and Professional Training.

E. Other Requisites. (1) an interest in his work, (2) ability to co-operate with others, and ability to adapt himself to the environment in which he is working, (3) ability to profit by constructive criticism, (4) a desire to improve.

By CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

It is worth while calling attention to the fact, that educators realize that all this does not go far enough afield, that there must be a Biblical undergirding, that apart from the spiritual benefits to be derived from the Word of God, man's best efforts will merely give us refined, cultured sinners without morals and good character. Only the WORD OF GOD can claim for itself the following declaration from the lips of the Son of God: "The words that I speak . . . are spirit, and they are life."

To give the movement wider berth, allow us to present to the readers of the CHRISTIAN MONITOR, the following draft for the year 1951, clipped from the Angus Magazine, an educational journal in Canada:

TO THE MINISTERS AND SUNDAY SCHOOL SUPERINTENDENTS OF KITCHENER, WATERLOO, AND DISTRICT CHURCHES

The Fifth Annual observance of CHURCH AND SCHOOL WEEK is being conducted in the Twin Cities during the week of September 16 to 23. The co-operation of the ministers and Sunday-school superintendents is requested in order that our slogan, EVERY CHILD AT SUNDAY SCHOOL EVERY SUNDAY, may be fulfilled.

The following suggestions are offered for your consideration:

1. That Church and School Week be announced from the pulpit on Sunday, September 16.

2. That ministers and Sunday-school superintendents visit the schools of Kitchener, Waterloo, and District during the week and mingle with the pupils during their play periods.

3. Take part in school activities wherever possible.

4. Assist the teachers in their endeavors to impress upon the pupils the importance of regular attendance at Sunday school.

5. Each pupil will look forward to seeing the minister of his or her church and the superintendent of the Sunday school at his school sometime during the week.

6. Impress upon the children that the Ministers and Sunday-school Superintendents are vitally interested in Church and School Week and that they are anxious to see the children in Sunday school on the following Sunday.

7. Each minister or Sunday-school superintendent is requested to call at each school and obtain a list of pupils who profess adherence to his church. These lists will be prepared by the principals and available on Monday, September 17.

8. Assemblies in each school will be attended by ministers according to schedule prepared by the Ministers' Committee.

Signed:

Lorne R. Shantz,

Chairman Church and School Week Committee.

EVERY CHILD AT SUNDAY SCHOOL EVERY SUNDAY LETTER TO PRINCIPALS AND TEACHERS OF KITCHENER, WATERLOO, AND DISTRICT PUBLIC SCHOOLS

The week of September 16 to 23 has been designated by the Church and School Week Committee as CHURCH AND SCHOOL WEEK in the Twin Cities. Our slogan is

EVERY CHILD AT SUNDAY SCHOOL EVERY SUNDAY.

In order to achieve this aim, the principals and teachers are requested to co-operate by carrying out some of the following suggestions:

1. Include in the week's work, as many topics as are suitable from the Course of Study that have a Biblical theme.

2. Emphasize at every opportunity virtues such as honesty, obedience, truthfulness, tolerance, and Christian principles.

3. Teach biographies of outstanding men, including some Biblical characters.

4. Discuss with pupils, the importance of attendance at Sunday school and the contribution made by churches to the community.

5. Ascertain location of churches in the school district, with name of church and the minister. In higher grades, perhaps a map might be made showing churches and schools.

6. Prepare a list for the minister of each church, of pupils in the school who are affiliated with his church or Sunday school. Prepare a list of pupils who have no church connection.

7. Arrange to have a minister attend an assembly of some or all of the classes some time during the week.

8. Teachers and principals will welcome ministers during the week and introduce them as opportunity presents itself.

9. Make provision for ministers to take part in school activities such as sports, programmes, etc., wherever possible.

10. On Friday afternoon, encourage every pupil to attend some Sunday school on the following Sunday and if possible, take along a friend who has not been attending any Sunday school, especially preschool children.

11. Ministers are invited to visit classrooms after the afternoon recess on the days designated in the following schedule.

Alexandra—Tuesday, Thursday.

Central—Tuesday, Friday.

Elizabeth Ziegler—Tuesday, Wednesday.

Courtland Avenue—Tuesday, Thursday.

J. F. Carmichael—Monday, Tuesday.

King Edward—Tuesday, Thursday.

Margaret Avenue—Thursday, Friday.

Sheppard—Tuesday, Wednesday.

Suddaby—Thursday, Friday.

Victoria—Tuesday, Wednesday.

Westmount—Tuesday, Thursday.

Our children as men and women will thank us for our efforts.

Signed:

Lorne R. Shantz,

Chairman Church and School Week Committee.

EVERY CHILD AT SUNDAY SCHOOL ON SUNDAY, SEPTEMBER 23

Rome's All-out Plan

Now the Spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.—I Timothy 4:1-3.

The CHRISTIAN MONITOR is not anti-Catholic or anti this and that, but stands for the truth as revealed in the Scriptures, without addition or subtraction. True Christian witnesses oppose both addition and subtraction from the Scriptures. We stand opposed to such new additions to the Word of God, as the prior resurrection of Mary, the earthly mother, of the Son of God. Likewise, this Christian journal opposes the prohibition of priests to marry, as well as the command to abstain from meats on Fridays. But these errors are but a mere fraction of the errors of the Roman Catholic Church. To be true

witnesses all truth must be taught, without fear or favor.

The founders of the Mennonite Church suffered much, long, and terribly for the truth. We, their posterity, dare not settle down in lethargy and indifference, lest this system will again get into the saddle, and drench this and other nations with the blood of martyrs.

The reason for printing the following article from the pen of Dr. Keith L. Brooks, from the pages of "Prophecy Monthly," is to help put us on our guard. Here it is:

If you have been astounded at the amount of expensive newspaper and magazine advertising all over the nation which the Roman Catholic Church can afford, wait until you learn of the far-reaching enterprise for propagating Romanism, announced in the April 22 issue of "Our Sunday Visitor," America's leading Catholic newspaper.

Soon you will be hearing of the "National Bureau of Information," located at Washington, D.C. Just remember that it is a Catholic propaganda institution. It will advertise to answer all questions dealing with religious matters. Such a center of information, say the organizers, has long been needed and the nation's capital is the place for it. Catholics make up one fifth of the population, they tell us, and should therefore be in a more outstanding position for dealing with "religious error."

This National Bureau of Information is to be tied in with the National Catholic Welfare Conference which also heads up at Washington. There is to be (1) close liaison with all wire services, correspondents of major newspapers, radio networks, and other national secular communications media; servicing them with news releases on major church matters; answering queries and correcting misinformation about the church; providing research facilities to supply requested information; suggesting features, broadcasts, articles concerning Catholic matters; checking stories dealing with the church.

(2) Close liaison with dioceses on information matters; providing dioceses with up-to-date lists of any anti-Catholic organizations, publications, and personalities; advising and assisting dioceses in organizing and operating information offices; and advising in the organization of public-relations or information-advisory committees in each diocese, composed of prominent laymen.

(3) Current research files on Catholic matters for the use of secular and Catholic communications media.

(4) Panels of easily accessible experts on important Catholic subjects, to provide accurate and timely information wherever needed.

(5) Advisory service on public information for the use of bishops, N.C.W.C. officials, etc.

(6) Publicizing newsworthy activities of the N.C.W.C.

(7) A monthly magazine devoted to the work.

(8) Assisting Catholics to gain employment in secular communications media.

(9) Regular news clipsheets on major Catholic matters to be handed to key personnel in secular newspapers, magazines, and radio.

(10) Survey to determine average non-Catholic opinions of the Church, what non-Catholics might like to know about the church, spheres of possible tension, and the like.

All these services will run on a 24-hour basis, available through telephone call at any hour of day or night. Some expert spokesman of the church will be at hand to answer questions of any nature. When any story affecting Catholics anywhere is breaking, the headquarters will have it by ticker service at once and will be able to give the newspapers or anyone else "the correct Catholic position."

Every Catholic is to be a potential news-gatherer pouring information into Washington headquarters. Nothing will be overlooked. Rome figures, from now on, to be a mile down the road on any issue that comes up, before any Evangelical can get out of bed and get his boots on. This means one thing. Rome is going all-out to sell its doctrines to the United States, and to beat down every voice of opposition. America is to be her last stamping ground. Every newspaper, magazine, radio, and television outlet will be peppered day and night with "the correct position" on everything, as it has been determined at Rome and Washington.

Never were Protestants faced with such a challenge. Evangelical churches must make use of the opportunities of publicity for the true Gospel that are at hand. Christians must take

the SWORD OF THE SPIRIT in hand and go forth to let the people of their communities have the Gospel straight from the Book! Christian leaders must arm themselves with effective literature for answering the basic errors of Romanism.

YOUNG PEOPLE'S BIBLE MEETING (Continued from page 253)

I call education, not that which is made up of shreds and patches of useless arts; but that which inculcates principles, polishes taste, regulates temper, cultivates reason, subdues passions, directs the feelings, habituates to reflection, trains to self-denial; and more especially, that which refers all actions, feelings, sentiments, tastes, and passions, to the love and fear of God.—Hannah Moore.

To know the laws of God in nature and revelation and then to fashion the affections and the will into harmony with those laws—this is education.—S. F. Scovel.

WHAT GOD EXPECTS OF YOUTH Ecclesiastes 12

Topic for September 2

* * *

MOTTO

"Quit you like men, be strong."

MEDITATIONS ON THE TOPIC

I. God's Expectations of Youth.—The term youth implies not old. Anything young is in a position to grow. So God has planned that youth is to grow. We are not all that God intends for us to become. God has placed in our reach the necessary things that will enable us to grow into what He has designed for us. Being inexperienced and unlearned does not take away our responsibility to do our best today in the way of obedience or consecration. As those who have sins, and sinful natures to deal with, God expects youth to accept His remedy for sin. We are to become Christians just as surely as the older and more mature persons. We need to seek forgiveness of sin. We need to seek to know all God's will and to do it. We need to present our bodies to God as a living sacrifice, holy, acceptable to God. We need to serve God with all our heart and to take hold of the means of grace by a study of the Word, and by earnest prayer and meditation.

God expects youth to be witnesses for Him. He does not expect us to witness with the same experience that an older person has. But He expects us to stand for Christ and His commandments at all times and in all places. He does not expect us to be ashamed of Him, the Redeemer who gave His life a ransom for our sins. He expects loyalty under every circumstance in life. And when the circumstances are especially hard He expects us to draw of the greater grace which He is ready to give to all who humbly draw nigh to Him. It is therefore written, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

God does not expect youth to possess the maturity of judgment of one who has had more experience; but He does expect us to live up to the light and experience which we have attained, and to be ready to learn and obey all that it is in our power to know. God expects us to be teachable and submissive. He has given us His Word and He has given us elders and overseers to impart to us their knowledge and experience and give us their service and prayers in time of need. Heb. 13:7, 17. He has surrounded our live with His loving providential care and has He expects us to come bodily to obtain mercy, grace, and help. Heb. 4:16.

II. The Text.—Eccl. 12.—Remember is the great word of this passage. It is a com-

mand to youth. It means that we are to take time, with all our thoughts and actions, to think of God and to give Him a place in our life and its affairs. Others may be inclined to think that youth needs to not trouble to think of God in their pleasure and doings. God would have them think of Him at the time when they have the greatest capacity to enjoy life, and to live as one who expects to give an account.

OUTLINE STUDY

I. A Christian Character.

1. Honesty (Heb. 13:18).
2. Temperance (I Cor. 9:25).
3. Personal holiness (I Pet. 2:9).
4. Love (I Cor. 13).

II. A Consecrated Life.

1. A living sacrifice (Rom. 12:1).
2. Yielded members (Rom. 6:13).
3. Forsaking all (Luke 14:33; 18:18-24).
4. Taking the cross daily (Luke 9:23).

III. A Zeal for God.

1. Strength (I John 2:14).
2. Courage (Josh. 1:7).
3. Faith (Rom. 4:3).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, Follow.
2. God Expects Christian Character.
 - a. Honesty.
 - b. Self-control.
 - c. Love.
3. God Expects Consecration.
 - a. Putting Him first.
 - b. Giving our bodies to Him.

For Seniors

1. Christian Character.
2. A Consecrated Life.
3. A Zeal for God.

PERSONAL THOUGHT

As one who has come to the age of accountability, it behooves me to make good in everything which God expects of me. "God is faithful, who will not suffer me to be tempted above that which I am able, but will with the temptation also make a way to escape, that I may be able to bear it" (I Cor. 10:13. Adapted).

SEED THOUGHTS

I would not waste my youth in idle dalliance; I would plant rich seeds, to blossom in my manhood, and bear fruit when I am old.—Hillhouse.

Youth is not rich in time; it may be poor; part with it, as with money, sparingly; pay no moment of it but in purchase of its worth; and what is it worth, ask death beds—they can tell.—Young.

Like virgin parchment, capable of any inscription.—Massinger.

"Take fast hold of instruction; let her not go: keep her; for she is thy life."—Prov. 4:13.

THE UNSEEN COMPANION

Whatever is possible, or whatever is impossible, Christians can do at God's command, for God is with us. Do you not see that the word, "God with us," puts impossibility out of all existence?

Hearts that never could else be broken will be broken if God be with us. Errors which never else could be confuted can be overthrown by "God with us." Things impossible with men are possible with God. John Wesley died with that upon his tongue, and let us live with it upon our hearts.—C. H. Spurgeon.

One afternoon David and Jerry tattooed wingless planes on their arms. They promised each other that when they won their wings, they would finish the tattoo. David's father had something to say when he saw his son's arm. He spoke of wings of the spirit.

"Without those wings, son, your life will be as useless to God as is a wingless airplane to a pilot."

David was to remember that remark at crucial times in the years ahead. War interrupted his and Jerry's big plans. A day came when both boys had to decide which way they would go—noncombatant or conscientious objector or—?

How did they decide? What effect did those decisions have upon their future? Who won the wings?

The results of their decisions deserve the careful consideration of the young and the not-so-young.

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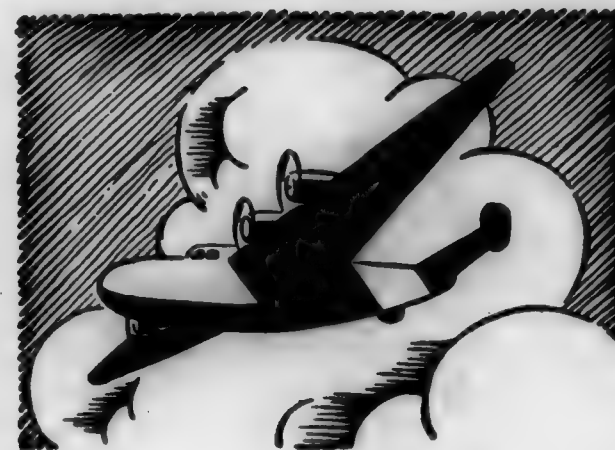
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Y. P. MEETING

WORLD NEWS

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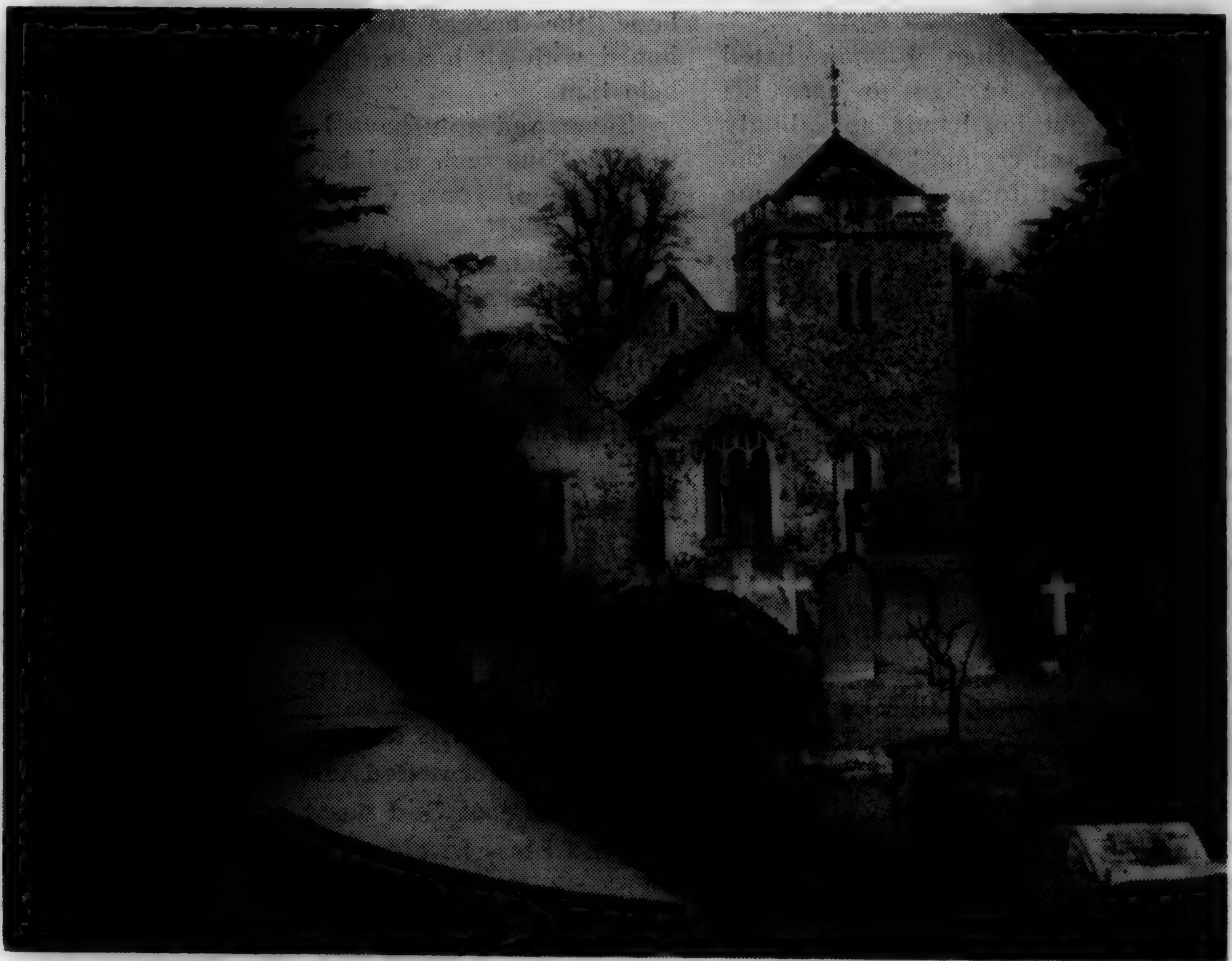


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Stoke Poges Church and Churchyard, the Scene of Gray's Elegy Written in a Country Churchyard. See Article on Page 270.

EXTRACTS FROM GRAY'S ELEGY

Beneath those rugged elms, that yew-tree's shade,
Where heaves the turf in many a mold'ring heap,
Each in his narrow cell forever laid,
The rude forefathers of the hamlet sleep.

The breezy call of incense-breathing morn,
The swallow twitt'ring from the straw-built shed,
The cock's shrill clarion, or the echoing horn,
No more shall rouse them from their lowly bed.

For them no more the blazing hearth shall burn,
Or busy housewife ply her evening care;
No children run to lisp their sire's return,
Or climb his knees the envied kiss to share.

Oft did the harvest to their sickle yield,
Their furrow oft the stubborn glebe has broke;
How jocund did they drive their team afield!
How busily the woods beneath their sturdy stroke!

Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear with a disdainful smile,
The short and simple annals of the poor.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour—
The paths of glory lead but to the grave.

—Thomas Gray.

The Gate Which Is Known as Beautiful

By MARION SILK

May this word picture deepen our appreciation for the preciousness and power of the name of Jesus.



JORAM'S bearers lifted him from the litter and placed him upon the ground. They followed the same procedure every day; always in the same spot, beside the gate which is known as Beautiful at the entrance to the Temple. Joram had occupied that same space for many years now, and no other beggar would ever dare usurp it. It was a strategic position for a beggar, since everyone who came in or went out of the Temple could not fail to see him crouching there.

There were times when Jorman hated himself for the way he had to earn his bread, stretching out his hands appealingly to all who passed, and crying, "Alms, for the love of heaven." But Joram had been lame since birth, unable even to stand alone. He had to beg in order to exist. There was no other way for him to live. Until recently a mad and unreasoning hope had filled his heart—a hope that some day he might walk. Even to himself he admitted how unreasonable that hope was. But now even those faint whisperings which gave him courage to face each day were stilled forever. The Master was dead—crucified.

Only after he had heard the news did Joram realize how much, how very much, he had come to depend upon the Prophet of whom he had heard so much. How eagerly he had watched the faces of all who entered the Beautiful Gate, telling himself vainly that some day He would pass this way and when He did, he would cry out to Him in a loud voice, beseeching that He would help him. Never for a moment did Jorman doubt that Jesus could help him. He had heard the stories too many times of how He had cured the blind and the lame, and cast out devils; yes, and even raised the dead to life again. "He will not refuse me," Joram told himself confidently, as he sat waiting in the sun, "for He refuses no man anything who asks Him." But now the Master was dead, and there was no longer hope in the beggar's heart, but only dull despair. He knew now that he would never walk—never.

Two men came slowly toward the entrance to the gate. They were not old, though their beards were touched with gray. In their eyes was a look that was different. Although they were ordinarily dressed, there was something arresting about their appearance. Joram, watching them, knew instinctively that they were holy men; perhaps even followers of the Nazarene. Something stirred in his breast but died again. The Nazarene is dead, he reminded himself bitterly. What is it to me if these are His followers? Automatically he reached out his hand, muttered his cant phrase, "Alms! Alms, for the love of heaven!"

The two men stopped, looked down at him with pity mingled with hope. Joram felt that he could not bear their glance. One of

the men, the eldest, spoke to him. "Look at us," he said gently. Joram gazed up wonderingly into his face. Were they going to give him money? They did not look as though they had any for themselves.

"Peter, what are you going to do?" asked the man who had not spoken.

"Help him, John," Peter replied, "God willing that I can." He fastened his gaze earnestly upon the lame man's countenance. All that was dead in Joram's soul sprang suddenly to life. But it was ridiculous to hope, the beggar thought, even while he hoped with all his heart that they COULD help him.

"Silver and gold have I none," Peter said to him, "but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

In the name of Jesus! The crucified Jesus in whom Jorman had believed for so long! The lame man struggled to rise to his feet. Peter took him by the right hand and lifted him up. Then Peter's hand fell away. Joram stood alone, unsupported by any arm but God's. He stared down at his feet in amazement. He felt the strength pouring

THE TOUCH OF HUMAN HANDS

Among the hills of Galilee,

Through crowded city ways,

The Christ of God went forth to heal

And bless in olden days.

The sinning and the sad of heart

In anxious throngs were massed

To catch the great Physician's eye

And touch Him as He passed.

We have not in our hours of need

His seamless garments pressed,

Nor felt His tender human hand

On us in blessing rest;

Yet still in crowded city streets

The Christ goes forth again,

Whenever touch of human hand

Bespeaks good will to men.

Whenever man his brother man

Upholds in helpfulness,

Whenever strong and tender clasp

A lonely heart doth bless,

The Christ of God is answering

A stricken world's demands,

And leading back a wandering race

By touch of human hands.

—The British Weekly.

"Men are born with two eyes and one tongue in order that they should see twice as much as they should say."

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into them, into his ankle bones. For a long moment he stared, then tears misted his eyes as the wonder of it was borne in upon him. Hesitatingly he took a step forward; another step. The tears streamed down his cheeks as he realized the truth at last. He could walk! After forty years of crouching in the dust HE COULD WALK. He walked and leaped and praised God.

"Come," John reminded them, "Let us go in. It is the hour of prayer." And unassisted, his heart overflowing with gratitude, Joram accompanied his new found friends inside the Temple, where he continued his praises to God before all the people.

Brooklyn, N.Y.

THOUGHTS ABOUT A SMILE

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None of us is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it.

A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is of no value to anyone until it is given away. Some people are too bored to give a smile. Give them one of yours, as none needs a smile so much as he who has no more to give.—The Dove-Tale.

Times and seasons change. Circumstances and surroundings change. "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). Those who are like Him are likewise unchangeable. "Always just the same," we sing sometimes. God help us to be always the same.—R.

"Christ died for you; are you living for Him?"

CHRISTIAN MONITOR

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The Broken Alabaster Box

BY CORA M. BAER

The broken alabaster box has always stood for the fragrance of a life yielded to Christ and dedicated to His service.



he fragrance of Mary Norton's yielded life could be traced to that eventful evening when her sleek, shiny car had refused to run. She still wondered what strange whim had compelled her to drive through West Side on that particular afternoon. It wasn't often that a streamlined, high-powered automobile, most definitely from Park Avenue was seen in that part of the city.

Sometimes Mary grew considerably bored with her position in life. About all her mother was interested in was social prestige, and something within Mary clamored for that which was deeper and more worth while. Her mother declared it was the puritanical streak she had inherited from her father's side of the house. Mary somehow yearned to know more about the religion her father had embraced; for she was only six years old when tragedy had visited her young life and left her half orphan. She did not realize how much she had lost when her father was taken away. She recalled sitting on his knees, and listening to him tell wonderful things about Jesus and His love. But that was long ago, and since then she had not heard much concerning Christ and His death on the cross. That is, not till the evening her car stalled on West Side.

She pulled every gadget on the spacious dash, but there was no response.

"Of all unearthly places for a car to stall!" she said with some disgust. She would wait till the next street urchin came along and ask him where to find a garage.

"Hello there!" she called as she saw a boy of ten or eleven emerge from a shadowy alley. The boy stopped in wide-eyed wonder.

"Can you tell me where I can find a garage? Something seems to be wrong with my car," she explained.

By this time the boy had come over to the car. He pressed his thin little face against the window which Mary kept raised.

"Sure I kin. Only I think it's closed up. But I'll tell you what—I'll call my brother Frank. He works at Ware's Garage, and he's a real trouble shooter."

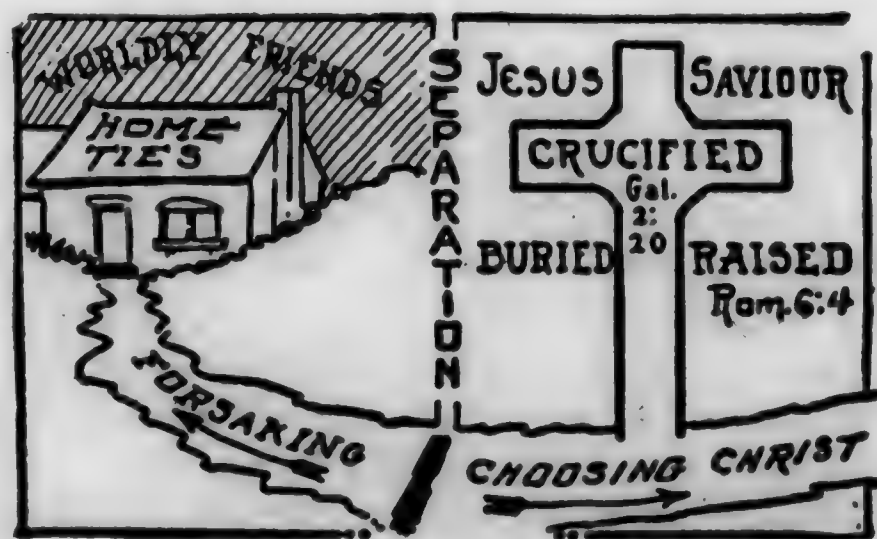
And before she could reply he was fast disappearing through the open doorway of the grey, bleak-looking house across the street. A feeling of terror came over Mary as she began to realize her helpless position. Frantically she pressed her foot on the starter, but nothing happened. There was nothing to do but wonder what formidable character this trouble shooter might be. Then because she was young and rather adventurous she could not help somewhat enjoying the unique situation in which she found herself in spite of misgivings. And as she was floundering about for a way out, she saw the youngster come skipping across the street with the real trouble shooter following close behind. No, he didn't look vicious.

"Lady, this is my brother Frank," said the boy through the unfriendly window. "If anyone can fix your car he sure can."

Mary wondered at the look of refinement and manliness on the face of the man before her. "I'm sorry you're having trouble, and I fear Burton here has too high an opinion of my ability, but I'll see what I can do for you."

Mary watched with interest as he lifted the hood of her car and worked away. The late afternoon sunlight slanted into the car and burned mercilessly through the glass. At length Mary lowered the window, but the air which floated lazily in from the heated street afforded small comfort.

She only vaguely heard Burton chattering on in boyish abandon to his older brother until these words broke on her consciousness:



"Say, you'll have to hurry if you want to get done in time to go to church."

And then the older brother replied, "You'd better run along and get ready. I don't want to miss, but it certainly wouldn't be Christ-like to leave someone in trouble."

That sounded like her father's philosophy, but she had least expected to find it at a place like this. She had always been under the impression that one's purse and life were hardly safe in West Side, and that there certainly was no regard for religion. This brief conversation that had unwittingly come to her ears, hadn't sounded much like the cold, formal religion with which she was acquainted, but more like the vibrant life that her father had called Christianity.

So she sat up and took notice. This was proving to be more of an adventure than she had anticipated.

"Well, I guess I'll have to be leaving you," said Burton to his brother. "I promised to take Mike over tonight. And say, Frank," the small boy drew nearer his brother, while Mary strained her ears to hear what he was saying in a lowered voice, "you won't forget to pray for Mike, will you, even if you can't be there?"

"No, Burt, you can count on me," and as he raised his face, Mary saw more than the smudge of grease on his temple. She saw in his eyes a look of admiration for the lad before her, and a depth which she could not explain.

"And—and perhaps this lady isn't a Christian," he pointed his thumb toward the car. They were all unaware that the lady who seemed so intent on the magazine she was reading heard every word of their conversation. "I'll bring a tract, and an announcement of the meeting for her."

"O. K., fellow, that's a fine idea," said Frank as he resumed his work on the engine, and Burton made a dash for the house.

Mary wondered why this unusual situation did not strike her funny. Perhaps it was the serious look in Burton's thin, freckled face, or the hungry gnawing in her own heart, but somehow she could not laugh this off as lightly as was her wont.

For some time nothing was heard but the rhythmic throbbing of her own heart, the shouts of children playing on the street, and the tinkering in the engine of the car. Mary wondered where all the children could come from: certainly there wasn't room in all the ramshackle houses to shelter so many. Dirty, uncombed youngsters they were, and the hot street was their only playground. There were big domineering boys of fourteen or fifteen who ordered the smaller ones about; there

were girls of apparently the same age, who tried to gain attention. She was disgusted at their much-too-red lips, and scarlet finger nails. There was every age down to babies, who crept and toddled about in the dust and filth of the street. Mary loved children, but not this kind. Yet they were the ones who needed loving.

Just then Burton came from the house, his curly red hair plastered down to his head, and his freckled face glowing from the vigorous scrubbing he had given it. Under his arm he carried a small Bible, and in his hands she saw a small piece of printed paper.

He ran over to his older brother and said something in a low voice which she could not understand as he offered him the paper. He looked at his greasy hands and shook his head. Then Burton once more came close to her side of the car and, shoving the tract through the open window, said, "Here's something you may enjoy reading; anyway it's good!" And before she could thank him, he was gone.

She saw a half smile on Frank's face as he watched the retreating form of his young brother and heard him exclaim "Now that took real courage!" Then he resumed his work on the car.

She glanced at the paper on her lap and saw this ominous question: "Where Will You Spend Eternity?" Her conscience was uncomfortably aroused, and she only passively saw the announcement of meetings at the chapel on Elm Street. Just then the trouble shooter himself came to the side of the car and said,

"Now will you see if it starts?"

She pressed the starter, and the motor responded beautifully.

"And how much do I owe you?" she asked as she unclasped her purse.

"Never mind; I was glad I could help you out. I don't want any pay."

"Then here, take this to help along with the meetings at the chapel," she said as she held out a crisp new bill for him.

He hesitated for an instant, but at length he took the money as he said, "That's very kind of you, but won't you come to the services. They're fine, and will continue the rest of the week."

So that is how it happened that Mary Norton's shiny new car was parked in front of the little white chapel on Elm Street. And that is where she found the answer to the disturbing question on Burton's tract. For there she learned that she was a lost sinner. And there she yielded her life to the One who had so long been seeking her; and her father's Christ became her own.

This caused no small stir in the Norton household. At first her mother laughed, then she stormed. Then when she saw that this could not turn her daughter from what she had termed a "temporary emotional upheaval," she began to wonder if it was really serious.

"It wouldn't be so bad if she hadn't chosen Elm Street Chapel of all places," she lamented.

Mary was so happy in her new-found joy that nothing else seemed to matter. But

she soon discovered that she no longer fitted into the old life. Her brief experience in the Christian life had made her heart mellow and tender, and somehow her old aimless, self-gratifying life seemed very futile and empty. All about her were hungry, needy souls. She thought of West Side and the boys and girls who were practically growing up on the streets. They had so little to make their lives worth while. Their lives were so barren of beauty and so empty of the love of Christ. Then one evening, as she was sitting in her own lovely room, it came to her so suddenly that she could hardly comprehend it. The Lord wanted her to give her life to the boys and girls of West Side! Oh, no, that couldn't be! They were such dirty, noisy, unlovely youngsters. Her fastidious nature hated dirt, and her sensitiveness recoiled at the thought of the uncouth, fighting youngsters she had seen on the street.

What would her mother say? Oh, it just couldn't be! She wanted to help them, but certainly there were other ways beside giving herself. Yes, that was it. Certainly with her almost fabulous income she could do more with her money than in any other way.

"Dear Lord," she prayed, "take my money. Use it, only—only—O God, I just can't go." But somehow the unrest in her breast was not quieted.

"I'll give it all, Lord! I'll make every sacrifice, and all my money shall be Thine." Her slight form shook with sobs, so intense was the struggle.

She recalled a story she had read only that morning, in her Bible which had become very precious to her in the last weeks. It was of another Mary who many years ago had brought her love offering to the Lord. It was such a costly offering. No doubt, she had been criticized for being foolishly extravagant when she had invested her carefully saved earnings in the costly alabaster vase of precious ointment; and then, oh, loving waste, she had broken it upon the feet of her Beloved and lavished the costly perfume on Him! There were those who could see only the waste of the shattered vase, and the cost of the ointment. They spoke of the loss of money. But Christ saw the love and devotion behind the gift, and He said, "Let her alone; . . . she hath wrought a good work on me." And down the years that broken vase has spoken a message of loving sacrifice to many hearts! And it spoke deeply to the heart of Mary Norton.

"What a tragedy it would have been if Mary had saved her money and that alabaster box had never been broken!" she mused. It had to be broken to give out its fragrance. And still that's what I've been trying to do with my life. If I cling to my job and give Christ cold, lifeless money when He wants my life, it will be just as if Mary had given the lovely box of ointment, and because it was so valuable refused to break it." "For whosoever saveth his life shall lose it, but whosoever shall lose his life for my sake, the same shall find it."

Then, falling to her knees by the side of the chair, her tears flowed freely as she prayed,

"O God, take my life—let it be broken so that the fragrance of Thy love may issue from it. Only take it; it is all Thine."

That too was a costly offering, but the will was broken and completely yielded to God. And from that broken alabaster box there issued a fragrance that blessed many lives.

Fairpoint, Ohio.

BEHOLD HIS FACE

By Mrs. O. F. Laughbaum

"Sir, we would see Jesus." "Now we see through a glass darkly, but then, face to face." "And they shall see his face, and his name shall be in their foreheads."

Behold that perfect face as Mary the mother folds Him so tenderly to her bosom. See His face of purity and honesty, as He labored in His father's shop. See the expression of wisdom on the face as He stood in the Temple at the age of twelve.

Behold His face coming up out of the Jordan, as He heard the voice saying: "This is my beloved Son, in whom I am well pleased."

See that determination, as He put behind Him the tempter, and the look of indignation as He left the multitude that was about to crown Him king. See that transfigured face, as He stood upon the mount before His disciples, and when He beheld the child in need of healing. See His face of sternness as He drove the money-changers from the Temple.

See His face, as Pilate said, "Behold the man." See His face as He hung upon the cruel cross and cried, "It is finished."

See His face as He commissioned His disciples,—"Go ye into all the world, and preach the gospel to every creature."

See His face as He came victoriously from the grave.

See His comforting face, as He appears to His disciples, saying, "Let not your heart be troubled; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Behold the face as He ascends triumphantly into glory.

"Face to face shall I behold Him, far beyond the starry sky,

Face to face in all His glory, I shall see Him by and by."

The face of my Redeemer—"Not changed, but glorified."

UNFASHIONABLE

Paul evidently considered that his duty as a servant of the Lord required him to exhort his hearers, or those to whom he wrote, to walk circumspectly. Was he right? or was he wrong? As to walk circumspectly is set in opposition to evil days, it is evident that so to walk is not fashionable. But "seeing that all these things shall be dissolved," seeing that we look for the coming of the Lord Jesus, which is the wiser; to follow the Lord Jesus in the white garments (Rev. 3:18) which He offers and which are unfashionable, or to walk in the fashion of the world?

The Plaintive Pewee

BY BERNARD T. BURKART

"To a lover of birds it is scarcely possible to think of a cool, silent woodland in summer without the mournful strain of the pewee floating from some tree top.

It is hard to think of a bird more typical of a northern summer than the little wood pewee. The dreamy, plaintive "pee-a-wee" of this bird is as much a summer as the chirping of crickets or the droning of bees. To a lover of birds, it is scarcely possible to think of a cool, silent woodland in summer without the mournful strain of the pewee floating from some treetop.

The wood pewee is the most abundant and widely distributed member of the flycatcher family, and within its range may be found almost any place where there are trees. It prefers to breed in the more remote woodlands, however, although I have found several nests in city parks and open country groves. The breeding range of the pewee extends from our southern states north to Manitoba and New Brunswick in Canada, and west to the Great Plains. West of this its place is taken by a subspecies, the western wood pewee. This is essentially the same bird as the eastern species, but the difference in climate has modified its color and appearance somewhat, so that ornithologists regard the western bird as a separate variety of the eastern wood pewee.

Like other flycatchers, the pewee is sober of plumage. You will recognize it as a flycatcher by the stocky head and shoulders, and erect form, and the broad, flattened, slightly hooked bill with its projecting bristles. Its upperparts are dusky olive-brown, darkest on the head and neck; the underparts are grayish with a yellowish tinge on the belly. It is about six and one-half inches in length. You may confuse it at first with the rather similar phoebe, but the wood pewee has two whitish wingbars and a yellowish lower mandible, features which are not present in the phoebe. It also has a white eye ring. But the surest way to identify the pewee is by its voice. The bird sings its name so clearly that not even a beginner in bird study will fail to discover what kind of bird it is.

Flycatchers are classed as songless birds, but the wood pewee is certainly a distinctive exception. Far from being songless, it has one of the sweetest little melodies of any of our birds. Its song ordinarily consists of two parts—a two syllabled "pee-er," with the accent on the first syllable. The second syllable has a falling inflection. This is followed after a short pause by a dreamy "pee-a-wee," with a rising inflection on the last syllable. There is something haunting in the sweetly pensive song, so sad, so full of emotion, as to make the listener feel that the bird is singing of a secret sorrow and never can be happy.

This strange quality in the song prevents it from becoming monotonous, for the pewee sings almost constantly. To fully appreciate the song of this bird you must listen to it

on a drowsy summer day, deep in the still woods. It floats from the rustling treetops as though it were an abstract sound—a sweet, dreamy summer lullaby that breathes the



SONG OF NATURE

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made and praise is given,
By all things near and far;
The ocean looketh up to heaven,
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee;
Their white locks bowing to the sand,
The priesthood of the sea!

They pour their glittering treasures forth,
Their gifts of pearl they bring,
And all the listening hills of earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mists above the morning rills
Rise white as wings of prayer;
The altar curtains of the hills
Are sunset's purple air.

The winds with hymns of praise are loud,
Or low with sobs of pain,
The thunder-organ of the cloud,
The dropping tears of rain.

With drooping head and branches crossed,
The twilight forest grieves,
Or speaks of Pentecost with tongues
From all its sunlit leaves.

The blue sky is the temple's arch,
Its transept earth and air,
The music of its starry march,
The chorus of a prayer.

So Nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

—John Greenleaf Whittier.

very spirit of the forest solitude. The song has inspired many a tribute in poetry and prose, proof of its stirring quality. Indeed, at times the song of the wood pewee seems to touch one's very soul with its note of dreamy pathos and longing.

Although the wood pewee seems forever given to a life of sorrow and mourning, it does not allow its feelings to interfere with its appetite. Few birds are as vigilant or as quick to seize some passing insect. The pewee hunts its food in true flycatcher style. Perched on a dead stub high up in some tree where its view is unimpaired, it keeps a sharp watch for passing insects. As soon as it sights its prey it dashes in pursuit—and lucky indeed is the insect which escapes it. After capturing and disposing of its victim, the bird usually flies back to its original perch. All sorts of flying insects are eaten—beetles, flying ants, mosquitoes, butterflies and gnats, as well as plant lice and caterpillars. Wood pewees are entirely insectivorous, destroying vast numbers of insect pests during their stay with us. For this service they deserve our hearty appreciation.

In addition to its song, the wood pewee is remarkable for its delicacy and skill in nest-building. Both male and female take part in the construction of the nest, which is a small, rather flat circle made of rootlets, grass, and plant fibers lined with fine grasses and moss. It is saddled upon a horizontal branch of some tree, usually well out on the branch and anywhere from ten to forty feet above the ground. The exterior of the nest is skillfully adorned with moss and lichens to harmonize with the moss-covered branch upon which it is saddled. So skillfully is this done that at a short distance the nest looks almost exactly like a mossy knot or projection on the branch. It is, therefore, very difficult to find. The nest of the pewee is considered a work of bird art, second only to that of the ruby-throated hummingbird. The female lays three or four creamy white eggs, marked with a wreath of brown and lilac spots about the larger end, sometime in middle or late June.

The wood pewee is one of the last of our common birds to come north to us in spring. Around my home, in southern Wisconsin, it usually puts in an appearance by the middle of May, but sometimes it delays its arrival until about the last week in May. Most birds are silent during the midday heat of the long July and August days, but not so the pewee. It sings hour after hour, day after day, all summer long and in all sorts of weather.

In late September or early October this plaintive little songster leaves us and starts its long, southward journey to its winter home in Central and South America.—The Watchword.

Not what we have, but what we use;
Not what we see, but what we choose:
These are the things that mar or bless
The sum of human happiness.

—Joseph Fort Newton.

Dudley Criticizes Friday, the Thirteenth

Another article which points out the ridiculousness of some of the superstitions which even professed Christian people cling to.

Evil forebodings had told Dudley that tomorrow, Friday the thirteenth, had no good to offer him. He went to bed wishing that he might sleep until Saturday morning. He even thought, "Why call any day Friday, or why not omit the number 13?"

His mind was all set—it was to be an "unlucky" day for him whether he got up early or late, went east or west, was on the road or in the barnyard. It would be a hard day for folks like himself that had real system to their living. Dudley had forgotten that in his upper school days his teacher had taught him that superstition was irrational and unreasonable, and his Sunday-school teacher had told the class of Dudley's age that superstition rejects both scientific facts and a Bible faith.

The family had all gone to bed except John, the oldest son, who went to see his "lady friend" that evening. Dudley thought and worried as his good wife peacefully slept. He began to enumerate and appraise all that would be affected by the "hard luck" of tomorrow, Friday the thirteenth. Surely a cow will bloat and die, the hogs will start with cholera, and someone will get a lot of the chickens after midnight. "Maybe I should sleep in the henhouse after 12 o'clock to make sure," he whispered to himself.

Dudley allowed himself the faint recollection of headline tract teaching where it was said, "Worry is Sin, and He Who Worries Fails to Put Trust in God." He remembered having heard a minister say that "God has made scores of promises and in all history no one has ever known of His going back on a single one of them."

Dudley's worries of "unlucky Friday the thirteenth" crowded him till late into the night, thus curtailing his hours of sleep. He was finally awakened by his wife's calling him for breakfast. He jumped to his feet, criticizing her for sneaking out of bed and not waking him. He quickly rubbed a little water over his face, seated himself at the table and began to eat, brushing aside the teaching he had had all his life that before Jesus ate He asked God's blessing on the food and the Apostle Paul taught that food is sanctified by the Word of God and prayer.

At the breakfast table Dudley ate and criticized. The eggs were fried too hard. The bacon was too crisp. The coffee was too weak, and the toast was too well done. He gave his usual morning breakfast table lecture with plenty extra for the hard day ahead. This lecture usually started with, "I tell you," and ended with, "I don't know what in the world will happen."

Suddenly his piercing eyes fell on John. "John, what time did you get in last night? Must have been about 2:30; that's later than any one ought to stay out with a girl." John even though he knew his Dad's statement

was true, walked from the breakfast scene, thinking, "This is Dad's off day." His father continued scolding John until the latter disappeared through the barn door.

Dudley loved his fourteen-year-old Sam, but Sam had to walk very carefully when Dad's criticisms got under way. "Sam, are the cows all right?" Dudley yelled as Sam gleefully played in the distance. "Don't be thinking you're in this world just to have fun—you can't live on that. Now tend to your business or I'll get next to you."

Dudley brushed the sweat from his brow, sighing, "My isn't it hot?—that old sun anyway; don't see why the wind doesn't blow so we can breathe decently."

Dinnertime went by better than Mother and children had expected. One incident happened: a hair fell from Dudley's head onto his plate, and he scolded it violently for not falling from his head out in the field. Also Father Dudley severely scolded little Jane (his favorite child) for talking so much and not sitting still. Little Jane cried, which hurt Dudley so much that he scolded Mother for not "tending to the little creature," so he wouldn't have to. Dudley justified favoritism in the family by the story of Isaac and Rebecca, but was unwilling to accept the New Testament teachings that partiality (favoritism) is wrong.

Dudley lay down to take his afternoon rest at about 2 o'clock. His snoring was as stormy as he was himself. His sleep was at its best when Sam excitedly reported, "A cow is bloated in the clover field."

The unusual excitement soon had Dudley on his feet. Half awake and half asleep he said, "What's on? Is the world coming to an end?"

Mother calmly told Dudley what had happened. Before she could finish Dudley began: "There it is; there it is. I knew it would come. I s'pose she'll be dead before we can help her. It's just like losing one of the family." Mother tried to correct Dudley, but he would not be comforted.

The cow died. The day had reached its climax for Dudley. In his thinking, life was ebbing out—because a cow had died.

The other members of the family lived as under a dictator the rest of that day, even though the chickens were still full count, the hogs had no trace of cholera, and the family was in good health. Dudley likes to scold and feel miserable—and make others feel miserable. God does not want any credit for people's superstitious notions. He expects unfailing trust from His people. What do you think?

—Dunn.

It is easier to criticize the best thing than to accomplish the least thing.—Sel.

"This makes the second bad smashup this week," my friend Ray Harper of the local paper whispered to me as we stood together on the curb watching the police and ambulance and wrecking crew go about their grisly work in connection with the two smashed and twisted masses of steel that gaped in the middle of the traffic circle. "Ed, this is one of the most dangerous traffic spots in the entire state!"

I agreed. Indeed, this particular intersection where three main highways came together has long been hounded by so dishonorable a title. But main reason for relating all of this, dear reader, is because of the name given to this particular place.

Strangely enough, it is called, "Church Corners." It gets the name because of the two churches on the two side-street corners. At one time, there had been three churches, but the one had been moved.

Let me call this a parable with some solemn, searching spiritual truth. For is there not many a danger spot in many of the "church corners," where poor souls are "religioned to ruin", snared and sold short by that archdeceiver, Satan, through the sieve of soft music, soothing sermon, where churchianity is confused for Christianity? In many a place has stained glass and old stone been substituted for the old rugged cross and dear Lamb of God who suffered thereupon in shame and in agony. John 1:29; I Pet. 1:19; I Pet. 2:24. Out there at "church corner," there is a sad mixture and counterfeit confusion. Culture is in place of Calvary. Books banish the blood. Reformation runs before regeneration. Service is sought rather than salvation. Character is crowned rather than conversion.

But let us never forget, dear reader, that the Lord God has but one corner where the deep, hungering, innermost need of the soul is considered and provided for. What is the need? We MUST be saved" (Acts 4:12). What is the corner? "Christ died for our sins" (I Cor. 15:3), and, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Here is the basic, bedrock business and blessedness; it must be the Lord Jesus Christ; nothing and no one less. John 14:6. He alone can effect needed deliverance. II Cor 5:17. And thus would I plead with you: Leave alone anything which leaves Him out of the picture; vacate that which voids the victory of Calvary; excuse yourself from that which evades or evaporates His person and work. Your soul is too precious for such a foolish gamble!

Waterbury, Conn.

What is pride but the very image of Satan on the soul? The more any man has of Christ in him, the more humble he will be, more low and vile in his own eyes and more empty of himself. When God renews His image in us, He pulls down our proud thoughts.—Dr. Cotton Mather.

CHRISTIAN MONITOR PULPIT

The Ethic of the Personal Relationship

BY MILLARD LIND

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.

The Lord has an argument with His people. He calls upon the eternal hills as His witnesses (vv. 3-5). His people recognize His claims by asking if they shall win the Lord's favor by greater ceremony in worship (vv. 6,7). Micah, the Lord's advocate, replies to the people to climax the argument with this memorable question: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

We shall look at the two parties to this argument, the Lord and Israel. We shall notice the claims of the first party upon the second, the response of the second party to the first, and how that response fell short of what the first party sought. We shall lastly draw a parallel between these two parties and the two parties of the New Testament era.

The First Party, the Lord

"He hath shewed thee." Who is this "He" and what claim does He have upon the second party, "thee?" God sets forth His claim upon Israel in His part of the argument (vv. 3-5). He has a claim upon Israel because He is the Redeemer God.

The God of the Prophet Micah was not a God of philosophy or speculation, as God so often is with us. We use reason to prove His existence. We try to set forth in a logical way His attributes. We speculate concerning His nature. But the God of the Hebrews was a God of great acts. He was a God who entered into history, into the very life of Israel. Notice His words in the fourth verse: "I brought thee up . . . I went before thee." These are not words of speculation, but words of action, words of a God who entered into the life of His people.

The God of the Prophet Micah was more than a God of action. He was a God of redemptive action. He entered into the life of His people to redeem. God brought Israel up "out of the land of Egypt" (v. 4). The children of Israel had been hopeless slaves in the heart of the world's greatest empire. But by great supernatural acts, God smote Egypt until the Israelites were let go. God carried them through the Red Sea on dry land. But the army of Egypt He destroyed in the waters.

The second great redemptive act that God mentions in the argument is His gift to

Israel of leaders who were true prophets, able to declare and perform His will. He sent before them "Moses, Aaron, and Miriam" (v. 4). God did not send Israel out into the wilderness poorly equipped with leadership. He gave to her one of the world's greatest leaders. The production of such leadership was a great redemptive act.

The third great redemptive act which God submitted for Israel's consideration was the blessing of Balaam "from Shittim unto Gilgal" (v. 5). Balaam wanted to curse Israel; for this he was hired by the king of Moab. But God forced Balaam to bless Israel. And God substantiated that blessing from Shittim, Israel's last encampment east of the Jordan, to Gilgal, Israel's first encampment west of the Jordan. In other words, God substantiated that blessing by safe entrance into the promised land.

"He hath shewed thee." And the God who showed Israel was the great redeemer God.

God's great redemptive act was His claim upon Israel. What right did God have to "shew" Israel? What claim did He have upon her obedience? God's claim was His redemptive act. The words "I am the Lord thy God who brought thee up out of the land of Egypt" run like refrain throughout the Old Testament. And it is not a meaningless refrain. It is the statement of God's saving grace and is the foundation of all of God's demands upon Israel. It stands as a preamble at the head of the Ten Commandments: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." God had saved Israel. Israel was to respond to God's saving love by loving obedience.

"He hath shewed thee." All interpreters who have viewed this text as a mere "ethical religion" have violated it by tearing it out of its context. This is a religion of a personal relationship of the highest order. "He" is the Lord God who, according to Micah, had entered into Israel's history to redeem. Now He is seeking a response to His redemptive activity. God's demands are never cold and impersonal. They grow out of the heartthrob of a personal relationship with His people. Biblical ethics are a call to respond to His love.

The Second Party, Israel

We come now to the second party in the

controversy, Israel: "He hath shewed thee." What is Israel's outward state, and what is her response to the redemptive activity of God?

The years before Micah might be compared to the world of our day before 1914. They were years of peace and of growing prosperity for both the Northern and Southern Kingdoms. Optimistic statesmen of that era may well have envisioned a warless and prosperous world. But the years of Micah were years of disillusionment, years when the very foundations of ordered existence seemed to be giving way. They might be compared to our own world-shaking times. God had unloosed Assyria, the scourge of the nations. During the prophecy of Micah, the Northern Kingdom had fallen. Samaria, the crown of glory, had fallen to the armies of Sargon II. Tiny Judah was next in the conqueror's path. According to Isaiah, Micah's great contemporary, Judah's country was desolate, her cities were burned by fire, her land was devoured by foreigners. Isa. 1:7.

The world-shaking events, threatening the security of Judah, produced in her a new religious consciousness. In the words of our text, Judah recognized God's claim upon her. She realized that she had sinned in turning away from her Redeemer, God. She responded to God's claim, but she responded in her own way. She would respond to her Redeemer's love by increasing her offerings: by giving her calves, her thousands of rams, and her ten thousands of rivers of oil (vv. 6, 7). Yes, she would go further. She would give Him the sacrifice demanded by the heathen god, Moloch: the first-born, the first of the womb for the sin of the soul (v. 7). During the reign of the next king, Manasseh, this human sacrifice was actually made.

Yes, Israel was frightened to the point of response to God. But she would respond in her own way. She would increase her ceremonies, enrich her worship. She would add to her liturgy, and perhaps her God would be appeased. Her response was essentially a heathen response. She would not recognize her God as the God of history who entered into the qualified everyday life of the people. She would relegate Him to the Temple, to the new moon and the sabbath, and she would go about life as usual.

This is the usual response of all unrevealed religions. The heathen have a god to placate, and they placate him with food and with sacrifice. But the God of the Hebrews did not want to be placated. He wanted a response of His love, a response to His redemptive activity. He had loved Israel first. He sought Israel's love in return.

The response which God wanted was a revealed response: "He hath showed thee." As the religion of Israel was a revealed re-

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Editorials

Forward with Christ in Our Education

September brings school days and all the mingled feelings that go with them. To some it will be feelings of nostalgia as they think of the good old times that they enjoyed in the little red schoolhouse in some quiet place in the country. To parents who send their children to school for the first time it will mark a new epoch in their family life as their boys and girls go out into the new world of school life. To some of the parents will come a sense of relief to know that some one else will care for their children for a good part of the daytime. Some children will look forward to schooltime with a feeling of dread, while others will hail it with joy, depending upon how well they like school and how they have been conditioned by their parents. To the mature students it will be a time of aspiration and achievement of cherished goals.

This whole business of education is a serious thing to spiritually minded parents and young people. To help us as Mennonite people to realize the implications of our modern school system and our opportunities and responsibilities toward our youth in their school life with its attendant problems, the Mennonite Board of Education has prepared and distributed a Church School Day folder with the slogan as given at the head of this editorial: "Forward with Christ in Our Education."

While many of our readers may already have seen this leaflet and Church School Day will be over by the time this paper is distributed, it may still be in order to call attention to some of the statements given in it. The following reasons why we must move forward with Christ in our education are pertinent: "The enemy is busy everywhere, perverting and distorting Scriptural truth, breeding discord and hatred in human hearts, bringing the individual more and more under the control of the state, diverting the attention and energies of Christians to material ends. With Christ alone is victory, for only He can give our youth power to face the tremendous problems of current cultural trends, to witness to the supremacy of the Christian way of life in the face of present world ideologies, to answer the urgent calls to serve Christ at home and abroad."

The problem is further stated as follows: "From public elementary school through university, America's educational system is Christless. It is the exception to hear the name of Christ honorably mentioned in the schoolroom. God is disowned as Creator of man and the universe. Man is glorified in his scientific and educational achievements. In maintaining the separation of church and state, the state has listened to the protest of every opponent of the Bible until in most states the Word of God is not even read at the daily opening of school. Instead, worldly progressive education has so dominated our teacher training colleges and secularized our school systems that the youth of our country are exposed to any belief but Christianity. Only in those communities where Christian teachers and Christian school boards control the school system are we educating our children for Christ and the church."

These are strong words and have some exceptions, as stated in the last sentence, but they point out the need of both Christian parents and the church to be on their guard against the secularism and godlessness of our school system and the effects these will have on our children. We should add as one of the details the extreme emphasis upon sports and the encouragement of dancing in many places.

How the church has met some of these problems is explained in this statement: "For the past half century the Mennonite Church has been going forward with Christ in her denominational program of education, including college, winter Bible school, and nursing education. During the past dec-

ade she has intensified her efforts in the areas of elementary, secondary, and nursing education."

It will be helpful to review just how far the church has gone in providing her own institutions for the education of her children and young people. The 1951 Yearbook records fifty-three Christian day schools among the Mennonites and Amish, five high schools, twenty-five short-term winter Bible schools, two schools of nursing, three colleges, and one seminary. These schools, we believe, have been doing a good work among our people, but they do not solve all our problems. They have problems of their own that need to be recognized and worked at.

In this issue we have articles from our largest two colleges, telling about their efforts to move forward with Christ in this matter of the education of our youth. In later issues we hope to have articles from some of our other church schools. We need to keep informed as to the facilities which our church schools provide and the progress they are making to serve their constituencies better. In this way we can give them our more intelligent prayer and support.

We repeat that the matter of the education of our children and young people is a serious one. Together we need to work and pray that they may be kept from the evils that threaten them, for Satan is busy and desires to defeat them in their efforts to secure an education that is thorough and at the same time Christian. The task is great, and so with renewed dedication let us all together move "Forward with Christ in Our Education."

Watch, Pray, Work

At the close of Jesus' famous Olivet Discourse, as recorded by Mark, He gave a brief parable which pointed out these three great duties of the Christian in view of the return of the Lord. He first made it very clear that no one knows the day or the hour of His second coming and that this knowledge is reserved to the Father in heaven. Then, in the light of this fact, He sets forth the three great duties of watching, praying, and working. Together these include the things that go to make up a faithful Christian life that is ready for the return of Christ at any time and that is in line for His commendation and reward.

Watchfulness is enjoined not only here but in other places in the Scriptures. Paul in writing to the Corinthians gives this helpful admonition: "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13). "Blessed is he that watcheth" is the voice from heaven as recorded in Revelation 16:15. We need to watch our thoughts, our words, and our actions. We are divinely commissioned to stand guard over our own lives. It is one of the requisites of the successful Christian life. Many have come to grief because they have neglected this solemn duty; many have been greatly blessed because they have observed this command.

According to the statement of Jesus watchfulness needs to be accompanied with prayer. Valuable as it is to watch, one needs to guard that it is accompanied with a feeling of dependence upon God and a full submission to His will. Paul develops this idea in Ephesians 6:18: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." We need to watch and pray, and we need to pray and watch. They are inseparable to success and victory in the Christian life.

In the heart of this little parable Jesus makes one more requirement for those who would be ready for His coming, and that is work. As the Son of man He "gave authority to his servants, and to every man his work." There is work for all to do, and it must be done under authority. There must be order and discipline in His church. There must be authorized leadership, but every one has work to do. And when one looks out upon a needy world he is impressed that there is a tremendous amount of work to do to bring the Gospel to every creature.

Let us heed these three great admonitions of our Lord—to watch, to pray, to work. These three, combined in their proper order, will produce a fruitful and blessed life.

CHRISTIAN LIFE

How the Christian Life Is Sustained

BY HAROLD BRENNEMAN

Three words that convey the essence of Scripture teaching on soul nourishment are: contemplation, meditation, and dedication.

Christ living in the believer will come to control all the territory of the personality, filling the earthen vessel. But we must not forget that all life proceeds by fixed laws. This is just as true in the spiritual realm as in the physical.

From the lowliest flower to the highest of God's creation, life depends for its nourishment upon forces outside itself. The self-sufficiency of God alone is well-nigh incomprehensible to us. The self-contained forces of God operate without our understanding.

That mysterious union of life which we know in Christ, as He becomes bone of our bone, so to speak, depends for its sustenance upon forces outside of our humanity. Jesus made clear this dependence in His simple teaching. "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever" (John 6:47-51).

Physical life is nourished on proper food and atmosphere. Christ plainly taught that He is the food that sustains the spiritual life. Paul, writing to the Romans, and throughout his writings, emphasizes the spiritual atmosphere as being the only one in which spiritual life can remain alive.

How shall these things become ours? How is the soul to really feed upon Him? How can these things get beyond the merely intellectual, entering into the fiber of the being to renew and remake us day by day?

In his usual vivid manner, G. Campbell Morgan selects three words that convey the essence of the Scripture teaching on soul nourishment; contemplation, meditation, and dedication.

What do these mean to us as techniques in the Christian life? Actually, they are but three divisions of one whole. Any one without the other two will soon prove futile. To what purpose the sermon, the lesson, the vivid vision of our Lord if not to lay our own lives beside Him for correction and remaking? And to what purpose the meditation which brings the vision into every realm of the personal life if there be no willing submission and dedication? There is much dedication that is merely a result of information rather than conviction. Likewise there is much theoretical speculation about Christ

that is far removed from spiritual contemplation and does not issue in sanctification of the believer.

Contemplation

Let us first, then, say a few things about contemplation. It hardly needs to be said that any attempt to see Christ without the gift of divine life will prove useless. It is all too easy to study the Scriptures systematically without ever seeing Christ with the spiritual eye. Only as we are in Him and He in us, will we be enabled to see Him in the Word as we read it. It is that contemplation of Him in the quiet place that is the first step in feeding on the Living Bread which came down from heaven.

Meditation

Not only must we come consciously into the Presence, into the holy of holies to behold His glory, but we must also think in that Presence. That is, we must bring the truth and glory of what we see into firsthand relationship with all the details of our everyday life. We must hold ourselves in the very light of that glory until it searches and tries us, and our life is measured by His.

Dedication

The final stage beyond contemplation and

THAT I MAY KNOW HIM

That I might know Him. Let this be life's aim,

Still to explore the wealth stored in His Name.

With Heaven-taught intelligence to trace
The glories that light up His sinless face:
That I might know His power day to day,
Protecting, guiding in the upward way:
That I might know His presence, calm and pure,

Changeless midst changes, and midst losses sure:

To dwell with Him, in spirit, day and night;

To walk with Him by faith, if not by sight;
To work with Him, as He shall plan, not I:
To cleave to Him, and let the world go by:
To live on earth a life of selfless love;

To set the mind and heart on things above:
Till I shall see Him without vision dim,
And know Him as I know I'm known of Him.

Max I. Reich.

meditation is honest and wholehearted dedication. A devoted servant of the Lord, after many years in His Presence, said, "It is impossible to commune with Him even an hour without being rebuked." He was only saying in our day what men said throughout the ages when they came into firsthand contact with the Divine. Those who know Christ best are most conscious of the unreached heights, the unexplored pastures, the undeveloped hinterlands of life.

All of this is simple and logical and is repeated over and over in the teachings of the Bible. But a further law must be observed: the law of regularity and system. Best results depend on regularity of nourishment. It is hardly the ambition of any Christian to be a mere weakling, sickly, and hardly worthy the name of Christ. Yet, out of all the emphasis our Lord put upon the things of God coming first, it is hard for us to believe it. If we do believe it, we will act accordingly, and place far more importance on feeding the Christ-life within than caring for our physical bodies. Which do we choose when there is time for only one, breakfast or communion with God?

The atmosphere in which we feed and grow is quite as important as our diet. Shut off a living thing from proper air and all the good food in the world will not sustain life. The Spirit that Jesus breathed out upon His disciples just before His departure, must be breathed in by us. May this not be the reason why our appetite for the True Bread is so dull? We live too much in an atmosphere of carnality and worldliness. Hourly we allow ourselves to breathe in the spirit of a pagan society. In fact, sometimes we almost pant for it, gulping in bigger and bigger doses as we turn our radios on and pore over our newspapers and magazines.

How can the things of God nourish the individual whose heart and mind is given to temporal things? They may not seem sinful, but usually they are the lesser things, the pleasures and standards of the world, its reading matter, its entertainments, its values, its culture. We are not only in the world, but of it, too often. When such is the case, Christianity is simply a theoretical matter, an interesting subject for debate, or a set of facts which we believe and therefore rest assured in. All the Bibles and sermons in the world cannot become a part of such a life. The atmosphere is deadly. It cannot combine with heavenly food to make life.

Paul admonishes the believers to "let the Word of Christ dwell in . . . [them] richly in all wisdom," and to "be filled with the Spirit." Here is the magic key to spiritual progress. Indeed, it is the only formula for spiritual maintenance. Jesus said that His very words are "life."

Let us not treat these words merely as theories. From this day forward let us, as never before, take time to contemplate, meditate, and dedicate. When this is done and our daily life is kept in a spiritual atmosphere, under Holy Spirit guidance and conviction, spiritual progress will follow. It cannot be forced.

Scottdale, Pa.

"He Being Not a Forgetful Hearer"

By ALMETA HILTY GOOD

He being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
—James 1:25.

Pondering the difficulty of being not only a hearer of the word, but a doer, of looking "into the perfect law of liberty" and continuing therein, reminds me of the old farmer who, being urged to attend a soil conservation meeting in the local schoolhouse, replied, "Nope. Ain't no use me goin' to learn how to farm better, when I don't farm half as good as I know how to now!"

So many of us can talk doctrine and argue Scripture by the hour, but in the daily doing of it we all fall short of what we say and hear.

Someone has said that there are only two things to be done about God's Word: Believe it and behave it. But how are we to do that?

I used to spend a great deal of time, in church services and elsewhere, puzzling over how to know God's will for me. Or perhaps how to reconcile what I definitely desired and planned with the conditions of God's blessing. It all seemed to be dark to me much of the time.

To understand the doctrine of sin, of judgment, of salvation by grace, and the plain teachings of what a Christian walk worthy of Christ's followers should be did not seem so difficult as the little problem of how to apply it all to my own case and to come up with the plain will of God for me. The fruit of the Spirit was plain in Scripture, but sometimes to find any such fruit in my daily walk seemed difficult indeed!

Some time afterward I began to see that "having begun in the Spirit," I could not be "made perfect by the flesh."

How Satan loves to blind earnest Christians to God's simple way of victory and abundant joy and peace and love! He begins by keeping us ignorant of that other law working in our members. Then while we go looking for some secret power, or doctrine, a motto, or talisman that will give us dynamic Christian living and testimony, God's own way lies there plain and unused. We cry out to God for wisdom and for power, when God has already given us all the wisdom and power we can ever need, in Christ. "Christ the power of God, and the wisdom of God" (I Cor. 1:24). It is available for us, already provided by God. But not apart from our union with Christ, not outside of Him.

We are not saved by a creed or a doctrine, but by a Person. Neither can we walk daily in the strength of a principle or an idea in the same sense that we can walk from day to day in the fellowship and will of a Person. How preoccupied we often are with ideas, statements, doctrines, technicalities, and interpretations of the Bible when God would have us seek Himself!

We often say phrases like this: "We need to believe it;" "When we see it and accept

it, it transforms our lives." Our young people, consequently, are often years seeking this nebulous "it" when we could have saved them much confusion by saying, instead; "We need to believe Him," or, "When we see Him and accept Him, He transforms our lives."

For years I, too, like many others, sought a deeper spiritual life, something to satisfy my needs, my many needs. I can truthfully say from a needy heart that I have found Someone that satisfies all, Jesus Himself. How real He has become!

Why didn't I find satisfaction in Him before? Because, though saved and assured of salvation, I was blinded to the truth that all I needed was there in Him. And how did I come to know? Only God can open the eyes to the law of sin working in our members and give us a hunger for deliverance. Seeing this fact, and being urged to take it to the cross by personally, literally recognizing my union with Christ in His death and resurrection, I accepted Him by faith.

This question of self, or the law of sin, is I believe the stumbling place of many earnest, sincere young people seeking a deeper spiritual walk, a way to walk in God's will. How can we deny ourself when our whole nature rebels against it? But what shall we do with this self, now that God has saved us and cleansed away sin? Surely, we argue as we cling to all that has been best in our self, surely, we think, there ought to be some use for this self, now that God has cleaned it up. What does it need? Only to be a bit more refined, we say, to know more of the Bible and be a bit better educated. The good I that has such noble aspirations (always that the left hand of self-satisfaction may know it, of course), such good energy, such fine artistic thoughts, that can go to such lengths when motivated by "human interest", that can be moved to tears of sympathy, even to sacrifice without a thought of giving the glory to Jesus,—what is to be done with it? Sometimes it takes us years to find out that God has no use for the self-principle in us, "well-meaning and good-hearted" though it may seem, simply because it strives to be perfected in the flesh, and "the flesh luseth against the Spirit." Self must die, self has died, in Christ. "Because the carnal mind is enmity against God" there is no other way of deliverance from it. And again, Paul says "For I know that in me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18). Oh, that we all might know it! But as long as we prefer to flex our self-control muscles and stumble along, hugging our sinfulness to us, we can never be delivered from it. God's way is death to it, and "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us ALL things?"

Paul had to learn this lesson like the rest of us. If anyone had whereof to glory according to the flesh, he had. He was well-educated and zealous of the traditions of his fathers. But what does he say these considerations are worth? NOTHING. Nothing but refuse. What do we do with refuse? Throw it away, get it out of the road, make room for something worth something. "And do count them but dung, that I may win Christ" (Phil. 3:8). Can we do that with our pet considerations?

"I am crucified with Christ!" Oh, to believe it and never mind the feelings! Let us stand on God's Word and He will see to the feelings. "Knowing this, that our old man is crucified with him, . . . that henceforth we should not serve sin" (Rom 6:6). All right. Now what? Reckon it so. Any old-time westerner can tell you what he means when he says, "I reckon it's so." The root of the word appears to be the same as that of "recognize" and we never have any trouble understanding exactly what we mean when we recognize ourselves. "Likewise recognize ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

But how shall we apply this to our individual need of victory over sin in our hearts? One young man said that he never could resist going in to a movie. He knew it was wrong, at least it condemned him in his own conscience, it was wrong for him. He even expected God to strike him dead any moment, yet he would go in at the theater. He just couldn't seem to go past. He had no self-control in the thing. But, thank God, he found out he had died with Christ, and from then on he was enabled to refuse. The temptation was still there, only he was dead, he didn't respond. Christ-control was greater than self-control.

If we cannot "see" the truth of this deliverance, let us be careful not to take it away from someone younger and weaker, for whom it may be the only way out,—out of alcoholism, or the tobacco habit, or the hypnotism of escape-literature, or movies, the bondage of any known sin. That phrase, "There, but for the grace of God, go I!" is no joke to some of us. We shudder to think of the bondage out of which we have been delivered by the cross. "I do not frustrate the grace of God: for if righteousness come by the law," then Christ is dead in vain" (Gal. 2:21).

I will not pretend to you that I have always walked perfectly in this way of the cross, but I thank God that when I have been enabled by the faith of Christ to accept God's Word for just what He says, rejoicing that it is God's will and that His will is infinitely higher and more lovely than my selfish will, He has shed abroad in my heart His peace and love in a wonderful way. Then is Christ my life indeed. How can we be not a forgetful hearer, but a doer of the work, if He is not free to live in and through us and do the word? Let us let go, and let God.

Hammett, Ida.

A man cannot climb the ladder of success and keep one foot on a bar-rail.

—Clipsheet.

"Thou Shalt Not Kill"

BY MELVIN L. RUTH

Our Lord not only referred to this commandment, but put a deeper meaning into it. He went beyond the act to the motive and insisted upon the law and practice of love.

Every consistent student of the Bible believes that life is of God. It is He who "formeth the spirit of men within him" (Zech. 12:1). It is in Him that "we live, and move, and have our being" (Acts 17:28). Likewise it is Scripturally consistent to believe that the deprivation of human life is a priority God has reserved for Himself in language that humblest of hearts can understand: "THOU SHALT NOT KILL." Any exceptions to this dictum must have their source in God Himself.

Is it not true that some of the most abused Scriptures are the most simple ones? Judging by what is happening in our world, this commandment has long become obsolete, or else men have wandered far from the divine plan of human relationship. I believe the latter is the Scriptural picture.

There are Bible students who are certain this command in the original language reads: "Thou shalt do no murder." Technically, this would specify a divine prohibition against the premeditated taking of life. The word "kill" means "to deprive of life." "Murder" involves a plan or purpose, while "kill" suggests an accidental death. The difference is plainly shown in the provisions of the cities of refuge in the Old Testament. These cities were conveniently arranged for the safety of accidental killings if "he hated him not beforetime" (Josh. 20:5). Such an individual escaped with his life if he remained at the city of refuge until the death of the high priest.

In His ministry, our Lord not only referred to this commandment, but in His characteristic way almost ignored it by going deeper. He cut straight to the very source of murder, an infection of the heart. There He applied and insisted upon the law and practice of love. His messages and miracles united in a forceful life of love. Even His defenseless death, which appeared to be the result of a defenseless love, proved to be the greatest victory mankind can ever know. The very apostles who seemed to have difficulty to grasp this new commandment continued to demonstrate the practicability of overcoming evil with good, the greatest life preserver the sons of men will ever know.

Judging from what newspapers and books tell us, human life is becoming quite cheap. Murder has become a thrill. Detailed accounts of human slaughter presented in vivid pictures sell rapidly to people who live in rebellion against TRUTH. Our generation is alarming students of sociology because of the rapid increase of crime. What should their concern be for the oncoming generations whose young hearts have been exposed even more effectively to the modern cheapening of human life on the radio, television and the silver screen, in pulp magazines, and in the careless lives of their

parents who murder and are murdered.

"Thou shalt not kill" does not fit into a godless program. But to those who will hear TRUTH, the Scriptures speak clearly:

He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: . . . no murderer hath eternal life abiding in him.—I Jno. 3:14, 15.

They which do such things [murder] shall not inherit the kingdom of God.—Gal. 5:21.

Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

Vengeance is mine: I will repay, saith the Lord.—Rom. 12:19.

While the motives presented as a defense for our modern killings vary from patriotism to purely personal variance, yet all spring from a heart that fails in loving. Is it any wonder that such unthinkable violations of the Scriptures have crept upon us even more than we were aware? Like all other forms of worldiness, it is a threat that needs to be guarded against, because it is of the evil one who was a "murderer from the beginning." We are not exempt from any of the devil's offensive thrusts. To consider murder so unreasonably bad that we need not be on our guard against it is to disbelieve the Scriptures. Let us remember how vulnerable we are to the attacks of the enemy.

To love the life of my fellow man is my first duty, since I cannot love my Lord and hate my brother in creation. All lovers of God are lovers of men who seek to save men's lives. Even the Pharisees silently admitted the lawfulness of the saving of life and the unlawfulness of destroying it. Luke 6.

The classic clarification of the problem, "Who is my neighbour," by Jesus shows God's respect for the saving of a physical life. We don't know how honorable was the life of the man who was left "half dead." But we do know that the loving Samaritan who gave him the care he so desperately needed received honorable mention. At the same time there was a contrasting disapproval registered on those who passed by on the other side. The context suggests that they lacked LOVE. And this lack could have left the man to die.

Love for self can be murderously cruel. It can express itself in a hatred that John calls murder, or it may express itself in just a plain neglect or lack of compassion that is void of the love of God. I John 3:17.

There is little direct teaching in the Scriptures on the subject of carefulness or of taking precautions to avoid fatal accidents. The modern term is "Safety First." However, I believe the principle of careful and safe living is closely associated with the sacredness of human life, as well as love for our fellow men.

I believe that the cities of refuge had in

them some sad people who accidentally had killed someone. It is true that they received a fair trial there and escaped the death penalty. But consider their sentence: they had to remain there until the death of the high priest. Without considering this inconvenience in detail, it certainly must have had an effect of creating unusual carefulness on the part of other Israelites. Every city of refuge was a warning against carelessness and a monument to the extreme sacredness of human life.

Frankly, we pass by too many fatal accidents much too lightly in this mechanical era. The Biblical word would be "killing." There is a great need for diligent teaching on the subject of careful living to save the sacred life of others, especially on our highways. Risking human life in daring and reckless driving is not consistent with a Scriptural belief that human life is a sacred gift of God.

Christ's message for us today is far more than, "Thou shalt not kill." Just as simply, and just as forcefully, we are commanded to love our neighbors as we love ourselves.

Phoenix, Ariz.

MOTHER

By Edward L. Crane

My mother was a saint of God
Who told me of His love,
How He by grace prepared for me
A home with Him above.
My parents took me to a church
Where God's Word was believed,
And I in trusting Jesus' blood
Eternal life received.

I often heard my mother sing
The hymns of love divine,
And pray for me, that by God's grace,
Her Saviour would be mine.
My parents truly walked with God,
And tried to do their best
To help me know the peace they found.
That place of Holy Rest.

So mothers, in your toil and care
Believe God's Word today,
And find the Christ of Calvary
Your Saviour, guide, and stay.
The parents who know Christ as Lord
Do find a comfort sweet;
And with their children who believe
Rejoice at Jesus' feet.
—Selected from Christian Victory by RPZ

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A great many Christians would gladly give God a handful of meal after He has filled the barrel; but they would hesitate to give Him the last handful on His promise to fill the barrel when empty.—Henry Clay Trumbull.

• • •

I know not the way He leads me, but well do I know my Guide. What have I to fear?—Luther.

OUR HOME CIRCLE

The Shining Presence

BY FLORENCE S. STUDEBAKER

This story was inspired by the life of one who served many years as a faithful minister's wife.

Grandma Barton sat in her room and watched the firelight flicker on the faded pattern of the wallpaper. She loved the twilight. It was quiet here, peaceful, shut away from the world. She could hear the hurried footsteps of Mary, her daughter, in whose home she stayed, as she hastened back and forth between stove and table preparing the evening meal. Now and then a light laugh burst forth as Louise, sixteen, shared some happy experience of the day with her mother.

From the barn she could hear the clanging of the milk pails as John and Edward finished the evening chores. Now and then the shrill bark of Rover rang out as he darted here and there in an effort to drive a truant calf to its customary place.

Sometimes grandma opened the window a bit; then she could hear the sleepy call of the birds as they flitted from tree to tree. Across the meadow she could see the lights come on in the farmhouse there.

"Yes, it is evening time. Everyone is busy closing the day like a great book. Everyone is busy but me, and I am too old. I am no good; I am worn out. My feet are tired and halting. My hands are trembly. Sometimes my voice is so weak I can scarcely talk. I can only sit and sit. Now if I could be young again and have my strength . . ."

Grandma's thoughts trailed off into the long ago. She saw the little white church nestled under the protecting shelter of friendly trees. For many happy years she had stood by her husband while he served as elder and minister and faithfully preached the Word to those who worshiped within those sacred walls.

Something impelled her to go inside. The benches were empty. Of course, it was too early for services. She slipped into her old familiar place and sat down to wait. She looked at the old pulpit glorified now with a shining coat of varnish. How often she had prayed for David as he stood there preaching the Word! She loved to see the radiance that shone from his face as he told of the wonderful love of God and of His power to reach down and change the lives of men. She knew that radiance came from rich hours of fellowship with the Divine Presence. Her heart thrilled at the thought that the whole countryside knew her David as a sincere man of God.

Suddenly a voice seemed to penetrate the silence. It could not be David speaking, for

he had gone long years ago.

Then a shining Presence seemed to fill the old church. "Child of mine, I heard you saying you were no good, that you have nothing to do but sit day after day."

"Yes," faltered grandma, "but I didn't mean to complain."

"I know. You are not one to complain. I know the bitter days of winter when David had to be away in meetings. You did the chores, took care of the children and helped keep the church work going. I know the tears that were bravely withheld until the train pulled out leaving you alone for three long weeks. I know too the long nights of watching beside a neighbor's sickbed when there was no other to care. It was your kindly ministrations that helped to comfort those who sorrowed beside an open grave."

Grandma tried to say something about her doing her duty, but her lips would not frame the words.

The Voice went on, "There was a day too when funds were scarce with you and David but the call of a needy world impelled you to sacrifice things you really needed for the sake of carrying the Gospel to 'the least of these.'"

"Yes, I remember how thin my old coat was and how shiny David's pulpit suit got to be, but we said the Lord knew and understood and that was all that mattered," explained grandma.

The Voice continued, "See the seat adjoining yours? There is where Tom and Allie sit with their little family. That little bench would be empty on the Sabbath had it not been for your kindly, urgent pleading that they forgive each other and start over again. I know the day they were about to separate. They listened to your advice and that fall you kept the minister during revival meeting and Tom and Allie came into the fold along with a neighboring couple of theirs."

Grandma nodded and wiped a furtive tear. How plain it all seemed now! She remembered the long table in the dining room that day, for she and David had invited all the applicants home for dinner after baptism. They sang "Praise God from Whom All Blessings Flow" for grace.

"One of that number took a class of girls to teach, but you held her steady when discouragement came. You helped her over the hard places in the lessons when you gave of

your precious time in the study of God's Word. You say it was nothing? Perhaps you will say the same when you see what I am about to show you in the next room.

"See the children coming. Can you count them? One, two, three . . . five . . . ten . . . a dozen . . . twenty . . . thirty. No, you cannot count them all."

"But who are these?" queried Grandma Barton wonderingly.

And the Voice answered, "These are the little ones to whom you opened the Word of God. You turned their faces heavenward. You set their little feet climbing altar stairs toward God through song and prayer. You helped their mothers fashion the little coat of Christian character as did Hannah of old with Samuel.

"So, my child, you should not say you are no good and that you are not busy. You faithfully sowed the seed, and your work is being carried on in the lives of all these you have helped through the years. Do you see? You are young again as they are young; you are strong as they are strong."

The Voice seemed to fade away into the silence again. Grandma stirred as a light tap sounded on the door. Why, she was not in the church at all. Here was her own room with the stand and David's Bible on it. And there was Mary coming in the door to call her to the evening meal.

"Why, mother, there are tears in your eyes," exclaimed Mary. "Do you feel well?" She slipped a handkerchief from a rosewood box.

"Tears?" whispered grandma, "Well, maybe so, but they are tears of joy. Mary, I'm good for something. I'm young again, young as I used to be."

"Young again! Why, of course, you are eighty-five in August. Remember?" Mary helped grandma toward the door.

"But, Mary, my work goes on in those I have helped through the years. I am young as they are young. I am strong as they are strong. And even though my feet are worn and my voice so weak I can scarcely talk at times, I am working through them. I can pray, Mary, I can pray!"

Out in the dining room grandma took her accustomed place at the table. And like Moses of old, whose face shone and he knew it not, she was unaware of a certain radiance which seemed to touch her face with glory. As she looked upon the family she wanted to tell them of the Shining Presence and how the Voice had renewed faith in her fainting heart.

But, no, they would not understand all that it had meant to her. They could not know how that Presence had spurred her lagging footsteps as she slowly climbed toward the sunset glow of her life. Instead, she gave her favorite verse for evening family worship. And her voice was vibrant with joy. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).—Gospel Messenger.

Nurture your mind with great thoughts.

—Disraeli.

"Solitary in Families"

BY MARY ALICE HOLDEN

God setteth the solitary in families.—Psalm 68:6.

Malinda Peterman peeped into the bathroom to see how her three youngsters were getting along blowing bubbles. Since they were too young to help much with the Saturday morning cleaning, the bathroom and a basin of soapsuds seemed to solve the question of what and where for them while she was cleaning the rest of the house. The tiny youngest son of the family still slept in his bassinet.

"There goes a big one," Dale, Jr., shouted as Malinda got to the door, grinning at her with all the warmth of his seven-year-old smile. Up in the air went the greatest soap bubble of them all. But along came another bubble and instead of bursting they united as one.

Helen, who had blown the last one, looked at her mother with wide-open eyes. "O Mother, did you see? They didn't want to fly by themselves. Now they're one bubble."

Indeed they had become one big bubble that shone like a rainbow in the shaft of light from the top of the window.

"Now they've got some baby bubbles," Dale, Jr., remarked as several little bubbles floated away.

"'He setteth the solitary in families,'" Malinda quoted from their morning Scripture lesson.

"What does that mean?" Helen wanted to know.

"It means that God brings a father and mother together and gives them little boys and girls, or it might mean that He helps an older person find a family where he can help and have some one to take care of him if he is sick."

"Oh, I guess you and Daddy are the father and mother that God gave little children to, aren't you?"

"Yes, that's right."

"And I guess when we go over to look after Mrs. Smith she is part of our family, too."

"Yes, why yes, she could be part of our family. I'm glad you look at it that way. And the whole bubble family worked together too, didn't they?"

"I guess that means we all have to work together if we're going to be a family; not just you and Daddy."

"It makes me feel rather insignificant," Malinda told Dale, Sr., when the children told him about the episode that night. "Six of us, counting the baby, in a family makes me only one sixth of the whole group."

Big Dale thought it all a big joke.

"The two united bubbles probably spent most of their lifetime, anyway two seconds, getting the little bubbles ready to start out on a life of their own. But at least they were more important than when they were by themselves. Especially the one who stayed

home and cared for the little bubbles."

"How about the one who had to earn the soapsuds?"

The bubble family fascinated her the rest of the evening, and as she was giving the baby his ten o'clock feeding she had another thought.

"'He setteth the solitary in families.' Of course He does. Larry, even though only six weeks old, is beginning to lose some of his solitariness and notice things around him. Not very long ago he was a solitary individual as far as he was concerned. Soon he will learn to play with the others and share his toys.

"What an important job God has given a human parent to help the solitary to be part of a family!"

Cimarron, Kans.



MY SON IS FIVE

By Genevieve M. Seese

O God, he looked so small
This morning
As he started off to school—
He and his pal,

Judy;
Much too small
To cope with
The persistent rain
And the grey, oppressive
Clouds of fall.
Last night as I tucked
Him in
He looked so tall
In his bed.
I sighed
And said,

"My! How he grows."
But today, God,
On this dreary day of fall,
He looked so small.

Please guide him,
God, Friend
Of little children,
Help him grow
In faith and wisdom
To face the unknown
World tomorrow.

—Gospel Messenger.

The Shattered Window

In a certain old town was a great cathedral having a wondrous stained glass window. From miles around the people pilgrimaged to gaze upon the splendor of this masterpiece of art.

One day there came a storm, and the tempest forced in the window and shattered it into a hundred pieces.

Great was the grief of the people at the catastrophe which bereft the town of its proudest work of art. They gathered the fragments in a box and carried them to the cellar.

One day there came a stranger and craved permission to see the window. They told him of its fate. He asked what they had done with the fragments and they showed him the broken morsels of glass.

"Would you mind giving these to me?" asked the stranger.

"Take them along," was the reply, "They are no longer of any use to us."

The visitor carefully lifted the box and carried it away in his arms. Weeks passed, and then one day there came an invitation to the custodians of the cathedral. It was from a famous artist, noted for his skill in glass craft. It summoned them to his study to inspect a stained glass window, the work of his genius.

Ushering them into his studio he stood them before a great veil of canvas. At a touch of his hand upon a cord, the canvas dropped, and before their gaze shone a stained window, surpassing in beauty all their eyes had ever beheld.

As they gazed upon its wondrous pattern and cunning workmanship, the artist said: "This window I have wrought from the fragments of your shattered one, and it is now ready to be replaced."

Reader, do you say that your plans have been crushed? Thank God and take heart! Have you not learned that the best place for many of your plans is the trash pile? That often you must fling them there before your blinded eyes can see God's better plan for your life?

And how is it with your life? Has sin blighted it? Have mistakes of early years seemingly wrecked it? Does there seem naught for you but to walk its weary treadmill until its days of drudgery shall end?

Then know this. Jesus Christ is a matchless life-mender. He will take that shattered life and fashion a more beautiful one from its fragments than yourself could ever have wrought from the whole—Selected.

TEACH ME TO BE A GIVER, LORD

"Teach me to be a giver, Lord,
Of kindness, love, and cheer;
Always to work with faith and patience,
Free from fear.
And teach me always how to give
Out of a grateful heart;
And think of others first, so that
In all I'll do my part.
To do all things as unto Thee,
And learn on Thee to wait;
To do things in Thy way and time
Never too early nor too late.
Harrisonburg, Va.

MISSIONS

Eastward to the Sun III. In and Out of London

By SANFORD C. YODER

In this article the author takes us to some of the most interesting places in historic London town and the surrounding country. We shall have the pleasure of sharing with him his further travels around the globe.

London was old when William the Conqueror won the Battle of Hastings in 1066 and made himself master of Britain. In fact, it already existed when Nero was lighting up his playgrounds with the burning bodies of the saints of the Roman church in the latter half of the first century. The Norman invader must have been pleased with his newly acquired possessions for it is said that he exclaimed, "I will make England like the Garden of Eden and this city like the New Jerusalem."

Great and marvelous and wonderful as London is, one looks in vain for the glory and the splendor of the celestial city which John the Apostle describes in the Book of Revelation. That, however, does not mean that this greatest of all cities on the globe, mundane and earthy though it is, does not have a glory all its own. Its great buildings—cathedrals, government houses, banking institutions, market places, schools and universities, bookstalls, etc.—are seen on every hand. Subways, sometimes four deep or more, reach to all parts of the city. Escalators carry the multitudes from the surface to the railway system underneath the ground or bring them back again, disgorging this mass of humanity into the streets and thoroughfares of the world's greatest center of living people.

The English revere and honor their kings and queens, their national heroes, and great men and women from every walk of life. Consequently one sees an array of statuary stretching out in all directions along the streets, while plaques and other tokens of honor bedeck the walls and floors of many a shrine or other suitable place.

A trip to Buckingham Palace, in the heart of London, in time to see the colorful Royal Horse Guards change was the opening incident of an eventful day. At the entrance of the spacious grounds, on either side of the gateway, sit two mounted horsemen, mute and motionless as wooden men, resplendent in all the tinsel and trappings that go with their position. Their well-groomed mounts seem to have imbibed the spirit of their masters and are quite as unimpressed and unresponsive to attention. Along the stream that flows through the palace grounds are

trees and shrubs and beds of flowers; and paths that lead to beauty spots which seem to have been designed to break the monotony of the seclusion which royalty has to bear.

One could not think of passing through this great sprawling metropolis without visiting Westminster Abbey and other noted shrines and places of devotion. Westminster is more than a place of worship. It is also the place where England's kings and queens receive their crowns amid impressive religious ceremonies. In a secluded place within the great building stands the simple wooden throne—not as imposing as an ordinary armchair—upon which the incoming monarch sits to receive the symbols of his office. One wonders who carved all the initials and names and designs on the seat and arms and sides—an exercise that reminds one for all the world of the work of the grade school artists who left their names and other carvings inscribed on the classroom desks in the days some of us remember so well.



Famous Westminster Abbey in London. This Was a Church Site Over Ten Centuries Ago.

Underneath the seat of the throne is slung the famous "Stone of Scone," which the guide informed us is the identical one upon which Jacob rested his head the night after he left home to escape the consequences of his brother Esau's ire. Since that day in 1292 when Edward II made off with this "stone of destiny" this has been a matter of sore discontent among the Scotch who established the claim that:

The nation of the Scotts, free people,
If prophecy is not false,
Where the hoary pillar is found
There shall sovereignty have ground.
Of what value this "boulder" could be underneath the coronation chair is not easily comprehended, unless it is to serve as ballast to prevent a nervous king from "rocking the throne" while he is in the process of securing the crown. (No doubt the recent incident of the theft of the famous stone by Scottish students, and its later return, is fresh in the minds of readers.)

Westminster Abbey is a place of worship with many little chapels where worshipers sit in reverence during divine service. It is also the place where many of England's notables lie in their final rest. Gold-incased effigies of kings and queens, nobles and warriors, lie atop the vaults where their ashes repose. Among them sleep others also of England's great statesmen, jurists, ministers, and lords. Some have found their final resting place underneath the stone slabs that cover the floor. Among them lies what remains of David Livingstone—all except his heart which the Africans kept and buried underneath a tree in the far interior of that dark land as a token of the love they bore him. Each year thousands of travelers pause over the words he spoke in his loneliness in behalf of the people of that vast continent:

"All I can add," he said, "in my solitude is, may heaven's blessing come down on every one: American, Englishman, or Turk, who shall help to heal this open sore of the world."

But there is another company of notables that were denied the honors and rites of the church when their end came. These found their last resting place in Bunhill, a cemetery that carries in its bosom the mortal remains of one hundred twenty thousand victims of the Black Plague which swept over western Europe and threatened to depopulate entire sections. It came from the far east and followed the lanes of trade to Britain's shore. From thence it spread to the continent. Side by side with the plague victims lie the moldering bodies of those nonconformists who were not considered worthy of a plot in the burial grounds of the church. Since that day these graves have become shrines before which people from many lands have stood with uncovered heads out of respect to the "Great Unwanted" who sleep among the humble of the earth. They are the ones who espoused the causes of righteousness and freedom that had too long lain obscured within the shadow and under the protection of the established church.

Inscribed upon simple markers are names such as those of Susannah Wesley, mother of John and Charles; and Isaac Watts, the hymn writer whose songs have filled the world with a melody of hope and joy that

has given strength to the weary and faith to the halting. With them lies Joseph Hart, whose, "Come, Holy Spirit, Come," is still sung around the globe wherever Christians gather for worship. The simple epitaph engraved upon his headstone tells the story of his humble life:

"Though I am a stranger to others, and a wonder to myself, Yet I know Him or rather am known of Him."

Here, too, lies John Browning, from whose pen came the immortal hymn, "In the Cross of Christ I Glory," and John Bunyan, author of *Pilgrim's Progress* which next to the Bible is perhaps the most widely read book in Christian circles. Among them, too, lies Daniel Defoe whose story of Robinson Crusoe has thrilled the hearts of many since his day. The frail marble slabs of these and a host of others are weathering in the wind and sun in a strange contrast with those who are accorded a glorious burial as Britain's honored. However, since the heats and passions of that day have passed, some attempts have been made to atone for the wrongs done to these saints, and a few of their names are now inscribed in Westminster Abbey's Hall of Fame.

But there are other cathedrals, churches, and places of worship in London. The tabernacle where crowds gathered in Spurgeon's day still remains, but the worshipers today represent but a shadow of the large multitudes that thronged the place when that great divine preached. Then there is St. Paul's with its array of saints and soldiery who sleep beneath its roof. Its beautiful altar and shrines cannot but leave a deep impression on all who come from across the world as well as those from London Town. The Westminster Chapel where G. Campbell Morgan held forth the Word of life during his long and fruitful ministry is usually filled each Sunday morning with tourists, they say. This no doubt is true because of the type of gospel that is preached. Here I heard the noted Graham Scroggie preach a powerful sermon on "The Passion of Our Lord"—a Baptist minister in a Free Congregational pulpit!

But a person will not have explored all the places of religious interest if he has missed the Sunday afternoon services and going on at Hyde Park, of which our Boston Commons is a miniature replica. Here orators of every creed and doctrine, from the most radical social-economic to the most liberal religious beliefs and political philosophies, are expounded, including every shade and color between the extremes in every field of knowledge. Here you will learn why the people of Ireland ought to be united, why the Socialists should take over entirely the industries of England, and why Communism should rule the world. Such a bedlam of voices one seldom hears, and yet each speaker, standing on his little platform, is far enough removed from the other so that the meetings go on peaceably.

Here where the largest crowd is you will likely find that prince of preachers, Donald Soper, of the Methodist Church, an ardent Biblicist and advocate of Christian nonresistance. He speaks clearly and fearlessly

and meets each question and issue fairly on the basis of the Scripture. Each Sunday afternoon at three o'clock he goes out Wesley-like, dressed in a humble cassock, girded about with a leathern girdle, to where the multitudes are and preaches to them the unsearchable riches of Christ the Saviour of the world. When one thinks of all the unoccupied pews in the churches of London and around this world and then looks at the crowds on the Commons at Hyde Park, he is led to wonder whether perhaps the traditional way of presenting the Word of life will have to give way to or at least be supplemented by other ways more primitive and less conventional if the masses are to hear the Good News.

Speaking about relics, one finds them in the museums of London. Here a person may lay eyes on the massive figures of lions, carved in stone, that once adorned the palace gates at Nineveh in the day when Isaiah shook the kingdom of Judah with his eloquence. Here, too, one may see a replica of the stele containing the Code of Hammurabi by which the Babylonian Empire was governed at the time when Abraham was a lad playing on the streets of Ur, or in the fields, or along the banks of irrigating ditches adjoining the city. Or one may read, if he has mastered the language, a leaf from one of the most ancient of all the Greek manuscripts, the Codex Sinaiticus. A century ago the great Tischendorf found it in the monastery of St. Catherine at the foot of Mt. Sinai. Later it was transferred to St. Petersburg where it lay until Russian Communism threatened to destroy every trace of religion in the Empire. Then England began negotiations for the purchase of this treasure. When once the \$500,000 were paid, and it found its place in the Museum of London, the world of Christian scholarship breathed easily once more. Days may be spent walking among the treasures of civilization and cultures, some of which were already ancient when Jacob bargained with Laban for his wives, but which painstaking, patient archaeologists have now recovered from the mounds and dust heaps of the world in which the patriarchs lived and wrought when the race was young.

One may spend weeks and months seeking out places of interest in this great city. A trip to the Tower of London is worth while if only to see the crown jewels and other amazing treasures that are here stored away under glass and heavily guarded, or to glance over the list of kings and queens who were deprived of their heads and brought to a premature end. If one is interested in antiquities he may include a visit to the old Roman Wall, part of which has withstood the ravages of twenty centuries. As he gazes

upon it he fancies he sees the galleys coming in from the seven seas, unloading their cargoes of comfort and luxuries brought from Rome and other markets of the world for the satisfaction of the officials who were then living in this outpost of Caesar's far-flung empire. Romans, Moors, Teutons, and other people from every section of the vast domain pass in imagination before one's eyes.

Coming back again to modern times we enter the high room overlooking Downing Street. Here six sedate and solemn men sit around a table piled high with legal tomes. It is a session of the Judicial Committee of the Privy Council, the court of last resort, the highest in the British Empire. The voice that speaks from here is theoretically an echo of the Monarch's voice that speaks from the steps of the throne. When the cry of, "I appeal to Caesar," is raised in any part of the Empire, it is here where the cause is



Victoria Monument in the Foreground; Buckingham Palace in the Background.

finally heard and where the last word is spoken for the four hundred million subjects that owe their allegiance to the British crown. No court ever existed with such wide jurisdictional powers. If the courts of Australia or New Zealand are not able to satisfactorily adjudicate the cause of sheep men or wool growers, or if a Canadian author is not satisfied with the ruling of the courts of the dominion concerning a disputed manuscript, or if the African planter's contract for peanuts has been set aside or improperly construed by the local territorial bench, the Privy Council gives the final, irrevocable decision from which there is no appeal. British officers of Justice in England and throughout the world have been drawn from the highest type of barristers within the nation, it is said, and are renowned for their incorruptible integrity.

Perhaps one should also stop to see the old Roman bath in the basement of a house at No. 5, Strand Lane. Two hundred years after Christ some wealthy business man, perhaps from the Mediterranean, had this place of ablution constructed for his homesick wife and her lady friends—the guide imagined—who were experts in bathing and missed that luxury in this far-off place. It is sunken in the floor, fifteen feet long by six feet wide; built by a citizen of the only nation that ever

understood bathing, so it is claimed. However, it seems to have lost the art since then. For seventeen centuries the water has been trickling from somewhere into what would seem to us like a swimming pool.

If one is down toward Billingsgate Market he can very well conclude that he is approaching the place where fish are sold. Here fishermen, coming in from the seas with haddock, plaice, red-eyed herring, cod, skate, shrimp, and shad, offer their smelly wares to a hungry public. At five o'clock in the morning a man with a peaked cap rings a large bell. Then the lights switch on and the bargaining begins. Buyers for restaurants, eating houses, markets, and shops are here inspecting the offerings that are on sale and poking their pudgy fingers into the flabby sides of the dead fish. As a person strolls among the stalls he is led to wonder whether anything can be as dead as a fish. Here the old guild—Worshipful Company of Fishmongers—still survives and its inspectors see that the quality of its wares is up to par and that business is conducted in accordance with its rules. There is lots of noise and confusion as the bargaining proceeds. The language, though not that of the drawing room, is refined, they say, compared with that of earlier years. In fact, to say that a man could "Billingsgate" was synonymous with saying that he attained the highest peak of development in the art of using sacred terminology in an irreverent way. The ripe, rich tang of the Billingsgate atmosphere soon sends the novice on the way to where the air is seasoned with other scents save those of fish.

Madame Tussaud's Museum, containing the famous collection of life-size wax figures of the world's notables, is located in the heart of the city. It provides an admirable place to spend the days when the fog of winter or the showers of summer forbid outdoor sight-seeing. More than two hundred years ago a Swiss physician began making wax models of the diseased organs or limbs of his patients. His success finally led him to abandon his profession and devote his time and skill to making figures of his friends. This grew into a large business and was finally moved to London. Today the Museum is again open, after disastrous losses through fires and bombings incurred during the war. Standing apart from the rest of her work on the museum floor, is the solitary figure of Madame Tussaud, the orphan girl whose lively imagination and deft fingers made her to be her uncle's assistant in the early days of his venture and found for her a place in the Royal household of Louis XVI of France, where she taught the princess the art of wax modeling. In later years she came to England to display her wares and carry on her work. After years devoted to her profession, this deeply sincere and conscientious soul began to prepare herself for the last great event that comes to every living person. She turned over her business to her sons who had acquired her skill and love for her work. After other directions and admonitions she gave them her last words of counsel: "I implore you among all things, never quarrel."

A traveler will find it difficult to gain audience with the Royal family or with the top officials of most nations. He will have to travel many miles, across many countries to see the notables of the world—those of the United States, the Latin Americas, European Countries, the Near and Far East, Africa, and the Islands of the Sea. Here in this museum he will find them all, portrayed in figures cast in wax. They are dressed in real clothes. They appear so lifelike and in such characteristic poses that one is almost moved to engage them in conversation. But this collection includes not only the famous but the infamous. In the dark recesses of the basement in what is known as the "Chamber of Horrors" one finds the images and figures of those who were in conflict with the law, base creatures drawn from the seamy side of life. They are the outcast of society, broken men and women whom the world calls its "scum." Here also are duplications of prisons, prison cells, instruments of torture, weapons, and machines of execution, among which are the guillotine with human heads in the basket.

A person would like to remain in London for weeks, but the country is calling and one must be on the way. An excellent fleet of tourist buses, each carrying a guide well versed in British lore, leave the city each morning for various parts of the Island. Our route took us out across the "Slough," once infested by robber bands that harassed the towns and villages, as well as the countryside, and virtually claimed legal status for their profession. This road led to the Stoke Poges country with its church and churchyard near by the Manor House of the William Penn family. Here by the old, old church still stand the yew trees, the marble slabs of the peasantry, the vaults of the nobility as they stood years ago when Gray wrote his "Elegy Written in a Country Churchyard." Today, as of yore,

"The curfew [still] tolls the knell of parting day,
[and] The lowing herd winds slowly o'er the lea.

"Beneath those rugged elms, that yew-tree's shade,
Where heaves the turf in many a mouldering heap,
Each in his narrow cell forever laid,
The rude forefathers of the hamlet sleep."

At Boulder's Lock the party left the buses for a steamer trip through the upper reaches of the beautiful Thames River to Windsor Castle. This royal residence was much occupied by one of England's most loved and greatest queens—Victoria. Here the glory of royalty is well preserved. Every boy or girl has no doubt some time wondered what a home of kings and queens looks like. Here it may be seen. The canopied beds, the long dining room, the elaborate ballroom, and everything that pertains to royal life remains here undisturbed. With pride, maybe with some concessions, the guide pointed out to tourists from the United States the room in which President and Mrs. Wilson slept when they were en route to Versailles, where the great American idealist sat in an atmosphere that dripped with vengeance while a treaty

was framed that was to make the world "safe for democracy." What a travesty!

Below Windsor Castle on a lonesome country road stands what looks to us like a midwestern farm home. Here it is said that the King and Queen find a quiet retreat where they are able to live a simple life which even royalty must often covet. On those occasions, so the guide said, the Queen dons her apron, cooks the meals, and keeps the house. The King lounges with his shirt collar unbuttoned and smokes his pipe in peace while the princesses—in their day—romped and played on the lawn, barefooted.

The trail from Windsor to Hampton Court took us through historic country. The buses passed through Runnymede where the "freemen" exacted from stubborn King John the Magna Charta, which was the charter that eventually gave the English their liberty.

Hampton Courts, with its grounds and fountains patterned after those of Versailles, was the seat of the Tudor line of kings and queens to which the amorous and much married Henry VIII belonged. There too the "loving cousins," Elizabeth and Mary of Scotland, tradition says, spent much of their early lives, arranging "matches" for each other. However friendly or sincere these good offices were, they proved fruitless and the "good Queen Bess" spent all of her days in single blessedness. This was also the seat of the Hanoverian line when its rule began. Narratives of the time would indicate that the Britons as a whole did not look with favor on the induction of German princes to occupy the British throne. Even the Great Walpole elaborated upon what seemed to have been a favorite theme of his day. He recalls his childhood impressions of Madame Schulenburg, later Duchess of Kendal; and Madame Kilmannsegge, later Countess of Darlington. The latter he describes as an enormous figure as ample as the Duchess of Kendal was emaciated and long.

"Two fierce black eyes," he says, "large and rolling, beneath two lofty arched eyebrows; two acres of cheek spread with crimson, an ocean of neck that overflowed and was not distinguishable from the lower part of her body, and no part restrained by stays." When the imported royalty went for outings the local populace amused itself by shouting rude remarks from secure distances. But the newly established Hanoverians had their day also. One of their favorite pastimes it is said was to cut out paper caricatures of the English in which their distinguishing characteristics received sufficient emphasis to furnish them amusement and to compensate as much as possible for the insults they had to bear.

This old home of the royalty is now largely used for other purposes. One wing houses disabled soldiers and other parts are similarly used for benevolent projects. In passing out of the halls into the open grounds, the guide solemnly informed the women of our group that should any of them be here on All Saints' night at two o'clock in the morning, they would see strolling on the veranda two decapitated ladies with their heads under their arms. What happened to the others—there seem to have been many—who lost

their heads here no one seemed to know. The woods surrounding the palace contained General Eisenhower's headquarters previous to the invasion of France. The barracks are still there but the implements of war, the trucks, the soldiery, are gone. Peace, a quiet peace, now broods over the woods and meads. May it ever be so!

As we leave this lovely place the lines of Pope come to mind:

"Close by those meads, forever crowned with flowers,
Where Thames with pride surveys his rising towers,
There stands a structure of majestic frame,
Which from the neighbouring Hampton takes its name."

One would like to linger in England, to travel over its winding roads that spread out over the countryside, to visit its lakes and streams and country villages and, above all,

to become acquainted with its yeomanry secure in their simple homes. But time does not suffice and we must be on our way.

At the great, ornate Victoria Station the boat train stands waiting to take us to Dover, whence the ships will take us to new lands. So we bid England good-by. Land of lakes and streams, of hills and valleys and homes of people—what a charming place you are! Farewell, Mother of Chaucer, and Shakespeare, and Pope, and Shelly, and Keats, and Browning, and Wordsworth. What greatness you have given to the world! May the hand of a kindly Providence guide you in these troubled days, and may the greatness of your future rise above that of the past—benign Motherland that swaddled what has now become our nation when it was a child.

Goshen, Ind.

From the States to the Argentine Mission

IV. Our First Ten Months in Argentina

BY LAWRENCE AND DOROTHY BRUNK

This concludes an interesting series of articles of the experiences and impressions of a new missionary couple in Argentina. The need they express is one common to all mission fields, as well as the homeland.

We have been asked to write some of our first impressions, but sometimes it is harder to do that than it would appear. In the first place, often the unconscious impressions are more influential than those that are conscious. In the second place, it is always a bit difficult to translate into words the exactness of our conscious impressions. In the third place, were it possible to convey them it may be a bit dangerous to do so! First impressions are apt to be exterior and superficial.

However, there is one outstanding impression that has been molding itself into shape and more concreteness. The little time we have spent here, and the little experience we have had, are daily helping to solidify this impression into conviction. We trust that it is a divine work of the Holy Spirit.

The outstanding impression is that Argentina stands in need of a great Holy Spirit-filled and directed revival—a religious awakening that this country knows little or nothing about.

Without the slightest reflection on any work of the past there is a general feeling among our evangelical brotherhood, and especially our Mennonite pastors and missionaries, that work of the past score and a half years is, after all, a poor representation of Pentecost, which has been called by some author a "species" of what the church was to be and to experience in all ages and in all places until Jesus comes. But it seems that we learn from the history of missions that this experience has been more or less the same in every mission field. "The Lord is . . . not willing that any should perish" gives us assurance that there will be some fruit in spite of the fact that our methods are faulty, that much of our work is without the fullness of His soul-saving

power. We stand back at the end of one generation of work and see that there was a lot of wood, hay, and stubble that already the fires of time have burnt up. It is all the work of God in leading us to the literal meaning of His Word when He said in effect, "These and even greater things shall ye do," speaking of the soul-saving power that we are to possess in the giving of the Holy Spirit.

The most significant impression that we have received in these first ten months in Argentina is exactly that. We see how the Lord has blessed the work in many wonderful ways. But at the same time we are beginning to ask each other as missionaries, "Isn't there something less human, something more divine? After all, aren't we just seeing some spade work instead of the deep excavating power of the Lord of Pentecost? Where are the 'greater works' that have been promised to us? Yes, even the 'equal works'?"

We quote at length from the book by Jonathan Goforth, *By My Spirit*, because it expresses, like our own words could not, how God is working in our midst and showing to us a need for revival in Argentina. Goforth says:

"I began to experience a growing dissatisfaction with the results of my work. In the earlier years I had buoyed myself with the assurance that a seedtime must always precede a harvest, and had therefore been content to persist in the apparently futile struggle. But now fifteen years had passed and the harvest seemed, if anything, farther away than ever. I felt sure that there was something larger ahead of me, if only I had the vision to see what it was, and the faith to grasp it. Constantly there would come back to me the words of the Master, 'Verily,

verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do,' and always there would sink deep the painful realization of how little right I had to make out that what I was doing from year to year was equivalent to the 'greater works.'

"Restless, discontented, I was led to more intensive study of the Scripture. Every passage that had any bearing upon the price of or road to the accession of power became life and breath to me. . . . Of great inspiration to me were the reports of the Welsh Revival of 1904 and 1905. Plainly, revival was not a thing of the past. Slowly the realization began to dawn upon me that I had tapped a mine of infinite possibility."

We close the quotation there. Had we continued we would have seen from his own testimony how God answered his new study of the Word and relentless prayers and visited the church of China with a great outpouring of the Spirit. Up unto that time there had never been a strong consciousness of sin even among the converts. There was no clean confession of sin. There were no tears of repentance, no grip of conviction, no "expulsive power of a new affection." Pentecost was yet to be viewed as a special birthday for the church, rather than a demonstration of what the church was to experience in every age. But Goforth gives testimony of the great change that came over the Chinese church. At the end of the message people sat electrified for six and seven minutes without a stirring, without a sound, under the convicting power of the Holy Spirit. And then at times a rising in a grand unison of thousands to accept Christ, a crying out in tears of repentance for His forgiveness.

What has been quoted or mentioned above concerning the work in China coincides with such exactness to the evangelical work in this country that we are made to believe that if revival was possible in China it is possible here in Argentina. Note: No real sense of sin even among many of the converts, planting and planting with little harvest fruit, apparently futile struggle, harvest seeming farther away than ever—all this sounds as if it were written concerning our own efforts here.

But that is not all. We have been impressed with the growing dissatisfaction among our missionaries and workers with the results of our work. There is a feeling that the Lord has even greater things ahead if only we can have the vision to see what they are and the faith to grasp them. We desire to have the even "greater works" that have been promised.

This then is the impression that has been outstanding to us during these first ten months. It has helped us to greatly appreciate our national workers and missionary fellows. If the growing dissatisfaction of Goforth was the real beginning of revival for China, then we can believe that the humiliation of dissatisfaction on the part of missionary and pastor is also the real beginning of revival for Argentina. It is this growing dissatisfaction of one's own work that leads into the

(Continued on page 287)

BIBLE STUDY

Christian Ordinances

IV. Baptism—Continued

By the Bible Study Editor

The Ceremonial Baptism of John and Jesus

In the former article the baptisms of John and Jesus were noted to have been accepted by all Jews—the officials and the common people—as an expression of purification in preparation for the coming of the kingdom of heaven, for which all were in expectation.

All holy events among the Jews were preceded by washings and purifications. Such was the preparation for the giving of the law. Exodus 19. But at the consecration of the altar and the people Moses used the blood of the sacrifices of burnt offerings and peace offerings to sprinkle the altar, the book, and the people. Ex. 24:5-8; Heb. 9:19, 20. The passage in Hebrews states that the blood was mingled with water and sprinkled with scarlet wool and hyssop. But this occasion is the only one on record in the Word where the people were all sprinkled with water and blood. The anointing of the priests was a ceremony of sprinkling with blood and oil. Lev. 8:30. The leper to be cleansed was sprinkled with the blood of a sparrow and water. Lev. 14:1-7. The Prophet Ezekiel tells of the purification of the people of Israel when returning to their land to possess it—that the Lord will sprinkle them with clean water to purge away their uncleanness. Ezek. 36:25.

It is a custom, or tradition, among the Jews to use running water for their purification ceremonial cleansing. Upon entering a synagogue the devout worshiper will wash his hands at a running faucet, and dry them at a convenient towel. Customarily, a Jew will not wash his hands in a basin of water, but will wash where the water is running, or by pouring. This is an implication concerning the use of clean water as spoken of by the prophet. Jesus spoke of the water that He would give to men, that it would be living water—water that shall be in him a well of water springing up into everlasting life. Jno. 4:10-14. Isaiah speaks of the "wells of salvation" (Isa. 12:3). He also promises to pour water upon him that is thirsty and floods upon the dry ground. Isa. 44:3. Jeremiah laments the sin of the people against the Lord: "They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). Zechariah's message from the Lord was, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and

for uncleanness" (Zech. 13:1), and also 14:8, "And it shall be in that day, that living waters shall go out from Jerusalem." In all of these passages the waters of purifying and life-giving are the living waters, the flowing waters of fountains and springs and wells. This corresponds with the purification in the baptisms of John and Jesus, who were preparing the people for the kingdom of the Lord, or the kingdom of heaven.

John the Baptist was the prophetic forerunner of Jesus. Elijah was a prophet of judgment, and there are no instances of his purifying the people to prepare for the Lord. He called for repentance, and at Mount Carmel the multitudes were persuaded to return to God. John the Baptist was acknowledged by Jesus to be the prophetic Elijah. Matt. 11:1-15. "This is Elias, which was for to come." Elijah built an altar and offered a burnt offering, but was never acknowledged as a priest. John called for repentance and baptism, a preparation by purifying for the coming kingdom. His method of preparation was a priestly one, although, as we have noted, he was not ceremonially consecrated to the service of the priesthood. His ministry was that of a prophet, and there was no specific tribal qualification for any prophet of the Lord.

The baptism of John was not that authorized by the ceremonial law, for the authority of his service was from God. Jno. 1:33. "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (Jno. 1:33). But all men conceded that John was a prophet and that his baptism was from heaven. Matt. 21:25; Mark 11:30; Luke 20:4. The chief priests and scribes, with the elders, conceded that John was a prophet and that his baptism was from heaven. Luke 20:6. The concurrence of the Jews with the baptism of John was undoubtedly because of the prophetic nature of his ministry, and the fact that he was of the Levitical line. But the baptism which Jesus and His disciples used was of a similar character, immediately following that of John, and partly contemporary with it. But Jesus was of the tribe of Judah and had no right to serve in a priestly ministry. Yet He was esteemed as a prophet and His baptism would have the same rank as that of John who was a prophet.

When the disciples of Jesus continued the baptisms they did so on the basis that their messages called for repentance, for the kingdom of heaven was at hand. They had a prophetic message and they performed the rite which accompanied the message, a rite of purification unto the coming, or present, kingdom. None of the disciples can definitely be called Levites, or priests. Matthew was called Levi, but that does not describe his tribal relations. The fact that their service in baptizing those who followed Jesus was not objected to by the Jews, nor by the highest authorities among the Jews, nor by the most severe critics of Jesus, is rather remarkable. It is strong evidence that the ceremonial ministry was accepted by the Jews as conforming in nature to their ceremonial purifications, and prophetic declarations which applied to the preparation of the Jews for the kingdom of their hopes.

The baptisms of Jesus and His disciples are noted particularly at the beginning of their ministry. Andrew and John had been disciples of John and no doubt had been baptized by him. Andrew found Simon, who was called Cephas. Jesus found Philip, and Philip found Nathanael. Nothing is stated concerning the baptism of these three followers of Jesus: neither is anything mentioned as to the baptisms of the remaining number of the Twelve.

Whatever may be said about the baptisms continued by the Lord and His disciples would be purely conjectural. The baptism performed by John was discontinued, for nothing is stated that would imply the continuing of his baptism by his disciples. In the case of the disciples found in Ephesus, the disciples stated that they had been baptized unto John's baptism. They did not claim to have been baptized by John. But Paul said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus" (Acts 19:4). Paul referred back to John, not to the disciples of John, as being the baptizer.

The work of Jesus and His disciples continued for the course of His ministry and until the time of His crucifixion. Their ministry was that of teaching and bearing witness to the testimony of Christ as the Son of God. They taught and labored in every part of the country, in the hill country and on the plains, by the seaside and along the Jordan Valley. John served in the wilderness of Judea and in the Jordan Valley. If John continued his baptisms where he preached, so did Jesus and His disciples. They were not limited to the seaside or riverside.

The Observance of Baptism by the Church.

The rite of baptism, as practiced by the Christian Church, must have had the authority and its commission from Christ. Paul

stated that "Christ sent me not to baptize, but to preach the gospel" (I Cor. 1:17). He also explained the nature of his work, both the preaching and the baptizing. "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other" (I Cor. 1:14-16). This was at Corinth. In the city of Philippi, Lydia believed and was baptized, and the jailer was also baptized. Their households were baptized. This work was undoubtedly performed by Paul and Silas. Acts 16:15, 33.

The disciples of Jesus received a direct commission from Him to carry on His work as in had been begun. Matt. 28:19, 20; Mark 16:15, 16. "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The Gospel according to Luke does not record the commission of Jesus regarding the preaching of the Gospel and the baptism of believers. He refers to the last event with the disciples: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Lk. 24:46, 47). But it is Luke who gives the record of the work of the disciples in the early church, with the instances of baptism as a part of the witness of the apostles and of the believers.

John records nothing of the Christian baptism in his Gospel nor in his further writings. Only in the beginning of his Gospel, John gives us the record of the baptisms by John and the baptism of Jesus, and the baptisms continued by the disciples of Jesus. John 1; 3:26; 4:1-3. The theme of John's Gospel is "Jesus Christ Proven to be the Son of God." The theme of his epistles is, "Evidences of Discipleship." John himself was one of the disciples of John the Baptist. Jno. 1:35-40.

Christian baptism was accepted by the early believers in Jerusalem. This would have been the testing time and the testing place of the ordinance of Christian baptism. Acts 2:37-41. The apostles of Jesus began their work of witness in the power of the Holy Spirit as the Lord had told them. They preached no new Gospel; but they preached a new way of salvation—that in the name of Jesus Christ.

On the Day of Pentecost about three thousand souls accepted the Gospel and were baptized. They had been told, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Luke does not record the character of the people who were believers and received the baptism. But in Acts 6:7 it is recorded

that a great company of priests were obedient to the faith.

These facts lay the ground for the testing of both the faith and the practice of the church. What was there new to raise the objections of the Jews who were zealous of keeping the law of Moses? It is true that many traditional practices were introduced by their own leaders. But, had this group who became followers of Jesus, whom the Jews had hated unto His crucifixion, introduced some new thing, there would have been intense opposition to it. But baptism was never opposed. Its place and meaning lay within the accompaniments of repentance. It was to the Jews a token of their separation from defilements and a purification from their sins. The intense opposition was against Jesus Christ through whom forgiveness of sins must be received.

A great company of priests accepted baptism, and were added to the church. Here again the testing of the rites of the Christian Church would have been manifest. But there are no evidences in the New Testament that the rite of baptism was questioned, any where or at any time. But, when any were found among the believers and their insincerity was discovered, they were reprimanded by the apostles. Such a case was that of Simon the sorcerer. Acts. 8:20-24.

When the archenemy of the faith had arisen, in Saul of Tarsus, who had been brought up a strict Pharisee and a faithful student of the law under Gamaliel, there would have been another occasion for testing the rite of baptism. Ananias of Damascus came to him as he lay blind and helpless, and gave to him the message that God had commanded. Saul arose and was baptized. Nothing had been said by the Lord to Ananias regarding baptism, neither to Saul. But that rite which was used by the Christians was unquestionably accepted by the learned Saul of Tarsus.

Peter was sent by the Lord to the house of Cornelius in Caesarea. This godly Gentile waited to know from Peter what God had to reveal to him. The arrival of Peter, with certain brethren from Joppa, was the occasion of Cornelius' receiving the message of salvation and the gift of the Holy Spirit. Then Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord" (Acts 10:44-48).

In the case of Cornelius and his household, Peter commanded them to be baptized. But this command included the object of their baptism, or the purpose of it. The baptism was to be in the name of the Lord Jesus. The baptism without the name might have implied many things. In the name of Jesus implied that they were baptized unto Jesus and included all that there is in His name. In the instance of the baptism of the eunuch by Philip (Acts 8:26-39), Philip expounded the Messianic testimony of Isaiah 53 to the eunuch. But if we should read all of the story as it is in the prophecy, we might not find it divided into chapters, and part of the story would include the latter part of Isa. 52, "So shall he sprinkle many nations."

The eunuch at least claimed the privilege of being baptized. They came unto a certain water: and the eunuch said, "See, here is water; what doth hinder me to be baptized?" Philip set the condition of being baptized as a matter of believing that Jesus Christ is the Son of God. Upon this faith the eunuch was baptized with water. Nothing is mentioned concerning the giving of the Holy Spirit in this instance. But Philip was caught away by the Spirit, and was later found at Azotus.

Baptism a Testimony to Faith

If one is to understand the doctrines of God aright he will not find in any ceremony or service anything of a mystical nature of power outside of God Himself who instituted such ceremonies. The Apostle Paul said concerning the law and its ceremonies, which included the various sacrifices, that they were all shadows of good things to come. The Temple was not a holy place in itself, since it was built with hands. Idols were made with hands and were nothing. The animal sacrifices, offered with most careful and sacred ceremonies, were not able to take away sins. The blood of offerings was considered holy, because it was set apart for the service of God who is holy. So, also, are the ordinances of the Christian Church. They were given by the Lord, and are accepted by the Church in order to fulfil a purpose in the expression of spiritual truth. Christian baptism is such an ordinance.

John the Baptist used the service of baptism in order to show repentance on the part of those who came to him and were in expectation of the coming of the kingdom of heaven. Jesus and His disciples used baptism in the same manner, for the kingdom of heaven and the King were at hand. The question of importance in baptism was, "Unto what were ye baptized?" And this same question applies in Christian baptism. Men are baptized unto Jesus Christ, the Son of God. Baptism with water becomes a witness to this great truth. "If thou believest that Jesus Christ is the Son of God, thou mayest" be baptized. Without that faith baptism can be of no value. If there is no direct object of the baptism it has no value. If there is no faith, baptism can accomplish nothing for any individual.

Because Christian baptism is the expression of faith in Jesus Christ the Son of God, it includes faith in everything that belongs to Jesus Christ in the matters concerning salvation. Paul preached to the Jews and Gentiles in Antioch in Pisidia. He preached faith in the divinity of Christ in His kingship as the promised son of David, in His death and in His resurrection from the dead. Unto such a Saviour and salvation does Christian baptism point. It is the answer of the Christian's faith to the blessings of One in whom the believer is complete. I Pet. 3:21.

There is no sacred stream or fount or sea whose waters effect any benefit in salvation. No hallowed waters have ever effected a spiritual benefit to its devotees. But any water that is used as the testimony of the sincere heart to a faith in Christ is accepted as Christian baptism.

EDUCATIONAL

A Year at Goshen College

BY CARL KREIDER

Some of the latest developments at Goshen College, Goshen, Ind., our oldest Mennonite school, are set forth in this article by the dean of the institution.

"The entire program of Goshen College is planned to help students to know Christ as Saviour and Lord and to become effective witnesses for Him to a sensate world replete with economic greed, hate and warfare." In order to attain this stated goal of the faculty of Goshen College a number of significant steps were taken during the past year. This article will attempt to summarize some of the most important events which have occurred.

Religious Life

The many excellent religious programs which are available constantly are deeply appreciated by the students and faculty at Goshen College. On the first week end of the school year students were challenged by Bro. Harold S. Bender, Dean of the Biblical Seminary, to live lives of thorough commitment and discipleship to Jesus Christ. A few weeks later Bro. Nelson Kauffman, President of the Mennonite Board of Education, came to our campus for a full week of evangelistic messages. He spoke to the student body and to the Goshen College congregation not only in evening services each day but also for the morning chapel services. The fall Missionary Conference was also a significant series of meetings which helped students to appreciate some of the tremendous opportunities which exist on the various mission fields today.

During the second semester we were challenged by the annual Christian Life Conference and by the annual Bible Lectures. The year was fittingly climaxed as Bro. Harold Bender in his Baccalaureate Sermon to the graduating class urged them to "Fight the Good Fight of Faith," and as our Commencement speaker urged the graduates to spend their time in building "Gardens of God," or in other words to strive to build strong churches in their home communities and abroad which will witness for Him. We were happy not only to enjoy these meetings ourselves but also to be able to invite people from the surrounding community to these services held in our large, new auditorium. It was not uncommon to have visitors at our religious meetings drive here in their cars from Ohio, Illinois, and Michigan, as well as from the community surrounding the College. We praise God that we have facilities available for purposes of this kind.

Another important event in the school year

was the completion of the Religious Welfare Survey. For nearly four years special committees of the faculty and the faculty as a whole have been studying ways of making the religious program of the College meet more satisfactorily the deep spiritual needs of the young people who come here. Countless hours of time were spent by a group of faculty members discussing these problems in many committee sessions. During the past year recommendations coming out of these discussions were presented to the faculty. The faculty as a whole considered each recommendation at some length. In many cases they were returned to the committee for further study before they were finally approved by the entire faculty. One result of all this work has been the publication of report of more than 100 pages. This report will no doubt be a handbook for the improvement of Goshen College to be used by members of the faculty and administration of the College and by members of the Mennonite Board of Education. But the most important result of the survey, however, has been the soul-searching study in which all members of the faculty have participated.

The Religious Welfare Survey indicated that students profited most by the daily chapel services, and by the Christian testimony in the classroom in the teaching both of non-Bible and Bible subjects. Students and faculty sense a unity of purpose as they join their voices in chapel singing the great hymns of the Christian Church. The reading of the Scripture and the chapel message remind us of our spiritual needs and inform us of our responsibilities. The chapel period, however, would be fruitless and barren were it not for the unified witness of Christian teachers and students both in and out of the classroom.

Faculty Changes

During the past year Bro. Ernest E. Miller, President of the College, has been absent on sabbatical leave. Bro. Miller served Goshen College for eleven consecutive years in a most unselfish and energetic way. Although the faculty and student body felt keenly his absence from the campus, they were happy for the refreshment which they knew the year's work would bring to Bro. Miller and they eagerly looked forward to the new insight into the work and problems of the church which his wide travels would afford. Bro. Miller was serving as special commissioner for the Mennonite Board of Missions and Charities and for the Mennonite Central Committee in the Far East and in Europe. No doubt he will make later a detailed report of these activities through the columns of this paper.

In addition to President Miller's leave, four other members of the faculty also enjoyed leaves of absence. Bro. Howard H. Charles was absent on leave to study in Scotland. He will be continuing this study during the coming academic year as well. Bro. Paul Stoll completed his second year of graduate study in Boston, and he will rejoin the faculty as Director of Public Relations this fall. Bro. S. W. Witmer was absent on leave during the second semester for travel and study in the Southwest and in Mexico. Sister Alta Schrock has been granted leave of absence for two years to serve in a foreign relief appointment with the Mennonite Central Committee in Europe.

Bro. John Umble, who graduated from Elkhart Institute (forerunner of Goshen College) in 1901 and who has served continuously as Professor of English and Speech since 1925, reached the age of retirement this



Coffman Hall, Goshen College, Men's Dormitory Which Again Is Being Used as Such, Since a New Girls' Dormitory Is Being Occupied.

spring. He will now be known as Professor Emeritus of English and Speech, and for the coming year he will continue on our staff as Director of Alumni Relations.

Bro. Paul Mininger was relieved of one-half of his college duties during the second semester of the past year and has been free of all of his college duties during the present summer session to work in preparation of the first series of Conrad Grebel Lectures. These lectures, named after the early leader of the Anabaptists in Switzerland, are supported by interested brethren in the church. They will serve to make available both in speech and in printed form some of the best thinking in the church on problems which are the vital concern of us all. The title of the first series of lectures has been "The Philosophy of Christian Education in the Mennonite Church." Bro. Mininger has been assisted in this work by a committee appointed by the Mennonite Board of Education. We are looking forward to hearing these lectures at Goshen College during the spring of 1952. It is also probable that he will give the lectures at some of the other Mennonite colleges as well.

Several new members have been added to our faculty. Sister Mabel Brunk has been added to the faculty of the School of Nursing. She has completed her Master of Nursing degree at Western Reserve University and has had a year of practical experience there in addition. Bro. Norman Kraus will serve as instructor in Bible in the absence of Howard Charles, who is on leave. Two other members of the faculty have been appointed but will not serve actively during the coming year. Sister Verna Zimmerman has been designated as the Director of the School of Nursing, but for the coming year will spend most of her time at the Elkhart General Hospital familiarizing herself with the program of that institution and making basic plans for the further development of the School of Nursing. Bro. Dale Swartzendruber has been appointed instructor in agriculture, but he has been granted a year's leave of absence to continue his graduate work at Iowa State College.

Buildings

In June, 1950, during the Commencement season ground was broken for a new girls' dormitory and dining hall. Since then work on this building has been proceeding and arrangements have been made for approximately 88 girls to live there this fall. The building when completed will be capable of housing 100 or more girls. One floor of rooms will not be completed and the entire kitchen and dining room area will also remain unfinished.

Although the rooms for 88 girls will not be in their final state by fall, we rejoice in the great improvement which this additional space will provide. During the Second World War the number of men in residence at Goshen College was so small that Coffman Hall, which had been built more than twenty years ago as a men's dormitory, was converted into a dormitory for our increased number of women students. After the men returned at the end of the war Coffman Hall was still needed for women students and for that rea-

son men were housed temporarily in a metal barracks and in private homes near the College. The completion of room for 88 girls in the new dormitory will enable the men to move back into Coffman Hall and thus will provide far better accommodations for them than they have had in the past six years.

During the year which lies ahead it is hoped that additional progress can be made in bringing the entire dormitory building to a completion. The new dining hall will be especially welcome since it will enable us to move out of the present crowded quarters in the basement of Kulp Hall. For the past six years it has never been possible for all of the students to eat together at one time. This has made it difficult for the students to get acquainted as well as they would like. The new dining hall will have ample room for all.

Conclusion

Do all of these changes mean that Goshen College is better meeting the basic purposes which the Mennonite Church has in supporting the institution? This is a difficult question to answer with finality. We know, however, that a large number of last year's graduating class either have already entered or will soon enter significant avenues of Christian serv-

ice. At least seven members of the class will be serving on the foreign mission field. At least eight members of the class will be working as full-time employees of our church institutions. Another significant group has been ordained to the Christian ministry in the Mennonite Church. Still others will be ordained soon if present plans carry. Certainly these workers, as well as the large stream of students who will return to the farm, who will enter business or the professions, or who will be homemakers, constitute a powerful witness to the world with all of its sin and trouble.

This fall another large group of Christian young people are attending Goshen College. Each year afresh the faculty is challenged to bring these students to a better knowledge of Christ as their Saviour and Lord. As they gain this knowledge it is also our purpose to help these students see the needs of their fellow men and especially the needs which they as Mennonite young people can best meet. Once the needs are known the students must be infilled with a determination under the grace of God to help meet these needs and to live lives which will speak for the glory of His Kingdom.

Goshen, Ind.

Significant Developments and Future Outlook of Eastern Mennonite College

BY CHESTER K. LEHMAN

Eastern Mennonite College, Harrisonburg, Va., is constantly making new strides to meet the educational needs of its constituency. Bro. Lehman is dean of the College.

Eastern Mennonite College is launching on her thirty-fifth year of service for the church and the kingdom of Christ. Founded with the conviction that a church school should be a vital spiritual power in the church, one that will save Mennonite youth for the church, build them up in their faith, and send them forth into the work of the kingdom, the college has sought conscientiously to fulfill this original mission. Meanwhile as the vision of the church has grown, and lessons have been learned through experience, the college has sought just as strenuously to capture these values.

A Look at the Faculty

To capture these values a faculty with as wide a range as possible in age, experience, and training is essential. Let us observe a few facts. Ten of our number began service between 1918 and 1930, six between 1931 and 1940 and seventeen since 1941. Nine department heads served twenty or more years, three served ten or more years, and two have less than ten years. Of the eleven ministers on the faculty, two are bishops, six were ordained by the Virginia Conference, three moved their membership from other conferences, and two hold membership in another conference. No less than forty-four institutions of higher learning including col-

leges, universities, and seminaries, are represented in the training of the faculty.

These facts are quite significant. First, this distribution in points of age and length of services tends to stability in faculty viewpoint and vision. Second, positions of highest responsibility are held by well-seasoned faculty members. Third, the presence of so many ministers on the faculty allows a vital flow of conviction for church standards and practices from the conference to the college. It used to be said that only the head of the institution needs to be a "church" man; we have long ago come to realize that a far larger number should be able to fulfill this qualification. Fourth, the vision of youth is recognized in the presence of younger members. Fifth, a fine balance between older and younger faculty members is essential to maintaining a healthy and aggressive conservatism.

Scholastic Items

The past few years have witnessed a rapid increase in the number of curriculums offered as the result of launching the four-year college program. The directions in which we felt development should be made were Bible, premedical training, elementary and secondary teacher-training, and home economics. Accordingly ten curriculums are conducted

leading to the A.B. and B.S. degrees, together with the specialized courses leading to A.B. and B.S. degrees in either elementary or secondary fields. A curriculum, combining nurses' training and college, leads to the B.S. in Nursing. All these prepare for worthy vocations in life. The extent and direction in which future development should go are matters always given careful study. The college should always serve the needs of the young people of the church. Economical college administration requires, however, that each curriculum be amply patronized by students so that the small upper-level classes are not operated at a loss.

Believing that the Christian day school has a unique mission to perform in the Mennonite Church, a specialized curriculum especially adapted to teachers of these schools is offered. This curriculum omits part of the history and science requirements and supplies in their places additional courses in Bible, together with two highly specialized courses under the names respectively, The Christian Day School, and Biblical and Religious Instruction in the Christian Day School.

A direction in which the college ought to move if there were enough demand, is that of a music major in college. Trained musicians should be forthcoming to develop the music of the church. Our church should capitalize on the possibilities of developing the finest quality of congregational music. When the need for such training is realized, the college is ready to supply it.

The curriculums of the Bible School have also been developed according to the needs. Our curriculums are built on the idea of providing a shorter or longer training according to the kind of service the student is planning to enter, the time he can give to an education, and his ability to pursue it. The Christian Workers' Training course of one or two years is practical and designed for the mature student who does not wish to fulfill college requirements. It is built on the pattern of the Bible institute. The Junior College Bible, B.R.E., and Th.B. curriculums are two, four, and six years respectively in length, each a terminal course, but arranged so that a student can transfer from one to the other without any appreciable loss of time. This helps the student to adjust the length of his training to the growth of his own convictions as to needs. It is quite typical for an entering student to think that a year or two of training will equip him for the Lord's work. When he begins to comprehend the size of the task and his utter lack of preparation for it, his school plans grow. It dawns upon him that God never sent unprepared men to the work. For Moses it was a learning in all the wisdom of the Egyptians plus forty years of being alone with God. The disciples were in training three solid years with no vacations. Paul received the extensive rabbinical training at the feet of Gamaliel with seven years of quiet before entering upon his service at Antioch. Let us hope that we are done with

the idea that anyone can pick up a Bible and teach it. Much sooner let anyone pick up a knife and practice surgery.

A poll of intended occupations of entering students last year showed that of the eighty-eight freshmen, twenty-nine were looking to some form of full-time Christian service, about the same number to teaching, and at least twelve to nursing and medicine. Excluding the 133 Special Bible Term students, 127 out of 273 college students were enrolled in the Bible curriculums. All college students take a minimum of two hours per week of Bible. In 1940-41 twenty-nine out of sixty-five students were enrolled in Bible curriculums, in 1950-51 there were 127 out of 273. This shows that the emphasis on Biblical training and student response to it have continued through the past decade. This continues in spite of the strong pull for teachers in Christian day schools. It indicates that our college students are looking to effective Christian service whether in the direct forms of Christian service or in teaching and medicine.

Faculty Study of the Religious Welfare Survey

The religious welfare survey of the college made during the 1948-49 session and written up during the following session was brought to the faculty for study during the past session. In this survey the religious impacts of all public meetings, class work, ex-

1. The religious objectives of the college. This includes first the drawing up of objectives for all courses and departments, as well as of the college as a whole. This proved very helpful, because it required the teachers to think through carefully the religious purposes and values of their courses. It alerted them on what they should seek to accomplish.

2. The teacher contribution rating scale. Students were asked to rate teachers on questions such as, "Do you feel that your teacher is spiritually a constructive influence in your life? Does your teacher seem fair and unbiased in his presentation of debatable hypotheses and questionable data and conclusions? Have you been conscious of your greater obligation to God since you have acquired this area of knowledge? Does your teacher show loyalty to the faith and practice of the Mennonite Church as expressed in her doctrinal standards?" The results of this scale proved most helpful to teachers. It led to a resolve on the part of the faculty humbly to submit to the judgment of the students, and to pray God for grace more diligently to quit themselves as teachers and spiritual leaders.

3. Total effectiveness of religious services. The survey showed the high total effectiveness of the prayer circles. While all general meetings proved effective, some weaknesses were revealed in the chapel services, Y.P.B.M., and I.S.B.M. Meanwhile effort has been made to ascertain the nature of



New Women's Dormitory, Eastern Mennonite College, Harrisonburg, Va.

tracurricular activities, etc., in a word all the techniques used by the college for putting across its religious concerns, were studied. Student and faculty evaluations were pooled with the result that a great deal of data was assembled on the basis of which a very accurate picture could be seen of the spiritual state of the college, the factors of spiritual strength, the efficiency of the techniques used to accomplish the spiritual objectives, and the assets and liabilities of the conditioning factors.

Space permits notice of only a few of the significant features of the survey.

these weak spots and to make these meetings genuinely vital in the student's experience.

4. Balance among spiritual emphases. The survey checked all religious services relative to the following emphases: Bible study, Character, Christian Life, Devotional, Doctrinal, Ethical, Evangelistic, Historical, and Missionary. Very properly the Christian Life emphasis stood first. While it is exceedingly difficult to maintain proper balance among emphases in the several religious services, especially since different individuals or committees plan the programs, the survey revealed certain lacks. The college was alerted

to strive again to allow no area of need to be slighted.

5. Conditioning factors. Certain conditioning factors such as the Mennonite background of most students, the close organizational relationship between college and church, intimacy of contact between faculty and students, and the educational and spiritual background of faculty members, are all most valuable assets to the college. At the same time some conditioning factors can prove a definite liability. It is to these that the faculty must give due attention. Even the homogeneous character of our student body can become a liability. It dare never result in a school program which unfits youth to take his place in the church and society. Sympathy great enough to appreciate another's viewpoint and compassion large enough to surmount most unlovely conditions are needed to be effective witnesses for Christ. Some missionaries have not been prepared beforehand for making the necessary adjustments to the diverse conditions which they meet on the field. Ways and means of preparing students to meet sympathetically the variegated view-points, philosophies, religious faiths, and ways of life, of mankind must be discovered.

Future Outlook and Concerns

As we look out into the state of the world in 1951, several concerns impress themselves upon us. We dedicate ourselves anew to the task of preparing youth to serve Christ and the church. A definite strengthening of all spiritual forces is needed. The need continues for directing youth into channels of service in the church. Bible school and college must continue to have a unified purpose. All students must be confronted alike with the demands of Christ upon them for service. The antagonism between the church and the world needs ever to be sharply drawn. The outward reach in evangelism and missions must ever be fostered. To these supreme tasks the college craves the supporting prayers of the church.

Harrisonburg, Va.

CONTROLLING THE LIGHT

A newspaper headline told recently of some scientist who had been able to double plant life by the control of light. This discovery should offer a hint to the Christian who wants the more abundant life which Jesus came to make possible. It would be interesting to read the Gospels and count the number of times when the word "light" was used in Jesus' teaching. He was called "the light that lighteth every man coming into the world," and He said to His listeners, "Let your light so shine before men that others may see your good works and glorify your Father which is in heaven." Have you learned how to control your light to this end? Has your life been lighted, so that it is radiant, with power to cheer and guide others? Do you have the generous eye—that which belongs to a person of noble birth—so that your whole body may be full of light? Here is the secret of happy, helpful Christian living—the control of light, and it is something which each one may do for himself.—Elinor Lennen.

History of the English Hymn

II. Isaac Watts to the Wesleys

BY ETHEL YAKE METZLER

This concludes a study of the English hymnody of early and later times. We trust it will help us to appreciate the valuable contribution English hymn writers have made to our Christian life and worship.

Isaac Watts

Isaac Watts, the son of a deacon in the Independent Church, was born at Southampton in 1674; he lived until 1748. He refused education for the Anglican ministry, training rather at the Nonconformist Academy at Stoke Newington, London, after which he became tutor to the family of Sir John Hartopp. During his six years of employment here he wrote numerous books on logic and elementary science, in addition to his regular duties. It was during this time that his health was undermined. In 1702 he became pastor of the Independent congregation in Mark Lane, London. He had served previously as their assistant pastor. Because of ill health he finally retired to the beautiful home of Sir Thomas Abney at Abney Park. Here he remained for thirty-six years, until his death.

When eighteen years of age he was already discontented with the hymns of the Nonconformist Church. He spoke to his father of the unmelodiousness and prosaicness of them, and in reply to this his father said, "Make some yourself, then." He subsequently wrote, "Behold the Glories of the Lamb" which was sung soon thereafter. His works include *Horae Lyricae*, *Hymns and Spiritual Songs*, *The Psalms of David Imitated*, *Divine and Moral Songs for Children*, and three volumes of *Sermons*.

In the preface to *Hymns and Spiritual Songs* Watts professed no intention to do away with the Psalms of David in public worship, but he did intend to substitute for the old Jewish thought and philosophy of many of the Psalms the distinctive attitude of New Testament Christianity.

He confined his book to three types of meter and fitted the words to most of the common tunes. He said, "I have aimed at ease of numbers and smoothness of sound, and endeavored to make the sense plain and obvious." He divided the book into three parts. The first borrowed both sense and form from Scriptural passages, the second contained hymns in a more original vein, and the third was a compilation of hymns for special occasions of the church.

"There was frequent didacticism, also much Calvinistic theology. Again and again one came upon emphasis on man's weakness and depravity and the legal view of the atonement; but he was also reminded of God's sovereignty and the blessed state of the redeemed. Through all ran a piety of the more intellectual type, and sometimes the adoration of the Lord glowed into genuine poetic fervor. As a whole the work tended to establish a definite type of hymn, one marked especially by unity. The author endeavored to command attention by his first line, and he held a single theme throughout any one of his poems."⁹

In this book were printed some of the hymns by which he shall always be remembered: "Alas, and Did My Saviour Bleed," and "When I Survey the Wondrous Cross." From *Imitations of the Psalms* we have "O God, Our Help in Ages Past," which is one of the author's strongest hymns. Brawley adds, "That is to say one of the strongest in English."

"Watts began his work in the ardor of youth and he aimed at nothing less than a complete reconstruction of the whole basis of congregational singing. He offered his hymns to the churches largely as a substitute for the old Psalmody, and by reason of his initiation, his boldness, and the simple merit of his compositions he was able to succeed where many others failed. While he felt that he had the strength of a religious poet and might well address critical minds, he also had deep sympathy with the plain people, and he did not intend to pitch his work on too high a plane for the ordinary intellect. His deliberate condescension had the merit of freeing the hymn from the artificial diction of the day, though it was not good in so far as it led imitators to feel that high poetic quality was unnecessary. He was didactic, but his use of the hymn for homiletic purposes was certainly an improvement on the current formalism, and, all told, he worked effectively to the end that Anglicans and Dissenters might have a common treasury of sacred song."¹⁰

Isaac Watts was influential in both England and America. His success was realized within his lifetime, became widespread in the years of his life, and has reached down into the years of our lives. By the second half of the eighteenth century Watts was no longer a vogue but an institution. The key to Watts' success was his keen understanding of the hearts of the plain people and his ability to give them what they required.

He is at his best when singing the joy of salvation and the greatness of divine mercy and power.

His true greatness is evident when we view the whole scope of the history of English hymnody, and see him in relationship with his predecessors.

Watts' books were supplemented and edited numerous times. The first of these editions was that of Simon Browne in 1720. In 1769 Thomas Gibbons, biographer of Watts, published a collection, partly original, which was not very successful. This was followed in 1787 by a Baptist publication entitled, *A Selection of Hymns from the Best Authors, Intended to Be an Appendix to Dr. Watts' Psalms and Hymns*. The fine editing by John Rippon caused it to go through numerous reprintings and set a new standard of editing. Its influence spread to America and

resulted in a new edition of Watts' *Psalms of David*. Timothy Dwight, president of Yale College and author of "I Love Thy Kingdom, Lord," under the auspices of the General Association of the Congregationalists of Connecticut, was directly responsible for this edition.

Philip Doddridge

Watts was of immediate importance to other writers during his lifetime and following. Of the former, Philip Doddridge (1702-1751), is of special significance. He sprang from a family of Dissenters. Although he lost his parents early in his life his loving disposition rewarded him with the favor of the Duchess of Bedford. He refused her offer to educate him for the Anglican ministry. Instead he entered the Academy for Dissenters at Kibworth in Leicestershire, and later became head of the same. He spent his life as pastor of the Congregational Church at Northampton and principal of the theological academy at Harborough. He had a habit, upon completing a sermon, of writing a poem which embodied the thought of the sermon and would be suitable to be sung at the close of the service on the day he preached the sermon.

His poems show much feeling and sincerity but lack the unity of Watts. He died at the height of his career, and it was only after his death that his poems were published. Some of the more common ones are:

O God of Bethel.
Jesus, I Love Thy Charming Name.
Awake, My Soul, Stretch Every Nerve.
O Happy Day, That Fixed My Choice.
How Gentle God's Commands.
Father of Mercies, Send Thy Grace.
Eternal Source of Joys Divine.

As with Watts, his poems have often been revised where the original picture or figure was hard, or too literal and ghastly.

John Fawcett

John Fawcett (1740-1817) is also of this period. He was born at Lidget Green, near Bradford, Yorkshire. Because of his father's death he was apprenticed to a trader at an early age. Whitefield impressed him very much, and he later became a Baptist. He became pastor of a small church at Wainsgate, near Halifax, and three years later in 1767 he published the first volume of short poems. Dr. Gill of Carter's Lane Chapel, London, asked him to succeed him. Fawcett and his wife prepared to go, but when all their goods were packed in wagons and the people of the little village encircled them and bade them farewell, their hearts failed them and Fawcett ordered the wagons to be unpacked. Thus he and his family remained in the little, insignificant village. It was after this experience that he wrote the beloved song, "Blest Be the Tie That Binds."

Anne Steele

Anne Steele (1716-1778) was the invalid daughter of a timber merchant and deacon of the Baptist church at Broughton in Hampshire. At twenty-one years of age the young man to whom she was engaged was drowned on the day before their wedding. She wrote out of this experience a poem of ten stanzas from which the well-known hymn, "Father, Whate'er of Earthly Bliss," is taken.

Samuel Stennett

Samuel Stennett (1727-1795) cannot go without recognition as a writer of this period. He came from a long line of eminent ministers of the Baptist faith. He assisted his father for eleven years, and in 1758 he himself succeeded to the pastorate of the church in Little Wild Street, London. He was prominent among the Dissenters, zealous as a worker for religious freedom, and highly respected by the statesmen of the era.

Thirty-nine of his hymns are in Rippon's *Selection*, two of which are: "Majestic Sweetness Sits Enthroned," and "On Jordan's Stormy Banks I Stand."

John and Charles Wesley

"The impulse that we know as Romanticism was a wide sea engulfing everything that came near it. In the eighteenth century there was no sphere of life or endeavor that it left untouched. Politics, society, and art alike felt the quickening influence. Sometimes, because it was many-sided, the new temper seemed to contradict itself; but, no matter how viewed, it made for a great freeing, an enfranchising, of the human spirit. In religion it found an outlet in the Wesleyan Revival.

"Behind Romanticism, however, behind the religious awakening, were the wars in which England was engaged."¹¹ The twenty years of peace under Walpole were followed by the continental struggle in 1739. It soon merged into the War of Austrian Succession, which in turn was followed immediately by the Seven Years' War. The social life of these times was the direct product of the wars. The conventional religion of the period seemed powerless to reach the levies, taxes, the carefree living, the drunkenness, and the ribaldry of the times. John Wesley was the man for the time with the Gospel for the time. His was an instance in which a powerful man neither preceded nor followed his day. His personality was adapted to the religion he lived and preached. He, with Whitefield, Charles Wesley, and Fletcher, gave the people the Gospel of light.

A little of the background of Wesley's life is important. He and Charles, his brother, were reared in a devout home of fifteen children. The mother, Susannah Wesley, gave to them their education and religious training. She spent one hour alone with each of her children per week and was to them the inspiration of their lives. From his early years John realized the inadequacy of the old psalmody and had been trained in the social singing of hymns. It was he, the leader of the Methodist movement, who led in the making of a new hymnody, rather than his brother, Charles, the eminent hymn writer. It was John who initiated and fostered hymnody and who guided and restrained its course by the books which he edited.

In the devotional meetings which Charles Wesley started in 1729 there was, of course, singing of hymns and Psalms. The next year John became the leader of the Holy Club at Oxford, and he did not hesitate to say that William Law's, *A Serious Call to a Devout and Holy Life*, along with Tate and Brady's *New Version of the Psalms of David*, and Watts' *Hymns* were responsible for sowing the seeds of Methodism.

During his voyage to Georgia, John was in-

troduced to the Moravian singing of hymns through their worship services on the boat. He noticed their unruffled faith in every storm and trial. He was much impressed, began the study of German, and soon joined them in their worship. John returned to England after three years in Georgia, and because of the spiritual defeat he became aware of through his association with the Moravians, he became converted on May 1 of the same year (1738), along with his brother Charles who had shared these experiences with him.

Even before his conversion, Wesley published his first hymn book in Charleston, *Collection of Psalms and Hymns*, in which he included five translations of Moravian hymns which he himself had made.

The Wesley brothers organized small groups; others sprang up. It was for these that he issued his second hymn book, *A Collection of Psalms and Hymns*, which still contained nothing by Charles Wesley. But in 1739 after John Wesley had made his memorable visit to Bristol at Whitefield's solicitation, there appeared *Hymns and Sacred Poems*, containing hymns written by both Charles and John.

From then on numerous books were printed, not only of poetry but also of tunes. There were no less than fifty-six books. The culmination of these brothers' work is *A Collection of Hymns for the Use of the People Called Methodists* (London, 1780).

"It was for this definitive publication that Wesley wrote a notable preface setting forth the theory that had actuated him and his brother. He intended, he said, not only to elevate the minds of the people but also to place more emphasis on poetry. In the hymns that he offered there would be found 'no doggerel, no feeble expletives,' 'nothing turgid or bombast, on the one hand, nor low and creeping on the other,' but, rather, 'the purity, the strength, and the elegance of the English language; and, at the same time the utmost simplicity and plainness, suited to every capacity.' Finally he called upon men of taste to judge whether there was not in the book 'the true spirit of poetry, such as can not be acquired by art and labor, but must be the gift of nature.' This ideal seems to challenge not only the tawdry and unliterary effects sometimes tolerated by Watts, but also the feeble efforts of scores who had imitated him."¹²

Charles Wesley (1707-1788), whom we have mentioned before, is recognized as a great writer of hymns, but not always is he given his full place in the history of Methodism. He was a man of power and activity. Brawley says that he was "fully acquainted with the trials and storms of life, and in unusual degree his hymns reflected his personal experience."

He attended Westminster school, and in 1725 became captain of the same. He was elected to Christ Church in 1726 and became a tutor in 1729 when he graduated therefrom. He accompanied John to Georgia and was converted with him in 1738. From this time on he poured his entire life into the Gospel which he, John, and Whitefield preached. He settled in Bristol in 1756.

Charles Wesley felt deeply, and every experience called forth a poem. He composed spontaneously and often spent very little time in writing music for someone's hymn. Some of his

(Continued on page 285)

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

The last four topics in September are under UNIT IX, GROWTH IN CHRISTIAN EXPERIENCE. Two preceding topics under the same unit were discussed in the August number of the CHRISTIAN MONITOR. The last four are as follows:

1. **Making the Devotional Life Vital.** We cannot work up vital experience by human devices. But we can meet conditions for pardon and peace through the Lord Jesus, and thus enter into a fellowship in which our prayers and praises and service are accepted of God and upon which we receive the testimony that we please Him.

2. **Leaving the First Principles.** The Christian life begun in genuine faith and repentance and the sincere observance of ordinances is good and right. But progress needs to be made in our inner experience, making these beginnings no longer to be gone through, their real purpose having been to send us on our way to richer experiences and stronger manifestations of heavenly grace.

3. **Attaining Spiritual Maturity.** This is the sequel of the preceding topic in which we would emphasize the grace that succeeds the beginnings; in which we are no longer considered children. Here we grow up in Him who is our head and are making true spiritual growth.

4. **Witnessing for Christ.** It is not enough that we have received Jesus and found pardon and peace and fellowship in heavenly things. We ought to feel such an appreciation for our salvation that our hearts go out in love to Him who saved us and who has called us to a life of service. Our love is especially made to touch our fellow men and to seek for them to obtain the same blessing which has so richly and freely become ours. It is Christ's plan that His people witness to their fellow men and thereby make Him known and make it possible for them to enjoy the salvation purchased by His precious blood.

Reaching over into the month of October the last topic of this issue comes under a new unit, namely UNIT X, LEARNING ABOUT THE FUTURE. The first topic under this new unit is **The Promise of Christ's Return**, for October 7.

This promise is a blessed hope in the heart of the believer. It inspires him to earnestness in spending the time of waiting in a way that will bring no shame or sorrow if Jesus should come suddenly. It spurs us on to perform the duties which Jesus has left for us to do. This service is for our own happiness and well-being as well as for the glory of God and the welfare of our fellow men. It fills the heart with such blessed expectation that it becomes a balm to our struggles in the midst of trial and temptation and sorrows. Our fellowship and inheritance is not only for this life, but for eternity with our Captain of salvation.

MAKING THE DEVOTIONAL LIFE VITAL

Psalm 42

Topic for September 9

MOTTO

"Abide in me."

MEDITATIONS ON THE TOPIC

I. **Devotional Life Made Vital.** The reality of God's presence, and God's readiness to work with us and in us and for us and to pour out His blessing, depends upon our proper co-operation. We can't work up a vital devotional experience by carrying on certain forms and maneuvers and exciting experiences. Only meeting conditions on our part does God gladly meet us and accept our fellowship of prayer, of praise, of meditation, and fill our hearts with the peace and the joy and the confidence that we long to have with Him.

Not only must the heart and conscience be clear and pure to the fullest of our understanding, but our desires need to be kindled in a willing service and approach for definite acts of devotion. He is a living presence, and we have a right to speak to Him through the merits of His Son. We may express our thoughts of praise and thanksgiving for what we have received, we may seek by petitions for what we need and for what our soul has been made to desire. We may quietly adore Him without any words for what He is and what has been revealed to us of His greatness and goodness. Ps. 46:10.

We can speak to ourselves and to our friends by songs that are intended to stir up thoughts of worship and consecrated service. We can edify ourselves by earnest devoted reading of the Word to build up our knowledge of Him and of His will for us, while we yield ourselves with purpose of heart to act upon all that we learn. Ps. 119:99.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9). "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). "Truly my soul waiteth upon God: from him cometh my salvation" (Ps. 62:1).

II. **The Text.—Ps. 42.**—Here the Psalmist expresses a deep longing for the manifestation of God's favor. He has experienced a feeling of depression. While he is surrounded with men that question the reality of his God and of His favor, he cries out and stirs up his soul with the meditations of God, and with resolutions and exhortations to himself to make God his hope and expectation. He rebukes the thoughts of depression and uneasiness, and sets himself resolutely to look forward to a brighter day.

OUTLINE STUDY

I. Prayer.

1. Making contact with God (Ps. 95:2).
2. Approaching reverently (Acts 7:33).
3. Taking care of sin (I John 1:9).
4. Hearing the voice of the Spirit (I Sam. 3:10).

II. Meditation

1. The need for relaxation (Mark 6:31).
2. A right perspective (Mark 8:36).
3. Stimulation (Ps. 119:130).
4. Vision (Ps. 39:3).

III. The Devotional Use of the Bible.

1. Meeting Christ (Luke 24:27).
2. Reading for present needs (Ps. 119:105).
3. Reading extensively for the message (Josh. 8:34, 35).

IV. Church Fellowship.

1. Teaching (Acts 2:42).
2. Fellowship (Acts 2:42).
3. Mutual encouragement (Heb. 10:25).

PERSONAL THOUGHT

Let us not be satisfied with a halfhearted devotional experience. Let us do our part, thus enabling God to do what He desires in blessing our lives before Him.

SEED THOUGHTS

The tongue blessing God without the heart is but a tinkling cymbal; the heart blessing God without the tongue is sweet but still music; both in concert make their harmony, which fills and delights heaven and earth.—Venning.

The secret heart is devotion's temple; there the saint lights the flame of purest sacrifice, which burns unseen but not unaccepted.—Hannah More.

Above the trembling elements,
Above life's restless sea,
Dear Saviour, lift my spirit up,
Oh, lift me up to Thee!

Great calmness there, sweet patience, too,
Upon Thy face I see;
I would be calm and patient, Lord,
Oh, lift me up to Thee!

I am not weary of Thy work,
From earth I would not flee;
But while I walk, and while I serve,
Oh, lift me up to Thee!

That I may bless my tender friends,
And those who love not me;
Oh, lift me high above myself,
Dear Jesus, up to Thee!—Mrs. Price.

LEAVING THE FIRST PRINCIPLES

II Peter 3

Topic for September 16

MOTTO

"Grow in grace."

MEDITATIONS ON THE TOPIC

I. **The Importance of Going on.** Beginnings are good in their time and place. But wholesome as it is to be passing through the experience of a babe and a child, we cannot be content to remain in the state of babyhood. We want children to grow up to mature manhood and womanhood. The experience of the pangs of birth, and the food of babyhood should be outgrown so that the more important ends of our being may be accomplished.

It would be impossible to the experience of a new birth if there were no experience of repentance from dead works and the taking of a step of faith in God's plan of salvation when we confess our Saviour and are ready

to give the answer of a good conscience by receiving baptism.

At that time we respond to the fear of the judgment by every act that tells of our earnest endeavor to flee from the wrath to come. But if our heart progress never gets beyond these first steps, if we lay a foundation every day which necessitates passing through the sorrows of repenting and of meeting the first steps leading to peace and the enjoyments of a new life, it is evident that we are in need of laying hold of those provisions of grace by which we may grow and rise above the experiences of "first principles." That day of baptismal vows and the laying on of hands and the laying hold of the expectations for saved souls was a day never to pass from memory. But such is not sufficient for what is expected of the future experiences.

We need to know the experience of victory over temptation. We must learn to find fellowship in the Spirit. We need to be nourished in the Word of God and the teachings that enable us to enjoy the things that belong to living in the realm of the Spirit. Victory today should not mean that we must struggle with that same battle tomorrow. We need to meet conditions by which God's grace may be given so that we can confidently say, "Hitherto hath the Lord helped us," expecting that we can hold our ground and press on to a fuller possession of the promised blessings of the Christian life. Backsliding is deplorable and to "fall away" is terrible. How much better to make the words, "Let us go on," our watchword.

II. The Text.—II Pet. 3.—This passage gives warning of the way that wicked men sow the seeds of doubt and error concerning the promises of God. We may take warning and place these errors in their right role while we diligently lay hold of grace and grow in grace and knowledge and secure strength to meet all the temptations and errors and enter into the inheritance which is provided for the faithful.

OUTLINE STUDY

I. The first Principles (Heb. 6:1-3).

1. Repentance.
2. Faith.
3. Baptism.
4. Judgment.

II. Just Inside the Door

1. Evidence of carnality (I Cor. 3:1-3).
2. Inability to take "Strong meat" (Heb. 5:12-14).
3. Instability (Eph. 4:14).

III. Evidences of Growth.

1. A spiritual appetite (Matt. 5:6).
2. A warmer love for Christ (Rom. 5:5).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, Grow.
2. Beginning the Christian Life.
 - a. Repentance.
 - b. Faith.
 - c. Baptism.
3. Growing in the Christian Life.
 - a. An appetite for spiritual things.
 - b. Learning right and wrong.
 - c. Overcoming sin.

For Seniors.

1. The First Principles.
2. Just Inside the Door.
3. Evidences of Growth.

PERSONAL THOUGHT

Are we laying hold of the "things which are before" as we forget the "things which are behind" and as "we press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

SEED THOUGHTS

I'm pressing on the upward way,
New heights I'm gaining ev'ry day;
Still praying as I'm onward bound,
"Lord, plant my feet on higher ground."

My heart has no desire to stay
Where doubts arise and fears dismay;
Tho' some may dwell where these abound,
My prayer, my aim is higher ground.

I want to live above the world,
Tho' Satan's darts at me are hurled;
For faith has caught the joyful sound,
The song of saints on higher ground.

I want to scale the utmost height,
And catch a gleam of glory bright;
But still I'll pray till heaven I've found,
"Lord, lead me on to higher ground."—J. Oatman, Jr.

The spiritual charm of the babe in Christ becomes the very opposite of beautiful if the believer remains a babe for years.—Thomas.

ATTAINING SPIRITUAL MATURITY

Matt. 5:27-48

Topic for September 23

MOTTO

"Let us go on unto perfection."

MEDITATIONS ON THE TOPIC

I. Coming to a Full Growth Spiritually.
There are certain evidences seen in "grown-ups," naturally speaking. They have reached strength and height and development of their abilities for doing things. So in a spiritual sense "everyone that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:13, 14).

It is the plan of God that all should come to maturity in Christ. That plan is suggested in Ephesians 4:13, "a perfect man, [full-grown] unto the measure of the stature of the fullness of Christ." We may see in Eph. 4:11-16 what God's method is in bringing about the maturity. The gifts of the ministering servants of God have been made on purpose to build up the individual members of the body [church] of Christ. As these servants do their work of leading and teaching and serving, and as those in the body, whether babes or larger, take their place and receive their provisions through the church, there is a spiritual development toward that place of maturity for each one. The truth spoken in love and received in a good and honest heart as each one yields to the provisions God has made will surely result in spiritual progress toward that place in a mature character in which God can use him or her as He will. Rom. 12:4-8.

To reach this spiritual maturity, we need to make a growth in spiritual knowledge. This does not come by the wisdom of men, but by a wisdom that the Spirit of God brings to those who keep in that place of submission and humility and teachableness in which the Spirit can serve them. I Cor. 2:9-13.

If we let our spiritual laziness have place we will be like those who are undeveloped spiritually. Heb. 5:11-13. If we allow the fleshly and selfish nature to predominate we are sure to lose out in spiritual development and will manifest the actions of dwarfed or stunted babies. I Cor. 3:1-5. But, on the other hand if we exercise ourselves in all the means of grace: to feed, to exercise, and to receive rebuke; to give ourselves to prayer and the fellowship of saints in full obedience to Christ, using the power He gives to overcome, there will surely be a progress that can be seen and felt and that will make us like our Lord and Master.

II. The Text.—Matt. 5:27-48.—The Saviour shows in this discourse that true spiritual perfection or maturity consists in that inward quality of character which moves us to do the righteousness purposed of God for

our lives. This inward and righteous character must come from God. We are to secure it through the Lord Jesus Christ as we lay hold of God's plan. Jno. 1:12-14; II Pet. 1:3-9.

OUTLINE STUDY

I. Christian Perfection

1. In heart and motive (Matt. 5:27-37).
2. In love (Matt. 5:38-48).
3. In fellowship (I John 1:3).
4. In obedience (John 14:15).

II. Pressing Onward.

1. In sanctification (John 17:17).
2. Laying aside every weight (Heb. 12:1).
3. Looking unto Jesus (Heb. 12:2; Phil. 3:14).
4. The fullness of Christ (Eph. 4:13).

III. The Rewards of Maturity.

1. A good conscience (Acts 24:16).
2. Complete assurance (Rom 8:33-39).
3. Unfailing peace (John 14:27).
4. Fullness of joy (John 15:11).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, Perfect.
2. Growing up Spiritually.
 - a. Putting away hindrances.
 - b. Making Christ our goal.
3. What Does It Mean to Be Perfect?
 - a. Perfect love.
 - b. Close fellowship.
 - c. Willing obedience.

For Seniors.

1. Christian Perfection.
2. Pressing Onward.
3. The Rewards of Maturity.

PERSONAL THOUGHT

That we may be in such an attitude of mind and heart that we can be constantly developing according to God's plan for our life and may receive His grace according as we need. Jas. 4:6; I Pet. 5:6-10.

SEED THOUGHTS

The Hebrew Epistle

Certain key words are found in the Epistle which help to a full appreciation of its purpose and plan. One of these is "perfection," which, with its corresponding verb and adjective, occurs eleven times, and which (here as elsewhere in the New Testament) never means sinlessness. With one exception (13:21), it refers in this epistle to a mature Christian experience, in contrast to a rudimentary one. A careful study of the various passages where this word occurs will give a clear idea of its meaning. Thus, it is said that the law made nothing perfect (7:19), that is, spiritual maturity was impossible under the Old Covenant (7:11). But under the New Covenant this ripeness of experience is possible (6:1). Christ is described as the One through whom this "perfection" is realized, because by His offering on Calvary (10:14), and His own personal life (12:1, 2), He has made it possible for His followers to realize it. We shall see as we proceed how wonderfully the epistle teaches, as no other part of the New Testament does, the profound and blessed truth of the perfecting of Christ. (2:10; 5:8; 7:28). The more this side of "perfection" is studied, the more it will be seen that the Epistle is intended to lead Christians forward into the completest and richest experience of living.—Thomas in *Let us Go On*.

WITNESSING FOR CHRIST

Matt. 28:16-20

Topic for September 30

MOTTO

"Ye shall be witnesses unto me."

MEDITATION ON THE TOPIC

I. Witnessing for Christ. Christ had called

the disciples in the beginning. He said: "Follow me, and I will make you fishers of men." Here He used a comparison to their occupation as fishermen. He would make their business of life the catching of men for the way of life and salvation in the kingdom of God. He sent them out on such service as they were fitted for all along through their apprenticeship. But He was preparing them for a far greater ministry after He would have given Himself a sacrifice for sin by death on the cross and would have risen again and ascended to heaven.

Much as the experiences of three years with the Master served to fit them in many ways, there was also need of the gift of the Spirit of God from heaven as the special endowment of power for the service. They had been with Him all the time of His ministry and through the time of His death, resurrection, and ascension. But they were not really fitted for their work until they had received the power from on high. It was in the interest of mankind for whom Jesus died that He planned such a method in using human witnesses to reach all the world and give opportunity to everybody.

Just as to teach "all things whatsoever" had been commanded them; so this one high command has been handed down from one generation of believers to another, moving every believer in Christ to be a light of the world, "holding forth the word of life." Not all have the same gift, but all have, or must have, the same loyalty and the same Spirit by which the truth of God is made manifest. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

The command of Christ, the power of the Spirit, the constraint of love by the Spirit, the crying need of lost souls, experience of salvation in our own souls—all press upon us to testify of the saving grace of God in Christ Jesus. "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

II. The Text.—Matt. 28:16-20.—This authoritative command from Christ was spoken after His resurrection and shortly before His ascension into heaven. It is the program of this age as we move toward its end. It was for them and for their successors who come into the fellowship of the Gospel by their teaching. It will bring the assurance of Christ's co-operative presence throughout the Gospel dispensation.

OUTLINE STUDY

I. The Motive.

1. The example of Christ (Luke 19:10).
2. The command of Christ (Matt. 28:19, 20; Mark 16:15).
3. The love of Christ (I Cor. 5:14; John 3:16).
4. The need of the lost (Matt. 9:36-38).

II. The Power.

1. Christ's presence (Matt. 28:20).
2. Christ's strength (Phil. 4:13).
3. Christ living in us (Gal. 2:20).
4. The power of the Holy Spirit (Luke 24:49).

III. The Method.

1. Evangelistic meetings (Acts 2:14ff.).
2. Personal testimony (Mark 5:19).
3. Winning our own families (John 1:41).
4. Itinerant evangelism (Acts 8:4).
5. Doing good (Matt. 5:16).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, Witness.
2. Why We Should Witness for Christ.
 - a. He saved us.
 - b. He commands us to.
 - c. His love leads us to.
3. How We Can Witness for Christ.
 - a. Distributing tracts.
 - b. Telling others what He has done for us.

c. Doing good.

For Seniors.

1. The Constraint to Witness.
2. The Power We Need.
3. How Shall We Witness for Christ?

PERSONAL THOUGHT

I am either in the circle of witnesses for Christ or out of it. If I am not a witness, then I am either dead in sins, or have not entered into the fellowship of Christ where my life goes out in full obedience and loyalty to Him.

SEED THOUGHTS

The spirit of missions is the spirit of our Master; the very genius of His religion. A diffusive philanthropy of Christianity itself it requires perpetual propagation to attest its genuineness.—David Livingstone.

I know of lands that are sunk in shame,
And hearts that fall and tire;
But I know a name, a name, a name,
That will set those hearts on fire.
Oh, give them that name!
Oh, kindle that flame!
That will set the world on fire.

J. W. Chapman.

Tell it again! Tell it again!
Salvation's story repeat o'er and o'er,
Till none can say of the children of men,
Nobody ever has told me before.

—Mrs. M. B. C. Slade.

I am in the best of services for the best of Masters and upon the best of terms.—Jno. Williams.

THE PROMISE OF CHRIST'S RETURN

Acts 1:6-11; Rev. 22:10-21

Topic for October 7

MOTTO

"I will come again."

MEDITATION ON THE TOPIC

1. Christ's Promised Return. Scoffers will question it because on the fact that everything is moving along as it did since creation. II Pet. 3:4. But scoffers often overlook the fact that God did change things at the time of the Flood according to His warning. II Pet. 3:5-8. The long seeming delay is not slackness on God's part concerning His promises. But there is a judgment involved in His return that will make it bad for the ungodly. Because of this God is waiting for the full opportunities of the Gospel to take its effect because He does not desire that any should be lost if it is possible to secure their repentance. II Pet. 3:9. But it will surely come both with its judgments to the ungodly, as well as its rewards to the faithful.

To the saints it is a comforting thought. Speaking of preparing a place for them He plainly says that He will come again to receive them unto Himself. When they looked longingly after Him in His ascension, angels assured them that He would come in like manner as they had seen Him go. False teachers were not to be allowed to deceive them, for He declares that His coming shall be as open as the lightning shining from the east to the west. Matt. 24:27. When loved saints die, it is not a hopeless loss. For in the translation of the living, there will precede an appearance of Christ bringing the departed saints alive with Him and shall unite the translated saints with the risen ones to be with Jesus forever. I Thes. 4:13-18. At that time there will be a restitution of all things (Acts. 3:21) and a time of refreshing to those whose sins are forgiven (Acts 3:19), in which there will be brought the grace promised them that love Him. Jas. 1:12; I Pet. 1:13. One of these blessings will be the change of our bodies into the likeness of His glorious body. Phil. 3:19, 20. The

thought of His coming is a source of comfort in time of trouble and persecution. II Thess. 1:7-10.

It is a time to look forward to that we may be prepared ourselves and that we may seek to have others prepare themselves.

II. The Text.—Acts 1:6-11.—In this passage Jesus gave His final promise and commission with the disciples present. Then while they beheld Him He was taken up. A cloud encompassed Him. They kept gazing but could not see Him. Angels told them that He would come again in a like manner as He went.

Rev. 22:10-21.—The messenger to John declares that Jesus will come quickly with a reward according to the works of men. It will be too late to make a change when that time comes. It will be blessed to have met the conditions of salvation.

OUTLINE STUDY

I. The Promise of Christ's Return.

1. Given by Christ (John 14:3).
2. Given by the angels (Acts 1:10, 11).
3. Given through the apostles (I Thess. 4:16; I John 3:2).
4. A personal bodily return (Acts 1:11; I Thess. 4:16).
5. A visible return (Acts 1:11; Rev. 1:7).

II. Having This Hope.

1. Take heed to conduct (Luke 21:34).
2. Watch for His coming (Matt. 24:42, 44).
3. Purify ourselves (I John 3:3).
4. Comfort one another (I Thess. 4:18).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, Come.
2. Jesus Is Coming Again.
 - a. He promised to come again.
 - b. The apostles said He would return.
 - c. He will come as He left.
 - d. He will come in glory.
3. What His Coming Means to Us Now.
 - a. We should be watching.
 - b. We should purify ourselves.
 - c. We should live as He wants us to.

PERSONAL THOUGHT

"We know that, when he shall appear, we shall be like him; for we shall see him as he is" (I Jno. 3:2).

SEED THOUGHTS

When Jesus comes to reward His servants,
Whether it be noon or night,
Faithful to Him will He find us watching,
With our lamps all trimmed and bright?

If, at the dawn of the early morning,
He shall call us one by one,
When to the Lord we restore our talents,
Will He answer thee—"Well done"?

Have we been true to the trust He left us?
Do we seek to do our best?
If in our hearts there is naught condemns us,
We shall have a glorious rest.

Blessed are those whom the Lord finds
watching,
In His glory they shall share;
If He shall come at the dawn or midnight,
Will He find us watching there?

Oh, can we say we are ready, brother?
Ready for the soul's bright home?
Say, will He find you and me still watching,
Waiting, waiting when the Lord shall
come?

F. J. Crosby.

"Kindness always pays, but pays most when you do not do it for pay."

SUNDAY SCHOOL

Lesson Nuggets of Truth

BY MERLE SHANTZ

FELLOWSHIP IN THE CHURCH

Philippians 1:27-2:11

Lesson for September 9, 1951

A related Scripture passage in this lesson study contains a statement worthy of emphasis, "And the multitude of them that believed were of one heart and of one soul." Significantly this suggests that the secret of genuine fellowship is spiritual. Faith in Christ is a unifying factor. The current spirit of disunity in every realm of life including the religious is potent witness that few men are motivated by a mastering faith. Many professed Christians are overabsorbed in cultivating their theological theories about Christianity when they ought rather be united in a common fellowship resulting from wholehearted surrender to Christ.

Phil. 1:27. "Stand fast in one spirit, with one mind striving together." Isn't it strange that those who have the most compelling reason for unity need to be urged to maintain it? Nevertheless, while faith in Christ is an adequate and necessary basis for fellowship its presence is not attended by automatic elimination of all personal differences and tensions.

Phil. 1:29. Faith for many people is a very facile thing. It is smooth and streamlined, something entertained in the mind without any connection with personal committal and moral conflict. But is such faith of Christian caliber? A study of the New Testament reveals a close association between faith and suffering. Paul did not promise the Philippians freedom from suffering, but rather, said to them, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Phil. 2:2. "Be ye likeminded, having the same love." What is the opposite of this? Any of the myriad varieties of self-love. And the manifestation of self-love always divides and disintegrates fellowship.

Phil. 2:5-8. Fellowship flourishes as believers possess the characteristic of Christ. Worldly emphases exalt the ego. The example of Christ does not induce pride and self-exaltation but lowliness and abasement.

Sometimes we think we've hit the bottom and come to the lowest place. But we haven't. Christ remains as the paramount example of humility. If we would experience Christian fellowship at its best and highest we must by faith descend with Christ to the level of the cross. There all are equal, and only as

men find equality at Calvary is satisfying fellowship possible.

GOOD WILL AMONG CHURCHES

Acts 11:27-30; 15:1, 22, 23, 28-31; II Cor. 9:1-5

Lesson for September 16, 1951

Acts 11:27-30. Here we have an excellent illustration how prophetic insight and imminent human need synchronized. God knew all about the church's need in Judea, and He prepared messengers to tell those who could help. "The disciples, every man according to his ability, determined to send relief." Our responsibilities are proportionate to our resources.

Acts 15:1, 22, 23, 28-31. Helping those in need produces good will, but religious and theological controversy jeopardize good will. Yet good will in itself should not be the desired end but rather truth and the mind of the Spirit.

The decision of the church in sending Paul and Barnabas and others to Jerusalem to enquire about circumcision as a prerequisite for salvation shows that the believers at Antioch, though they may have been persuaded about their conviction, were not self-opinionated in their methods. Sincere contenders for the truth never need fear to have their cause examined by a larger tribunal. Those seeking the consultation of other brethren are rarely the foes of good will. It is the self-opinionated that bring disunity. The resulting conference did not suggest compromise of principle but recommended conciliatory attitudes in practice.

II Cor. 9:1-5. "It is superfluous for me to write." Yet he did write. Even those in whom we have confidence need our encouragement, not always because we do not trust their hearts, but because we do not wholly trust their minds. Christian people frequently intend to do many good things, but often they forget to do them in time. These verses are a reminder that they might have their contribution ready when he would come.

"As a matter of bounty, and not of covetousness (R.V. extortion)." The way some give reveals that the spirit of Christian liberality is not back of it. "God loveth a cheerful giver." The cheerful gift shows good will.

WORLD CITIZENS

Isaiah 65:17-25; Acts 17:24-28

Lesson for September 23, 1951

Isa. 65:17-25. It is interesting to observe that the selection from the Old Testament

looks beyond the time setting of the one from the New Testament which incidentally is part of Paul's sermon at Athens. It would seem to the writer that the passage has a future fulfillment rather than a present application.

Yet it is pertinent in that it encourages the redeemed with the inspired assurance that God's kingdom will receive a triumphant vindication in time, and that in place of frustration and destruction there will be fulfillment and peace. Jerusalem, the symbol of Israel's hopes, will be a place of joy instead of sorrow.

Acts 17:24-28. This passage is prefaced by Paul's observation of Athenian idolatry. There is doubtless a cause and effect relationship between man's worship of false gods, whether material or ideological, and the lack of unity among the world's peoples.

To have a proper attitude towards our fellow men we need to have a correct conception of God. He must be recognized as Lord of all the visible and invisible creations, and as the Life-giver of all that has life. Also we must recognize Him as having made all men of one blood. This rules out evolution with its supposed gradations of human development.

This passage recognizes the sovereignty of God in history. Yet His purpose is that man should freely seek the Lord.

We all are citizens of the world He has created, but we have been created dependent creatures. It is only in Him that "we live, and move, and have our being." Why then will nationally and racially related groups boast about illusory pretensions of superiority? Surely it is through ignorance of Him who made of one blood all nations. All need to seek Him, and those who seek shall find.

INTO ALL THE WORLD

Rom. 15:14-29

Lesson for September 30, 1951

Rom. 15:14-21. The first section of this lesson is a retrospect in the conclusion of an epistle weighty in doctrinal and practical content.

After writing on the great doctrinal themes of the faith, with the consequent application to life, Paul changed to a style strongly personal. Despite the many personal pronouns in this chapter we would still not call Paul egotistical or egoistic. A Christian has a right to relate his experiences in Christ.

As he reviewed the past, notice his recognition of the grace of God and of the operation of the Holy Spirit, and, above all, of the person of Jesus Christ. The apostle was glad to acknowledge that what he did was done by Christ's working through him.

Even before meeting Christ, Paul was outstanding, but after his encounter with

the Son of God divine power activated his own unusual gifts.

Rom. 15:22-24. Paul was a man with distant horizons. Had he been of lesser vision he might have dreamed of a quiet villa on the shores of the Aegean somewhere near his beloved Philippi. But the retiring spirit was not his. Paul's retrospects did not eclipse his prospects. His heart was set on Spain and Rome. The Roman trip materialized. But what of Spain? We have neither the sure word of revelation nor the record of authentic history. Nevertheless, it is men of vision who live lives with the outward trust. Such, through Christ, accomplish much.

Rom. 15:25-29. "But now I go unto Jerusalem." The apostle would not allow his vision in behalf of the distant and unknown scenes to becloud his sense of responsibility for known places and familiar brethren. He placed ministering to known human needs somewhere near a par to carrying the Gospel to those living 'neath the pillars of Hercules. "When therefore I have performed this, . . . I will come by you into Spain." God grant to us a vision that includes the outermost.

ABRAHAM GOD'S PIONEER

Gen. 12:1-9; 13:14-18

Lesson for October 7

Our new series concerns the beginnings of the Hebrew nation. Our previous lesson emphasized a pioneer of the Christian Church. Today we study a pioneer of the nation which in many ways symbolized the Church.

Gen. 12:1-9. The text begins with the command of God. Sacred history's greatest movements always received their initial impulsion from God. The first verse is very meaningful. Abram was asked to break with the past. Many live spiritually impotent lives because of their unwillingness to break with familiar scenes in answer to the divine call. They reject the call of the supernatural with its supposed hazards because they prefer the supposed security of the known and natural.

Abram could not have become the father of a great people if he had chosen to remain in idolatrous Chaldea. After God had commanded him to leave the land and after he obeyed and arrived in his new homeland "there builded he an altar unto the Lord, who appeared unto him." Here we have the logical response to revelation—worship. Too often today men of orthodox mind attempt to erect a structure of reason upon the foundation of revelation. Abraham did not theorize about the Almighty but reverently paused to worship Him.

Gen. 13:14-18. "And the Lord said unto Abram, after that Lot was separated from him." Fortunately the separation was not from God. Happy is the man who can still experience the fellowship of God after experiencing the misunderstanding of a fellow man.

What a promise is recorded in verses 15 to 17! Here the lonely patriarch was given a germinal preview of sacred history. But it did not upset his spiritual balance. With the poise of faith he moved his tent, and came

and dwelt by the oaks of Mamre, and built there an altar unto the Lord. Such was the spirit of the father of the Jewish race.

HISTORY OF THE ENGLISH HYMN

(Continued from page 280)

well-known hymns are:

A Charge to Keep I Have.
Blow Ye the Trumpet, Blow.
Christ the Lord Is Risen Today.
Christ, Whose Glory Fills the Skies.
Depth of Mercy.
Hark! The Herald Angels Sing.
I Know That My Redeemer Lives.
Jesus, Lover of My Soul.
Light of Those Whose Dreary Dwelling.
Love Divine, All Loves Excelling.
O for a Thousand Tongues to Sing.
Rejoice, the Lord is King.
Soldiers of Christ, Arise.
Ye Servants of God, Your Master Proclaim.

"The Wesleys inaugurated a great spiritual revival, and their hymns did as much as any human agency to kindle and replenish its fervor. They conducted the propaganda of a new theology; we can scan Wesley's sermons to discover its contents, but in the hymns it was sung by multitudes; and of the two media of its dissemination, the song was probably the more effective. John Wesley led an ecclesiastical revolt, and failing to conquer his own church, established a new one of phenomenal proportions: the hymns prefigured the constitution of the new church and formed the manual of its spiritual discipline. The Wesleyan hymns are thus deeply written into the religious history of English-speaking peoples. We might sum up the Wesleys' work in hymnody by saying that they perceived the spiritual possibilities of hymns and of hymn singing, and that they realized them, apparently to the full."¹³

Let us estimate more precisely the place and importance of the Wesleys in the history of the English Hymn.

1. An enormous addition to the store of English hymns. The total of Charles' hymns now in use is not less than 500. At the time of his life and publishing and writing, the different music tracts, manuscripts, and original copies were not considered of any value and so have passed into oblivion. Although it is altogether possible that a lot of the spiritual poetry he wrote was really not worthy of his great powers and its loss is of no great import, we are sure that many things of relative importance were discarded and destroyed in this way.

2. The spiritual and literary sides of the English hymn were modified. A new evangelistic note was introduced. "In the quiet of his study Watts had aimed to improve the character of the service of praise. The Wesleys struck a new note—the proclamation of an unlimited atonement and free Gospel, with the yearning cry of the field preacher to 'all that pass by.' They sounded it in revival hymns, directly addressed to sinners and glowing with the exhorter's excitement. They aimed to bring the unchurched and unsaved within the sound of the Gospel, and to use song as a means of his conversion and upbuilding. And so, when the hymns were gathered into the Methodist Collection,

the first section of the book bore the title, 'Exhorting and Entreating to Return to God.'"¹⁴

They were not only characterized by this evangelistic note, but were, in a sense, a spiritual biography of their writer Charles. He put down on paper without any hesitation the fullness of his feelings, both before his conversion and after. John Wesley called this body of Methodist hymns something more than church songs: "The fullest account of Scriptural Christianity in existence."

And lastly the work of the Wesleys set up a new literary standard in hymnody. "Watts insisted that the hymn must be kept outside the realm of poetry, stripped of poetic suggestiveness, and be written down to the level of the meanest capacity. Wesley maintained that the hymn should be a religious lyric and create the impression of lyrical poetry; that the masses must be lifted up to the level of the hymn, and made to feel the beauty and inspiration of poetry. By this standard he tried not only the work of Watts, but of his brother Charles, of a group of whose hymns he said, 'Some are bad, some mean, some most excellently good.'"¹⁵

It is with this criticism of the work of the Wesleys that this study should be concluded. The writers who followed them have both copied and followed their patterns. The missionary movement, followed by the strange Oxford movement, each produced hymns typical of its thesis. The history of hymnody in America and the revisions it went through is enough for many volumes, but with the development of hymnody through the Wesleyan period one has pretty well equipped himself for an understanding of present Protestant hymnody.

⁹ Brawley, *History of the English Hymn*.

¹⁰ *Ibid.*, p. 18.

¹¹ *Ibid.*

¹² *Ibid.*, p. 94.

¹³ Benson, *The English Hymn*, p. 244.

¹⁴ *Ibid.*, p. 248.

¹⁵ *Ibid.*, pp., 252, 253.

Scottdale, Pa.

Where is the man worthy of the name who is satisfied with the partial love of his wife? Or the parents, with the partial love of their children? Who is content with partial health if full health is obtainable? Where is the business man who is content with partial business success? And I ask you: Is God to get less from us than we are willing to accept ourselves? Is there anything partial in His gifts, in His undertakings, in His assurances, which warrants such an unworthy response on our part? Listen! "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Dr. Stuart Holden.

"The true Christian must be of necessity a friend of humanity."

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

American and Dutch Mennonites

Strait is the gate, and narrow is the way, which leadeth unto life.—Matthew 7:14.

Beware of the leaven of the Pharisees and the Sadducees . . . and of the leaven of Herod.—Matthew 16:6; Mark 8:15.

For he that is not against us is on our part.—Mark 9:40.

We urge our readers to read the above passages which fell from the lips of our Lord. They are chosen to make clear the difficulty of being genuine Christians and at the same time to show the need of being uncompromising without being intolerant and bigoted. The way of life is narrow, because it is possible to slip into a ditch on either side.

The Pharisees were the formalists of their day. They attempted to keep to the letter of the law. They even went beyond the letter and added traditions to it. In time they made the law of God of none effect by their traditions. They became hard, cruel, selfish, intolerant, and extremely bigoted. They landed in the gutter of an unattractive formalism. This shut the gate of heaven for many.

The Sadducees were the liberals of their day. They subtracted from the Word of God. They could be termed the rationalists. They substituted their finite reasoning faculties for the revealed Word of God. If the resurrection looked unreasonable, and to them it did, they denied the fact of the resurrection. The same was true with other teachings of the Word. They made men err, not knowing the Scriptures. Both of them were the sworn enemies of the Son of God, who came for the express purpose of bearing "witness unto the truth."

The Herodians were a Jewish political party who cherished Greek customs. They were a worldly set. Their leaven was worldliness. This trilogy of religious and political parties constituted the chief opposition which our Lord faced. No wonder that He warned His followers to beware of the leaven of the Pharisees, Sadducees, and the Herodians. Their ideology, like leaven, worked quietly. It worked its way into the thinking of the masses. It has a way of getting into the thinking and the living of Christians. No denomination is entirely free of this leaven. Hardly any Christians can honestly say that this leaven in different forms, has not in some way colored their thinking, affected their living, or produced some of their attitudes and reactions towards others.

Consequently, we can easily see that our Lord spoke truthfully, when He said: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

For centuries American Mennonites and the Dutch or Holland Mennonites have had some contacts, but altogether too few. It was quite easy on our part to say that they are liberals. It was equally easy for them to say of us, "They are narrow." However, a better day has arrived. Today, they and we

are beginning to see that on both sides of the Atlantic there are amongst us true believers and genuine Mennonites. We are also beginning to see some of better things in both groups. Withal, there is a reaching forth for those things which made the Mennonite Church such an effective body of Christians in the early days of the Anabaptist movement. Perhaps it is true that many Holland Mennonites have lost some things which should be recovered. Perhaps we have picked up some barnacles which make the chariot of evangelism drag heavily. May the Lord give all of us the true Spirit of Christ, to restudy our past, our Bibles, and our present standing. May we take seriously what our Lord said to His disciples when He counseled them with these pregnant words: "He that is not against us is on our part."

Much credit for the revived mutual interest on both sides of the Atlantic, in Holland and other European countries and the Americas, as well as in other parts of our Mennonite world, goes to the Mennonite Central Committee. This organization has been doing a unique and remarkable task in feeding, clothing, and housing Mennonites and the masses. This close contact makes great opportunities for a more congenial relationship. The Committee's workers have not forgotten the "Bread of Life" while they gave men bread for their bodies.

Recently while traveling on an American train, it was my good fortune to meet a very interesting Hollander. He asked my religious affiliation, to which I replied: "I am a member of the Mennonite Church." He said: "I'm sorry, we do not have that faith in Holland; so I can't understand what you mean by the word Mennonite." This led me to say that in Holland most Mennonites are known by the name of "Doopsgezinden." Exultantly he cried, "Yes! Yes! I know those folks." This is the official name of the Dutch descendants of Menno Simons.

Recently, in "Mennonite Life," an illustrated quarterly magazine, Bro. Irvin B. Horst, the M.C.C. Representative at Amsterdam, where he is doing graduate work, wrote such a stimulating article that we were impressed to share the same with the readers of the CHRISTIAN MONITOR. Our thanks both to the writer and "Mennonite Life." It was entitled, "Mennonites and Doopsgezinden." Here it is:

Holland Mennonites (Doopsgezinden)

Mennonites represent an international church of Christian believers; by reason of persecution and missions they are a dispersion of brotherhoods throughout the world. One may rightfully speak of "the Mennonite world" and use the designation in many senses. In a geographic sense the church is far-flung on the five continents with old congregations in Europe, young churches in Asia and Africa, new colonies in Latin America, and large communities in North America. During recent years many bridges of fellowship and co-operation have been built between these churches and, more than ever before the Mennonite world has become one world. In a spiritual sense we have come to realize that the modern Mennonite world has not been cut off from the Anabaptist

background and origins, and that even where some of the more indicative characteristics have disappeared, the Mennonite conscience still remains. The crises of war and persecution on one hand have driven us to the realization that basically we have much in common with all Christian believers, and on the other hand have made us feel the importance of our distinctive faith and the need for its witness in the world. In a cultural sense we have learned that Mennonites cannot escape history, particularly that of the countries in which we reside. The European cultural context has been dominant in the past and has persisted for a long time, but in the western hemisphere it is surrendering to the American context, and in the Far East and Africa there will be Christian communities which will be neither European nor American.

Outside our own congregations in the United States and Canada, the largest and most effectively organized group of Mennonites is that of the Doopsgezinden (official name of the Dutch descendants of Menno Simons) in The Netherlands. In this small country, no larger in land area than the state of Maryland but with five times the population, a brotherhood composed of 44,700 members is resident. During the post-war years, 1945-1950, a meeting of Mennonites and Doopsgezinden took place, and it is with this relationship and its possible fruitfulness for us on this side of the Atlantic that this article is concerned. The most considered and mature of the opinions along these lines among the Dutch rise above a depiction of the unusual in American-Mennonite ways of life—most of it is related in good spirit and sometimes with a touch of humor—to grasp at the larger values of Christian friendship and co-operation of service in a world of dire need. However, it is rather impertinent to concern ourselves here with the Dutch viewpoint; for us it is much more significant to consider what values this new relationship has for us. We should realize that much has been written by the Doopsgezinden for their church press while little has appeared in our papers.

The first Mennonite Central Committee relief workers arrived in The Netherlands in July, 1945. From that date until the present time more than fifty American and Canadian Mennonites were officially sent to this small country for periods of service of long or short duration. These representatives—most of them were young people—were sent to the Dutch people to dispense food and clothing, to build houses and barns and to help with the refugees who had come from the Ukraine. But on Sunday mornings these young people found their way to Doopsgezinde churches; they attended youth and church conferences trying to sing Dutch songs, play Dutch games, and make friendships while strolling on the heather at Elspeet. Sometimes they had distributions of relief in the Doopsgezinde church buildings and then the workers lodged with Doopsgezinde families. Sometimes there was a gemeente evening and the M.C.C. personnel was asked to speak or show pictures. A few Doopsgezinde young men and women lived with the American workers and joined in the relief program. Sometimes Doopsgezinde young people and ministers came to the M.C.C. center and shared in a meeting of worship and fellowship. Then came the "invasion" of the American Mennonite students. In a few days' time they lodged with Doopsgezinde families in Amsterdam, scanned the museums and castles, went sailing at Aalsmeer, bought Alkmaar cheeses for their hosts, traveled to Witmarsum and joined in conferences at Elspeet. Their contact was not too permanent, but there were many far-reaching impressions made and friendships formed.

The Mennonite-Doopsgezinde contact was not one-sided. Beginning with the autumn of 1946 students from Doopsgezinde families were to be found on the campuses of our colleges in America. During the summer they worked in Mennonite communities or in service camps. On week ends they spoke in our churches. There were also dominees (ministers) and official dele-

gates who visited in the United States and Canada in connection with the World Conference. They too had many speaking appointments in our churches and visited, ate, and slept in our homes. In America the unfamiliar Dutch names of Leendertz, Golterman, van der Zijpp, Craandijk, Hylkema, Meihuizen became pronounceable and took on meaning, and in Holland many American-Mennonite names became familiar.

As the relationship between Mennonites and Doopsgezinden continues on the basis of these many contacts and gestures of friendship and service, what values can it have for us in North America? Among many points that might be listed, the following five are suggested:

1. The observation and understanding of a group of Mennonites who have the perspective of long history and much experience. For more than four hundred years the Doopsgezinden have resided in a democratic state in the Western world and have both influenced and been influenced by the vicissitudes of their country's political and social history. At one time they were identified with the proletariat and at a later date with the middle and well-to-do classes. They have been counted among both the uneducated and the intelligentsia of Dutch society. Nowhere else in the world has a group of Mennonites faced situations and problems which are so nearly akin to those which modern Mennonites face in America. We in the New World can be both instructed and forewarned. Mennonite history, too, repeats itself. What, for example, is the correlation between material prosperity and spiritual decline? What has been the result of participation in the Orangist state and in Dutch culture? What were the sources of strength and inspiration, of weakness and decline at various stages in Doopsgezinde history? How has the brotherhood been affected by the movements of Calvinism, Socinianism, pietism, rationalism, and more recently by the crisis theology and the ecumenical movement? The answers to these and other questions would help us to understand far better the causes of the victories and the defeats of the Mennonite-Christian in the modern world.

2. The reacquaintance with certain distinctive Mennonite principles and practices which we are drifting away from. Among these must be mentioned the emphasis upon adult baptism and a mature and perceptive understanding of conversion and confession of faith upon the part of the applicant for church membership. In America we need a constant emphasis upon the centrality and authority of the New Testament rather than theological and dogmatic definitions of Christian truth. The concepts of the local congregation as a *gemeente* Christi, the church and church service as a place and time of *vermaning* (admonition), and the independence of the local group of believers are instructive for us. There are other emphases which are Dutch or European rather than Doopsgezind. There is, for example, the practice of keeping the home an important center for Christian education and family life along with the church and its agencies. The concern for the simple life and unsophisticated attire is in contrast to many of the superficialities of our modern American way of life.

3. A realization of the need for greater love and unity in our own church circles. The Doopsgezinden have gone through a long period of internal division and strife and attained a unified and strengthened brotherhood. On this point we will certainly need to use discriminating judgment, for in the reaction against strife and schism there is a tendency to go too far in the opposite direction. The church of Christ is not what it should be when its members are Christians only in name and tolerate sub-Christian beliefs and practices. But she is also far from Christian when there are petulant contentions and constant divisions within the brotherhood.

4. Additional sources for further understanding and appreciation of the Anabaptist vision and dynamic. Some of the early writings of the Mennonites of the Low Countries have become our most familiar and perennial sources of information and inspiration. Others have been forgotten and are not known to us in the English language. In no other country were Mennonites as fertile and prolific in the production of pamphlets and books as those in The Netherlands who defended themselves against the papists, the Calvinists, and the Socinians. In a more positive manner an equal amount was written for the admonition of the flock. Most of this material has been explored by Dutch scholars, but there is need for reinterpretation in the light of modern methods and

research, and most of all—the transmission of many more materials and facts into the English language. Here are rich sources for the scholar and new visions for the prophet! It is regrettable that there is today so little interest in Dutch Mennonite history on the part of the Doopsgezinden themselves.

5. The implementation and strengthening of a testimony of peace and nonresistance. Among the modern Doopsgezinden there is a small but vital movement for Biblical nonresistance. In contact with these fellow believers we have had to face more realistic implications of our peace witness. What, for example, is the attitude of the conscientious objector to war during totalitarian occupation of one's country when the very lives of family and friends are at stake? What is the duty of a responsible Christian in the imminent threat of a Communist invasion of Western Europe? Even the objections raised by those who reject nonresistance are a means of testing the sincerity and validity of our peace position. On the other hand, we can be inspired by the courage and self-denial of many young men who have gone to prison and camps to remain true to their convictions. Among the Doopsgezinde peace leaders there is the conviction and vision that modern Mennonites must believe and exemplify peace and nonresistance in order that an important teaching of the New Testament is not lost in Protestant Christendom. Let us hope that many Christians will accept the way of peace and love in the way in which they have accepted voluntary religion free from state control—as a principle for which many early Mennonites gave their lives.

These are only a few values that can come to us as we have continuing relationships with the Doopsgezinden. Some of these things have already influenced us. Others might be mentioned. The values of personal friendships that have come to many young people through fellowship at our colleges or in work camps in Germany must not be overlooked. The Mennonite consciousness and enthusiasm which comes from visiting Witmarsum, the hidden church buildings, and the dungeons of Het Steen is not to be underestimated. The more we understand and appreciate the entire Mennonite world, the more we can realize how God led our ancestors in the past and the more interest and zeal we will have for the mission of our church in the future.

PERSONAL RELATIONSHIP

(Continued from page 263)

ligion, so the ethic of Israel was a revealed ethic. God had revealed His will in the law and in the prophets. And the heart and emphasis of the revelation was, "Thou shalt love the Lord thy God with all thine heart" (Deut. 6:5), and "Thou shalt love thy neighbour as thyself" (Lev. 19:18).

"He hath shewed thee, O man, What is good; and what doth the Lord require [see] of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "To do justly." God sought in His people the response of deeds. As the God of the Hebrews was a God of acts, so He demanded acts of His people. He demanded not sentiment, but deeds. The Israelite must respond to God's deeds of love by deeds of justice to his neighbor.

"To love mercy." But God sought from His people more than a mere outward response. He sought the response of the heart. The deeds of justice are difficult to achieve. To do justly you must overcome the selfishness of the human heart. Deeds of justice can be accomplished only when the inner heart is set upon mercy. To balance evil deed with evil deed is to end up with the death of us all and with justice to none. We can approximate justice only when our hearts overshoot justice in love of mercy.

"To walk humbly with thy God." God sought in His people more than the response of deed and love to the neighbor. He sought in His people the response of consistent, daily fellowship with Himself. This is a response that can only be found in the right estimate of our own weaknesses: humility. This response of fellowship with God provides the drive for a love of mercy and for deeds of justice to the neighbor.

God redeemed His people. "O my people, . . . I brought thee up out of the land of Egypt" (vv. 3, 4). God sought in His people the response of justice, mercy, and fellowship. And what response did He receive? He received "treasures of wickedness." He received the "scant measure," the "wicked balances," and the "bag of deceitful weights." He received violence, lies, and deceit (vv. 10-12).

"O my people" God has entered into your life to redeem you. But you respond by pushing Him out of your life. You relegate Him to the Temple, to the new moons and the sabbath. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

A New Testament Parallel

We will close with a reference to a New Testament parallel to this verse. "For we are his workmanship created in Christ Jesus unto good works" (Eph. 2:10). Immediately we recognize this as a parallel, but on a higher level. God did indeed enter into Israel's history to redeem her from the bondage of Egypt, to make her a nation. But God has entered into our history to create us a new creature, a redeeming people, a holy nation "in Christ Jesus." And what is our response to this redeeming love of God? Do we push Him out of our life by relegating Him to Sunday, to the four walls of our meetinghouse? Is our response the heathen response of appeasement by large offerings, a smoothly regulated worship, and expensive temples? God has created us "unto good works." He seeks in us the response of love to God and to neighbor, the response of just deeds, of loving mercy, and of personal fellowship.

Scottdale, Pa.

OUR FIRST TEN MONTHS

(Continued from page 273)

growing satisfaction of God's work. Surely that is what we want for Argentina. We believe it to be her only hope, but a hope that is sure!

How many of you readers will this day dedicate a special time of prayer for revival in Argentina? Write to the missionaries and let us learn now the Lord is laying upon hearts the great burden of revival for our work.

Pehuajo, Argentina.

How we react to the Christ both discloses what we are and determines what we shall become.—Exchange

DEFINITE CONVICTIONS

A Chinese applied for the position of cook in an American family which belonged to a fashionable church.

The mistress asked him: "Do you drink whisky?"

"No, I Christian man."

"Do you play cards?"

"No, I Christian man."

He was engaged, and was found honest and capable. By and by the woman gave a party, during which the wine flowed in abundance, and there was card playing for high stakes. John did his part acceptably but the next morning he appeared before his mistress.

"I want to go."

"Why, what is the matter?"

"I Christian man—I tell you so before No heathen. No work for heathen!"—Unknown.

OUR MARKS FOR GOOD OR ILL

Olivia C. Campbell

Like fingerprints on things, we leave marks of influence everywhere on hearts, and like those left by our busy fingers, these marks are individual, because we are. Some impressions will be light and easily effaced or supplanted; but others will be indelible, even when we least suspect it; and will bear results of good or evil into the eternities ahead.

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ENCOURAGEMENT FOR THE LISTENER

The Scriptures never contemplate a lonely Christian. They never forget that each one is a fellow member with all others of the one Body of Christ. If, like Elijah, we lose the sense of true fellowship—"I, even I only, am left"—we shall share his dejection. As a cure, God commended to him the remembrance of his seven thousand fellow worshipers of the one true God. It may be that we are suffering from some disappointment in our own Christian work; "the times are difficult," there is antagonism in "the spirit of the age," and so on. If so, it will bring us cheer to learn of the success of workers in other parts of the great harvest field; for, if in our own district work for Christ seems to be suffering from a decline, in many other parts of the earth thousands are pressing into the kingdom. Like Barnabas, when he came to Antioch "and saw the grace of God" in the lives of others, we shall be glad.—The Harvester.

Happiness is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the will of God.—Cudworth.

How easy it is to forget that the things of the Spirit are so much more powerful than material things.—Selected.

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CHRISTIAN MONITOR



Scene at the Revival at Lancaster, Pennsylvania. See Articles on Pages 295 and 304.

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Test Tube

BY MRS. LLOYD H. DOUTRICH

How do we test the measure of our success? Let us take God's test tube, His infallible Word.



T LAST," sighed the weary chemist, "I have mastered it!" The little substance he held in the test tube was the result of long, intense study. This formula would mean much in medical history.

Once again the chemist's name would make headlines heralding another success. Carefully he placed the test tube in a secure position. He walked to the telephone and in a series of calls gave the news of his discovery to the press.

He was lauded for his success even in the wee hours of the morning, long before the news would reach the public. His co-workers praised him; the press agents scratched away on their notebooks recording his accomplishment, then hurried back to bend over their desks in the effort to assemble the wonderful facts that the first edition of the paper would carry on this colorful break of news.

How many hands had he grasped in receiving congratulations, how many people had patted his back? He didn't know; he only knew that he was utterly weary. He thanked all those who had gathered and asked them to please leave so that he could go home and rest. Understandingly they left, and he locked up his office and began the homeward drive in his big expensive car.

This would mean life to many, this discovery of his, and to him it would mean more figures to add to his bulky bank account. His proud heart swelled at the sweet taste of praise and earthly attainment. He was getting on in years, and soon he would take his ease, for he had much goods. Success was sweet and he realized that if it was so enjoyable even in his weary state, how much more he would relish it after he had some much-needed sleep!

Down the palm-lined lane he drove and brought the car to a stop before his beautiful country home. It was a splendid sight, really a show place. The front porch light burned, awaiting him; in the light of it he saw a little card stuck in the screen door. He picked it up and read. It was the announcement of a revival, with Evangelist Ward as speaker. He would preach at the church two blocks south of the Indian River Bank. His subject would be "The Stewardship of Life." The public was urged to attend. The chemist smiled. "A waste of paper," he said, tossing it over his shoulder. "I, for one, won't be there."

Inside his house he left orders that no one should disturb him; then he went to his room and turned down the covers of his bed. As he made ready for sleep the heavy scent of the blooming gardenias mingled with the fresh breezes, making his heavy eyelids even heavier and his drowsy state deeper. How good the bed felt! Ah sleep, wonderful sleep! He fell into a deep slumber, and he

dreamed. Who can say his dream was not heaven-sent, for lo, it was destined to change the course of his whole life.

He dreamed that he was walking over his vast estate. He viewed it with what he considered pardonable pride. With his time and talents he had gained all this. He was famous, and the people stood in the background speaking of all he had discovered. While he was enjoying this he beheld before him as it were a huge merry-go-round, and as it went round and round the sunlight caught in its splendor the glittering of jewels and earthly possessions. It was a merry-go-round of the things his life had brought him; these were his deeds, these were the fruits of his labors, these were the works of his hands. In admiration the crowd cried, "Speech! Speech! Speech!" And so as he arose to speak to them, he began, "I have done much good, I have laid many treasures aside for myself . . . But he stopped, for before his eyes the crowds had fled, and he felt a heat behind his back. Turning, he saw that where once

THE MASTER'S TOUCH

There is a legend told in far off Galilee
That when the dear Lord Jesus walked
upon the strand
Of that blue, shining inland sea,
Where'er He stepped, bright flowers
blossomed in the sand.

'Tis but a tale—not true perhaps—but this
I know
That when He walked into my heart
one day
Sweet new flowers there began to grow—
Blossoms of love and peace! Oh, may
they bloom away!

—Joanna Palmer.

were his treasures there remained but a mass of smoldering ashes. Then he was stunned to hear a mighty voice proclaim, "It is but dross . . . it is vanity . . ." The chemist trembled as the mighty hand placed him in a test tube. "You, who have analyzed so much, shall yourself be analyzed. You, who have declared your good works, shall yourself be measured and weighed by them. You have failed in the stewardship of life. You are a failure, you are a sample of a wasted life."

"A failure!" The words lay heavy on the heart of the chemist. "Men say I am a success, I have done much good, I have eased suffering. All these things—are they to count for me as nothing?"

"They are to count as nothing before God. He cannot credit them to your account, for you have no account with Him in the Lamb's

Book of Life. Behold, your name is not there. He placed in your hands the talents with which you could have glorified Him. "You helped others, but it was for your selfish gain and pride of achievement. You had no time for God, no time to seek Christ for the cleansing of your soul by His blood. He many times called you, but you gave Him not your heart. You had no use for your Creator and Redeemer."

"How do you know all this?" asked the chemist. But his question was not answered, nor did it need to be, for he noticed that the hand that held the test tube bore a scar. As his selfish life's pages were turned before his eyes, he was sick at the sight of his wasted life. Every hour and day God had given him, yet it was recorded that he had no time for God. All his works, all he strove for, could not save him, only the blood of Christ could do that, and that blood he had rejected. A foolish man he had been. His life had been cluttered with selfish things. Yes, he had served the public, but he had not glorified God in so doing. He could not glorify God without giving himself to Him, and he had quenched that conviction many times. Now he pleaded for one more chance. He begged that his soul should not be turned loose to roam the desolate wastes of the devil's hell.

Then he felt the tube turn. In vain he tried to hold on to it, but he could feel his grasp slipping. Down, down, down, he fell, screaming, begging, and crying. How far was down? How deep was bottomless?

Then, sitting bolt upright in bed, he awoke. Cold sweat was on his forehead, his hands that grasped the sheet were shaking. He stretched them out before him and looked at them.

"I'm not dead," he whispered. "Oh, it was so real!" And in his heart he thanked God that it had been only a dream. But it was more than a dream, his mind told him; it was a revelation of his need. He knelt by his bedside, he saw himself not as the great chemist, but as the needy sin-sick man that he was. He had nothing to offer to God, but God had everything to offer him, and he meant to find in Christ the formula of healing, saving balm. Surely that formula was none other than the blood of Christ.

"Apply it, Lord, to my heart. I ask for one more chance. Oh, praise God, I hear You call me! Lord, I wondered if You would call again. I'm Yours, God. Save me, Lord. Take away my sins; make me Yours, I'm selling out to You, so that someday when I stand before You, You will know that I have kept my appointment with You to the best of my knowledge. Talk to me, Lord, and if there's something more You want me to know, show it to me. Lord, tonight I'm going to hear that evangelist. Somehow talk to his heart that he will have a message for me, so that out of his sermon I can get something to hug to my heart and strengthen me in my new walk with You. O Lord, I know You hear me. I never knew it would be this way. It isn't much of a prayer, God. I have a lot to learn, but I'm willing Lord, so willing."

Vero Beach, Fla.

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From Sunset to Sunrise

By LENA M. HOUDESHELL

It took an appreciation of the glory of the sunset to bring the revelation of God's sunshine to a frustrated soul.

IN all of her twenty-two years, Mamie Kerr had had her own way. Her parents had denied her nothing. The fashionable church, of which she was a member, had catered to her whenever necessary. And Mamie had expected the same from Paul.

Now she was very bitter as she stood alone on the beach of Tampa Bay. The broken engagement, the humiliation of telling her friends that she and Paul were through, then the trip to Florida to try to get away from it all, filled her mind.

She failed to see the sun as it was getting ready to go to sleep for the night. She did not see the lovely colors of the clouds. She was entirely unconscious to all about her until someone spoke to her and said,

"Good evening, ma'am. We are going to have a beautiful sunset tonight, aren't we?"

She whirled about, flushed with anger, at being disturbed from even her bitter thoughts; but as she turned she looked into the kindest blue eyes she had ever seen. A sweet young woman in a wheel chair smiled, and Mamie replied, "Oh, I guess I hadn't noticed the sun!"

If the kind blue eyes noted the bitterness on the face of Mamie, they remained unmoved, as the soft voice continued, "I love the sunsets. I used to come down here every evening with my little son, and we sat together and talked about the paintbrush of the Lord. Then the accident came; my son went away and I am a cripple for life. But two evenings each week, Jerry, my husband, brings me down here beside the water and I do love to come. He is right down there gathering shells for my work basket this week."

"Oh, I'm sorry if I seemed rude," said Mamie. "When you spoke to me I was thinking no one else could have a heartache like mine, yet you seem to be the happier of the two, but your heart must ache the most. What makes you that way?" she asked with a sigh.

"It is rather a long story. Perhaps some day I might tell it to you. But here comes Jerry now and I want you to meet him. He is like a bright ray of sunshine to me."

As Jerry reached them Ann said, "Jerry, I want you to meet a new friend." Then Ann laughed aloud, as she said, "But we haven't been introduced, have we? I am Ann Harris and this is Jerry. And your name is—"

"I am Mamie Kerr, from Indiana."

"Indeed, we are glad to make your acquaintance, Miss Kerr," Jerry replied. "Ann and I love to watch the sunsets, and we would be delighted to have you join us tonight, if you would care to do so."

"Thank you," replied Mamie. "I shall be happy to join you. I have never paid much attention to the sunsets, I'll have to admit, but your wife has said just enough to cause me to want to see the sunset tonight."

"Yes, we are glad to have you with us," Ann replied. "But we always get real quiet like and listen as we watch. So if we don't say a word for several minutes after the sun is gone, I hope you'll understand."

Then Jerry sat down beside the wheel chair and took his wife's hand in his, and soon they seemed lost to all that surrounded them as they looked toward the sunset.

Mamie glanced toward her new-found friends then back to the sunset. This was a new experience for her. She watched the clouds as they changed to all the colors of the rainbow. She gasped with amazement as an unseen hand seemed to change the colors and designs so rapidly. She forgot the couple near her, as she looked upon something she had never seen before. The heartache and the bitterness seemed to change as she looked upon the scene before her. Then the sun disappeared, night shadows fell almost immediately, and as she

turned toward Jerry and Ann she discovered they were looking at her. For a moment she was embarrassed, but quickly Ann put her at ease as she said, "Miss Kerr, may we take you to your room? Our car is right over there by that little building."

The night was spent in sleeplessness as Mamie's thoughts raced to and fro. She tried to forget Paul. And aloud, in anger, because she could not forget she said, "Paul, I tell you I won't go! You are just crazy to even think of wasting your life in that way. If you are going out there to those—those heathen, you can go by yourself. I tell you I am staying right here."

Her body shook with angry sobs as she seemed to hear Paul reply, "Honey, I'll still be praying for you, even if I have to go alone."

"Why," she asked herself in the dark, "Do I have to think about him? Why can't I forget the past?"

Then the scene changed and she was back on the beach just a few hours ago, and she thought again of the words Ann said to her just as she left the car.

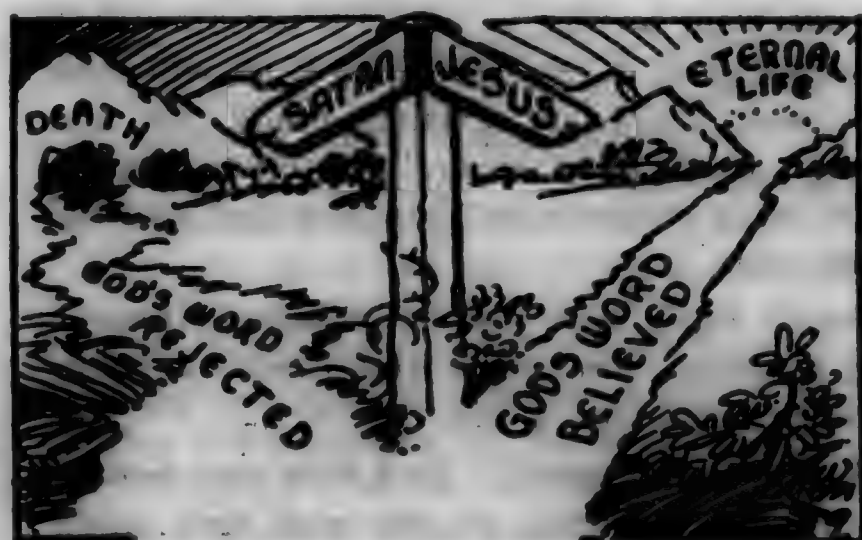
"I'll be praying for you, Miss Kerr. The Lord loves you and He has a solution for every heartache and every problem."

Several days went by, and although Mamie had continued her trips to the beach each evening she had not seen Ann. After each sunset there had been a strange tug at her heart. The anger in her heart was abating. It was just as though someone were trying to speak to her, yet she was not able to understand.

Then one evening she was happy to see Ann in her wheel chair near the water's edge. Mamie rushed to her as quickly as she could. Ann responded to her eagerness with one of her captivating smiles, as she said, "Oh, Mamie, I am so glad to see you again. I have been thinking about you so much and praying for you too. Jerry has had some extra work to do, so, of course, that meant we didn't get to come down here in the evenings. I have missed it all so much and have missed you too."

"I have been here every evening, Ann, and I did so want to see you. But don't you know, I didn't ask you where you lived and you didn't tell me, so all I could do was to keep on hoping that you would put in your appearance some evening real soon," Mamie replied.

"Well," said Ann, "Now I am here and you are here, so suppose we get things all fixed up. I'll give you my address and telephone number, with a special invitation to have lunch with me day after tomorrow, and



then we can get to know each other better, and perhaps help each other too."

"That is grand," Mamie responded. "But, look, there is the paintbrush at work; that means it is time to get quiet and to watch so we don't miss anything in the skies."

So the three sat together quietly, and as the last rays of the sun faded away, Jerry prayed softly a prayer of thanksgiving and of guidance for each of their lives.

That night Mamie took up her pen and paper for the first time in the three months she had been in Florida and sat down to write. She scarcely knew how or where to start, but she knew she owed an explanation to her mother. Briefly she told of the evenings with her new friends and of watching the sunsets, saying that later she would have more to tell. Then she went to bed and slept as she had not done in weeks.

She was humming to herself as she rang the door bell at Ann's door. The voice that seemed to come from another world, called, "Come in, my dear. I have been watching for you and was even hoping you might come early; as I just know we will not have near time enough to talk about all the things we can think about to tell each other."

Mamie breathed a deep sigh as she settled into the big chair, then said, "I feel as though I am in another world. Everything that has bothered me so for the past months seems so far away. And, Ann, I believe it is because you have showed me the other side of life, by your own life."

"In what way, Mamie, have I helped you? To my mind, I do not recall of us having discussed each other's past, either good or bad," Ann said.

"No, you have said little; I have said nothing, and yet there has been a change inside of me which I don't seem to be able to explain nor to understand myself," Mamie replied.

"Well, suppose we understand each other a little better, my dear. I think prayer has helped to change things. And will you permit me to ask you a personal question?" asked Ann.

"Why, certainly you may ask me anything you want to ask," Mamie responded.

"Mamie, are you a Christian?"

Mamie did not reply for moments. She looked beyond Ann, out of the window toward the bay. She had heard Ann's question, now she seemed to hear only the ticking of the mantle clock as it seemed to say, "Are you a Christian? Are you a Christian?"

Suddenly she turned and faced Ann with colorless face and trembling lips and tear-streaked cheeks as she replied, "No, I'm not. But I want to be."

Tears of joy flowed down the cheeks of Ann as she reached out her arms toward the girl before her and said, "Come here, Mamie. Sit beside me, while I tell you the sweetest story ever told. Then we will have a little talk with the Lord."

So amid tears of joy and concern Ann told of the Saviour's love for sinful mankind. Mamie listened as one unable to move or to speak. And when Ann concluded the story of the love of God and said, "Mamie, let us have a little talk with the Lord now, and—"

But Mamie interrupted by saying "Ann, dear, let us have a prayer of thanksgiving, for I have already let the Lord come into my heart and life. I just had to do that as you talked to me. Oh, you made Him so real and so precious to me."

After a time of praise and thanksgiving to the Lord for His goodness, Mamie said to Ann, "Ann, I want to tell you just a bit of my story. I was engaged to one of the finest Christian men, I believe, that lives. I wonder now why he ever went with me when he loved the Lord so much, and all I was was just a person with my name on the church roll. We were planning to get married, when he told me that the Lord was calling him to go to the mission fields of China."

"Well, praise the Lord!" Ann interrupted.

"I didn't like the idea," continued Mamie. "And I told him he could choose between me and the mission field. He remained firm. He said the Lord had called, and he had promised to obey. If it meant going alone, all right, he would go alone. I broke the engagement. I told my close friends we were



TO A MAPLE IN AUTUMN

**A pyramid of golden fire it seems,
Richer than Pharaoh's fellahs ever built,
Transmuting leaf-life drawn from common silt
To beauty that transcends an artist's dreams.**

**At morning, noon, and eve that splendor glows,
Spreading afar a soft, diffused light,
Fulfilling thus its own inherent law:
A marvel greater than the vernal rose,
A memory that fadeth not from sight,
A miracle that fills the heart with awe.**

—Anonymous.

through and I took the next train to Florida to try to get away from myself."

"And," said Ann, "the Lord let us meet on the beach of Tampa Bay."

"Yes, and I am so glad. Now, Ann, I am getting a plane back to Indiana right away. I'll ask Paul to forgive me. I'll tell him what has happened in my heart and if he will take me back, I'll start getting ready for the foreign fields right away," continued Mamie with more enthusiasm than she had had for some time.

Ann's reply was just a whispered prayer and a smile. She knew the Lord had won another battle for a life.

A few weeks passed. And then one beautiful Sunday morning, Mamie and Paul stood before a church altar. They took the mar-

riage vows and were pronounced husband and wife.

As the minister led in prayer, he asked God's blessings upon the young couple who, before many months, would be leaving their own country and loved ones, to carry the Gospel to those in heathen darkness, lost without hope and without God.—Selected.

Read Your Bible Frequently for Inspiration, Consolation

Many promises and assurances in the Bible have brought consolation and healing in time of need. Read the following quotations aloud, very slowly, and pause after each thought to ponder its significance.

I sought the Lord and he heard me.
The eternal God is thy refuge.
He only is my rock and my salvation.
I have a goodly heritage.
Be filled with the Spirit.
The Lord is my strength and my shield.
Fear thou not, for I am with thee.
Heal me, O Lord, and I shall be healed.
With God all things are possible.
Thy word is a lamp unto my feet.
In Him we live and move and have our being.

Search me, O God, and know my heart.
My times are in thy hand.
Be still, and know that I am God.
The entrance of thy words giveth light.
God is love.
His truth shall be thy shield and buckler.
I know whom I have believed.
Sing unto the Lord with thanksgiving.
Our sufficiency is of God.
Peace be unto thee.
Be strong and of a good courage.
God is my salvation.
I can do all things through Christ.
Hold thou me up, and I shall be safe.
My soul, wait thou only upon God.
I will praise the Lord with my whole heart.
Not my will, but thine, be done.
Thy faith hath made thee whole.
God hath given us eternal life.
Teach me thy way, O Lord.
Fight the good fight of faith.
Set your affection on things above.
Trust in the Lord with all thine heart.
Seek ye first the kingdom of God.
Bless the Lord, O my soul.
Your life is hid with Christ.
I delight to do thy will, O my God.
The Lord is my shepherd, I shall not want.
Thou art my help and my deliverer.
Well done, thou good and faithful servant.
Thanks be to God, which giveth us the victory.

Frequent reading aloud of these Bible truths will give you a surge of new strength, courage, interest, and expectancy. Dare to trust God to solve your every problem.—Grenville Kleiser.

THE CHRISTIAN'S TASK

The work is solemn—therefore, do not trifle. The task is difficult—therefore, do not relax. The opportunity is brief—therefore, do not delay.

The path is narrow—therefore, do not wander.

The prize is glorious—therefore, do not faint.—D. M. Pantton.

Dudley Takes a Whack at the Government

A satire to help us examine the attitudes we take toward our government and toward God.

It was a hot noonday immediately after dinner. Dudley and his sons, John and Sam, had done a big forenoon's work. He seemed quite content for thirty minutes as he sat under the large shady maple on the beautiful lawn. Suddenly he commanded, "Sam, bring the radio out and plug it in here" (an outlet had been placed there).

Sam hurriedly got the small radio and very faithfully carried out his orders. "Turn it to No. 910," said Dudley. The radio was soon blabbing its usual information and predictions in the form of news and markets. Dudley was very awake, with apparently all senses functioning. He very much enjoyed the radio when the news or market reports suited him. There was, however, one item of the report just given, which entirely disquieted him; he stood to his feet; he was stirred to his normal gear of detecting every "evil."

The price of hogs had dropped three cents and Dudley had a large bunch just ready to market. He brushed the fingers of his right hand through his hair until it stood porcupine fashion on his head. He was filled to explosive readiness to severely lash any jurisdiction over him; he manifested a total boss attitude; he was 100% dictator, just then.

As Dudley, all alone under the beautiful maple where he might have had sweet meditation with his Creator, was in this miserable state of mind, his neighbor H.J., coming from behind him said, "Howdy, Dudley; isn't this a lovely place to be this time of the day? The lovely green lawn, the beautiful maple, the comforting shade, the wonderful shrubbery—certainly God made all things good and for our enjoyment, and, Dudley, it bespeaks God's favor to you that He has given you such a splendid home and such a faithful family. Indeed, God has not blessed everyone like He has you." Dudley sighed deeply. Neighbor H.J. looked into his face: "What's the matter? You look ill." His face was firm and pale—hog prices had dropped three cents.

Dudley started, "It is not even a frigid sense of humor when, just the day before one has a large bunch of hogs to sell, prices drop three cents. Any working government could have held the former price levels. A hundred head of hogs and losing about \$8.25 per head is no small item in a man's life; it is enough to bring ruin to even the most worthy in the community." Dudley was not in sympathy with the teaching: "A man's life consisteth not in the abundance of the things which he possesseth." He continued his zealous presentations to neighbor H.J.: "If Uncle Sam would only keep livestock prices to the postwar levels with at least a 20% to 30% margin of profit to the producer, there would be some encouragement in raising the animals. Those fellows at Washington, D.C., aren't interested in us. All they want is for us to slave for them; then they sit and ride in high places,

They're taxing us to death and putting our country into untold-of debt (I've got plenty to do to take care of my own). H.J., they're leading us right headlong into Communism where we'll all but a few be working for the few. I don't think God ever intended that a man should slave at his job, get poor doing it, or follow a bunch of fellows like that—it's serious." (Seemingly the only time Dudley thought favorably of Christ's second coming was when business went bad.)

Neighbor H.J. listened, and then with a look of charitable firmness he replied: "Dudley, when have you last prayed for or said a good word about our government? The fact and proper functioning of a good government does not depend on the prices of your or my hogs or farms. You have never been put into the stocks; you have never been ordered to leave your home; you have never had anyone come into your home and take one or more members of your family without your consent. Have you forgotten, Dudley, that we are taught, 'Having food and raiment let us be therewith content'? Didn't you have dinner? I noticed you wore a new suit to church just two weeks ago, and you came to church in a three-month old Packard. Why are you so dissatisfied and crabbed? Have you forgotten Job? It is a wonder God continues to give you anything! You have possessions; you have farms; you have a bank account; you have religious opportunities in abundance; and all under the government you are lambasting. Is the trouble with the government or with yourself? Read again carefully Rom. 13, I Pet. 2:13, and I Tim. 2:1-4. Listen to me, Dudley, the best you or anyone else can do toward good

DO YOU WISH?

Ella Wheeler Wilcox

Do you wish the world were better?
Let me tell you what to do;
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thoughts be clean and high;
You can make a little Eden
Of the sphere you occupy.
Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrapbook of your heart.
Do not waste one page on folly;
Live to learn, learn to live.
If you want to give men knowledge,
You must get it ere you give.
Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasure of the many
May be oftentimes traced to one.
As the hand that plants the acorn
Shelters armies from the sun.

government, is to live a genuine Christian life as taught in the New Testament—Seeking 'first the kingdom of God and his righteousness'; then hogs, neighbors and Uncle Sam's men will all take care of themselves."

Dudley had been on the listening end for some little time now, so was full to overflowing, and began: "H.J., you know just as well as I do that if Uncle Sam would keep his nose out of everybody's business instead of trying to tell us how to make money then turning right around and taxing half of it from us, and trying to put everything under government oversight all would be a lot better off. Men of large undertakings should have perfect freedom to operate, and more than that, they should have at least some influence as to the legislation passed at our capitol. What's the difference between here and Russia, anyway, if Uncle Sam has to put his fingers, octopus fashion, on all that we have and are?"

H.J. had never before received such a resumé of Dudley's thinking. He injected himself firmly: "It's my time to speak. Dudley, your attitude is un-Christian, and with such feelings within yourself I do not see how you can have spiritual fellowship with your God nor with Christian man, nor socially with your fellow citizens. Your heart must be in bitterness a lot. Why don't you do something about it?"

At H.J.'s request Dudley consented to have prayer before they separated, after which Dudley sat and thought something after this fashion: "Hog prices are down three cents, the government is against me, the world is cruel," and many other things. He was very sober as he sat and thought. At 3:45 he quietly took his Packard and left. On his way to town he overtook a poor family walking his direction. He invited them to ride with him to town. They were hitchhiking a long distance. He discovered that they were happier than he. A family of Dudley's acquaintance had a wreck that afternoon and they were hospitalized. Dudley visited them in the hospital and discovered that they were happier than he. He thought of his mother who died very poor, knowing that she lived and died—happier than he. Dudley caught himself thinking, "I must be the most miserable man alive."

Dudley fed his hogs two weeks longer, during which time prices rose three and a half cents. Dudley was happy, and of all things, he decided to give the difference to the Mission Board. A check of \$973 was sent. He felt very good just then. But another day came in which all "went wrong" and, slapping his leg, he said to himself, "What a fool I was for sending that check off the other day!"

—Dunn.

Christians are like the several flowers in a garden that have each of them the dew of heaven, which being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.—John Bunyan.

CHRISTIAN MONITOR PULPIT

Begotten Again

BY MILLARD LIND

TEXT: Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.—I Peter 1:3, 4.

The emphasis of this message is on the words "begotten . . . again." Who are these whom Peter says are begotten again? We notice in his salutation that he is writing to specific persons whom he designates as "strangers" scattered throughout the provinces of Asia Minor. Another term that would be just as fitting here is that of "foreigners." The idea that the Lord's people are foreigners here on earth runs all through the Bible. When Abraham bought a burying place for Sarah he said that he was a "foreigner," even though he was in the promised land to which the Lord called him. Gen. 23:4. Jacob was also among those that "confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). Even David, the great king of Israel, with palace and throne in Jerusalem, confessed to the Lord, "I am a stranger with thee, and a sojourner, as all my fathers were" (Ps. 39:12).

We too, who are begotten again of God, as His children are like the persecuted exiles of Asia Minor; we are pilgrims and foreigners in this world. Sometimes we people of God forget this until we are persecuted and driven about upon the earth. Then we realize that the things of this world that we possess are not ours permanently. Then we see that they are loaned to us only for a time; that we are only stewards of them. As we are begotten again we are born into a new kingdom, with new associations, with new brothers and sisters, with a new Father. We are not of this world.

1. We are begotten again "unto a living hope." It is hope that puts meaning, zest, and enthusiasm into life. The business man will invest largely and work hard if he has good hopes that the investment will pay off. The student will study long and hard if he has a bright hope that he will achieve some definite aim in the future. So the Christian will endure persecution and hardships, will toil hard and long in the service of his Lord, because he has a "living hope" "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus" (Heb. 6:19, 20). He that is begotten again rests firmly and securely in that hope.

2. We are begotten again by a dynamic power—"the resurrection of Jesus Christ

from the dead." One day in April A.D. 30 there was demonstrated a new and dynamic power when our Lord arose triumphant from death and the grave. That power still works in the people of God today—in those who have been begotten again. In them the life of the risen Lord is lived over again. They share in the fellowship of the suffering of Christ; like Paul, they are "crucified with Christ." They also are resurrected to "newness of life," as He lives in and through them. Christ is living in every stranger and foreigner by the power of His resurrection. And He offers to these foreigners His resurrection as the guarantee that they also shall be raised bodily on the last day.

3. We are begotten again "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." We may say that Abraham made a great sacrifice when he left his home country and lived as a stranger and foreigner in the land of Canaan. He had no fixed residence, "dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." We might think that it was a sacrifice for Jacob to dwell similarly in the land of Canaan and later in Egypt as a pilgrim and stranger. We might think the same of David who also confessed that he was a foreigner. But all of this was not really a sacrifice, just as it is not a sacrifice for the business man to start in a small way in cramped quarters and with limited capital if he sees the future promising better things. The little suffered now is not be compared to the future glory that will come as a result of it. The merchantman gladly sold all so that he might obtain the pearl of great price. The person who is begotten again will suffer hardship and deprivation and persecution because at the end of the road he sees an incorruptible inheritance with God. It is the foreigner who is really rich, because he puts his hope and trust in eternal things. The person who considers this world as his home is the one who is really poor.

The story is told of a Russian Mennonite widow who asked a trusted counselor as to where she might safely invest some money. He advised her to invest it in property, and accompanied her to the seat of government to make the transaction. After the arrange-

ments were made she had some misgivings, and as they were traveling homeward she asked him whether he really considered this certain property a safe investment. Just then they rounded a bend in the road and had a breath-taking view of the patchwork of fields and buildings in the valley below. He rose from his seat, and with a sweep of his arm over the beautiful valley asked, "Can that ever be nothing?" But today it is nothing. The armies of the Russian revolution overran that Mennonite community, and the land became a worthless investment.

The one, however, who is begotten again has an inheritance which is "incorruptible, and undefiled, and that fadeth not away." It is reserved in heaven, and therefore is not subject to earthly vicissitudes. Armies cannot overrun and waste it. Business depressions cannot rob it of its value. It will outlast all the storms of time.

Truly those who are begotten again have a living hope as an anchor; they have a dynamic power to sustain them; and they have an eternal inheritance, reserved in heaven by the eternal Father.

Scottdale, Pa.

WHAT SEEK YE?

The story is told of a man who visited India every year to enjoy his favorite sport of hunting wild animals. After a time he became thoroughly accustomed to the habits of the people, learned some of their language, and acquainted himself with many of their customs, but he had little knowledge of the Christian missionary's work and no use for his teachings.

One day he met a missionary, and in the course of conversation remarked that he had been coming to India for more than forty years but he had never seen a Christian convert.

The missionary replied, "I have lived in India for fifty years and I have never seen a tiger."

The hunter's surprise brought an immediate response from the Christian worker, "You see, I have never looked for tigers," he said.

In this world we see exactly what we look for. If we would have Christ in our lives, we must search out the things of His kingdom. If we would derive the most good from God's Word, we must carefully study its pages. There is plenty of good in the world. When we look for the best in others we find it, and when we examine God's dealings with us, we recognize His beneficent providence in our lives.

—War Cry.

Habit is a cable; we weave a thread of it every day, and at last we cannot break it.—Horace Mann.

Editorials

The Highway of Printing

The Prophet Isaiah in writing of the ministry of John the Baptist, which was then some hundreds of years in the future, said, "Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. 40:3). This was plainly a reference to the work which the Baptist was to do in preparation for the ministry of Jesus, since it is quoted by the writers of the four Gospels as they describe John's labors. John completed his particular work in preparing the way for the ministry of Jesus, but there is still much preparatory work necessary for the coming of the kingdom of God into the hearts of men.

It was in this connection that a recent speaker referred to the printing and distribution of Christian literature as "The Highway of Printing." To show the wide outreach and influence of the printing industry in our country we quote the following from an article by Benjamin P. Browne: "The publishing enterprise in America is three billion dollars annually, and last year [1949] represented the greatest flood of printed materials in all history. How much, however, of this vast industry has given moral and spiritual strength to our nation? . . . One trembles with fright to remember that the infinitesimally thin film of ink, . . . spread as print on a page, carries the culture and intelligence or the decay and poison of our civilization to millions here and abroad, thus shaping the destinies of peoples and nations to unborn generations. . . . It is not only the character of the present flood of literature which is deplorable, but the further fact that there has been a serious decline of readership of the religious press is a matter of concern. It is startling to remember that a little over 100 years ago, about 1840, three quarters of the reading material of Americans was definitely religious. Today the religious press, Protestant, Catholic, and Jewish, has less than one-tenth the readership of the secular press."

This condition presents a tremendous challenge to the Christian press. Into this morass of secular and worldly literature, both irreligious and antireligious, the Christian press must build "a highway for our God" through its religious literature. A great work has been and is being done through the printing and distribution of Bibles, church papers, Sunday-school literature, books, tracts, and other religious literature, but the call comes to do more and more to help to stem the tide of moral and spiritual degeneracy sweeping over our nation and the world at large.

This challenge comes to the Christian Church in general and the Mennonite Church in particular. We must produce more and better Christian literature in building up this "highway of printing." It is the constant task of the Mennonite Publication Board to increase the quantity and quality of the literature which it puts out. Our progress in the past has been commendable. The circulation of our papers has increased as a whole, although periods occur when there are temporary recessions. At the present time the number of books and booklets being published is decidedly on the increase. Our summer Bible school literature has been built up tremendously during the past three years. The same is true of our Sunday-school material since the new Herald Uniform Series was inaugurated about a year ago.

But we cannot rest on our oars with a spirit of complacency as we think of what we have accomplished of recent years. The call of the literature needs of the world are greater than ever before. We need to strive constantly to improve our present publications and to increase their circulation. We

need to get out more religious books than ever before. We need to train a staff of writers who are capable of producing a better product than ever before. We must do our best to lead more and more people to Christ and to build them up in Christ through "the highway of printing."

Revival in Our Time

"O Lord, revive thy work in the midst of the years, in the midst of the years make known." This was the prayer of the Prophet Habakkuk some time before the Babylonian captivity of the Israelites. He reflects the feeling that is common among godly people as they see the decline and rise, the ebb and flow, of spirituality among the professed people of God through succeeding periods of history. Indirectly he expressed the experience of the children of Israel in their repeated servitudes and deliverances during the period of the Judges and their successive spiritual declines and revivals during the times of the Kings.

This has also been the experience of God's people during the church age. The Dark Ages saw a period of spiritual stagnation which was followed by spiritual reformation under the leadership of Luther, Zwingli, Calvin, Conrad Grebel, Menno Simons, and others. Coming to America we find great revivals through the leadership of such men as Whitefield, Finney, Moody, Torrey, Sunday, and others, and more recently by the instrumentality of such men as Billy Graham and Hyman Appelman.

We are glad that the Mennonite Church has also experienced periods of revival. A generation or more ago J. S. Coffman, A. D. Wenger, Daniel Kauffman, J. S. Shoemaker, and others, were used of God for a revival of spirituality that brought on what has been called "the great awakening" in the Mennonite Church, which resulted in a widespread missionary movement, the organization of General Conference, and the establishment of educational and charitable institutions and the Publishing House.

But as generations continue to come they cannot rest upon the experiences and achievements of the past, no matter how thrilling and glorious these may have been. In our time we have the same battles to fight against the forces that would rob us of spiritual life and fervor. The revival fires of a generation ago have been kept up intermittently, but today there is a very definite need of a new infusion of spiritual life and power. Again, as in times past, the Lord is raising up men to meet the need of the hour. And so we find a very definite revival movement sweeping over the Mennonite Church under the leadership of the Brunk Brothers, George and Lawrence, who began tent meetings in Lancaster in June and have since followed in the Souderton, Pa., and Orrville, Ohio, regions, drawing crowds of many thousands and helping hundreds to personal victory and salvation.

While this is the largest demonstration of revival in the Mennonite Church at the present time, we do not want to minimize the other revival and evangelistic efforts that are constantly going on, in many cases with a most helpful spiritual ministry to both saved and unsaved.

We are glad that God is mindful of the spiritual need in our generation at this present time. We are glad for all evidences of revival, whether in large or small meetings, or in individual hearts. Let us pray and work for a mighty revival not only in our church, but in our nation and in the world. But we need to make it an individual matter also. Some one once asked Gypsy Smith how to start a revival. He is said to have answered: "Go home, lock yourself in your room, kneel down in the middle of your floor. Draw a chalk mark all around yourself, and ask God to start a revival inside that chalk mark. When He has answered your prayer, the revival will be on." May we all pray the prayer of the Gospel chorus: "Lord, send a revival, and let it begin in me."

CHRISTIAN LIFE

The Peril of Self-deceit

BY ARLEAN LEIBERT

We need to be aware of and to guard against this subtle peril, for it would indeed be a tragedy to miss the real goal of life through self-deception.

Deceitfulness is a trait commonly practiced in the world, and yet one which is abhorred by godly folk, who are open and above board. This characteristic is easily detected, in others. We all have known those who said one thing, but did quite the opposite. Then we, standing in the Pharisee's shoes, are very apt to say, "I certainly am glad I am not like Bro. or Sister So and So."

But self-deceit, now that is quite another matter. How can it be? Self, whom we so often love and admire and sometimes worship, is it possible we could go on blithely deceiving such a one?

This undesirable condition in the human race came about soon after the creation. One day in the Garden of Eden, Eve was no doubt admiring the tree of the knowledge of good and evil, when the serpent came along and he said, "Yea, hath God said, Ye shall not eat of every tree of the garden?" The woman replied, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Perhaps the serpent sensed a longing in Eve's voice, for he said, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Eve pondered the serpent's words, "Ye shall not surely die," and, "your eyes shall be opened." God had given them a lovely place in which to live, now wouldn't He be pleased if they also knew good and evil? So she deceived herself into thinking that God did not really mean what He said. Then she took of the fruit and ate, with disastrous consequences. Thus sin was born.

Hallesby, in his book, "Conscience," says, "The expression 'conscience' is derived from the Latin verb, which means 'to know with.'" He likens conscience to the instinct of animals which tells them what they must or must not do in order to preserve life. It is a natural act. In man all conscience does is to state simply and clearly whether the act is good or bad. So it would seem a standard of some sort must be set up for our actions, a standard which is God's holy Word.

Hallesby says: "If our actions cannot be defended on moral grounds, we become the more zealous in our defense of them on logical grounds. Thus that deception of character begins which consists in not only doing sin

in the hour of trial, but afterwards lying to oneself in order to deaden one's evil conscience. We lie ourselves away from our evil motive by saying that the reason why things went wrong when we were tempted was not that we wanted to sin; circumstances, other people, or our natural dispositions were to blame for the whole thing. By doing this, one lies oneself away from the deepest aspect of sin, namely, its guilt—the fact that I wanted to sin, that it was my act. Here is the beginning of that deceitful nature which with devilish logic wards off every accusation of conscience."

But then we run into the difficulty of knowing ourselves as we really are. In the May 1951, "Monitor" J. J. Hostetler says, "It is so easy to blame God for our predicaments and problems rather than to look on the inside and see that often the base of the problem is ourselves. So we ask ourselves the question, 'What keeps us from knowing ourselves?' It may be first of all the busyness of our occupation, our duties, our general life." We often wait until just before retiring when the mind is dull with fatigue, to give the Lord a few moments of our precious time.

O GOD OF TRUTH

O God of Truth, whose living word
Upholds whate'er hath breath,
Look down on Thy creation, Lord,
Enslaved by sin and death.

Set up Thy standard, Lord, that they
Who claim a heavenly birth
May march with Thee to smite the lies
That vex Thy ransomed earth.

We fight for truth, we fight for God—
Poor slaves of lies and sin!
He who would fight for Thee on earth
Must first be true within.

Thou God of Truth for whom we long—
Thou who wilt hear our prayer—
Do Thine own battle in our hearts;
And slay the falsehood there.

Yes, come! then, tried as in the fire,
From every lie set free,
Thy perfect truth shall dwell in us,
And we shall live in Thee.

—Thomas Hughes.

Bro. J. J. Hostetler continues: "Another reason we don't understand ourselves is that we take a light view of sin in the things we say or do not say. You can imply certain things, and you can so easily allow other people to think certain things when you know better. I don't suppose anyone here uses ugly words or swearing and blasphemy, but sometimes if we were to check up on some of our phrases and terms we might be surprised.

"Again we might not understand ourselves due to the gradual and silent growth of sin in our hearts and lives. Satan's method is to get a grip on people gradually, to wrap his tentacles about a person's habits subtly without our being aware of it. Most of the deadly evils that come upon us do not leap upon us like a lion. They creep upon us unawares. They are deceitful and they deceive even the wisest who is not on his guard, or the most careful who is not filled with the Spirit, or the studious who is not giving himself to the Word of God.

"Last of all, perhaps the reason we don't understand ourselves is due to the ignorance of God's Word—the divine law. How long has it been since you spent some time to reading the Ten Commandments? Have we discovered the fullness of their meaning? Are we sure that 'Thou shalt not covet' is a standard in our life as well as the other commandments? If we were to take the Sermon on the Mount and study it carefully again and list its points and then list things in our lives alongside them, perhaps it would show to us where we have failed to recognize ourselves."

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (I Tim. 4:1, 2).

From "Healing Hope" we quote, "Evil spirits plan deceptions in the form of teachings and doctrines which will ultimately result in nullifying the good which would otherwise be brought about through the witnessing and work of Christians. The deceived believer fails to realize that these deceptions give admission to evil spirits, enabling them to come in and hinder their ministry and weaken their testimony and, above all things, divert them from the essential work to which God has called them.

"Every believer today must test all teachers according to the Word of God and their attitude to the atoning work of Christ on the cross and the other fundamental truths of the Gospel, and not be misled into testing teaching by the character of the teacher. Good men can be deceived, and Satan needs good men to float his lies under the guise of truth.

"Scripture is generally used as a basis of all these false teachings, as a line here, a sentence there, and a paragraph from some other place, are picked out of their contexts and are all strung together like beads on a string. Placed in this manner they appear to give a full revelation of the mind of God on some subject, but the surrounding passages, which give the historical setting and the actions and circumstances connected

with the speaking of the words, as well as the clear teaching of Scripture elsewhere on this subject, are all cleverly dropped out."

And in this manner many are deceived into thinking that God sanctions war. The nations believe that banded together they can bring peace to the world. The folly of this belief is shown by the fact that we go from war to war.

Our youth are not immune to self-deceit, either. Take comic books, for instance. They are interesting to children who like the gaudy coloring. Parents may have said comics were not fit to read. But Daddy and Mother are so old-fashioned and what harm can come from reading them? Just this, young people. All of the Bible standards are violated. Fighting seems to be funny, and God has said, that we are to love one another. A man murders, steals, etc., and appears to enjoy himself. The criminal always pays in the end, of course. This fact children ignore. Crime has been too much glorified. A mind filled with trash has no room for anything else. In thinking of self-deceit we need to remember that sin does not always appear in vile and repulsive forms. A Christian would never murder a man outright and steal his possessions. Yet the same Christian may unwittingly by his lack of love and gossiping remarks crush some soul completely.

Pride too, is a subtle thing that often creeps in unawares. In Jeremiah 49:16 God in pronouncing judgment upon Bozrah says, "Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord."

When tempted to think we are somebody let us remember Romans 12:3: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think: but to think soberly, according as God hath dealt to every man the measure of faith."

In I Cor. 10:12 we have a warning against overconfidence: "Wherefore let him that thinketh he standeth take heed lest he fall."

Psalms 36:2 gives us the bankruptcy of self-conceit: "For he flattereth himself in his own eyes, until his iniquity be found to be hateful. Also Proverbs 26:12: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

Psalms 20:7, 8 shows the folly of trust in earthly power: "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen; but we are risen, and stand upright."

And, so we go on, persuading ourselves that our sins are not actually sin, that there will be no accounting, no day of reckoning, for us. Do not the Scriptures speak of a loving and merciful God?

It strikes me that the greatest peril in self-deceit is trusting in anything and everything but the blood of Jesus Christ for our salvation. Our trust may lie in any number of things: the fact that our ancestors were

Mennonites, good works, church membership, respectability, being a good neighbor, refraining from evil, presuming upon God's mercy, time, and other things.

When the way is so plainly marked, wouldn't it be tragic to miss the goal through self-deception?
Nampa, Idaho.

If He Should Appear

BY MONT HURST

With what interest and anticipation do we await the return of our Lord?

What if news of the appearance of Jesus Christ on the downtown streets of a large city should be published and broadcast? Would all people be interested and be on hand to await His appearance? I was greatly impressed along this line recently. A great military hero and world-famous figure was scheduled to visit our city and head a parade downtown to his hotel. The city was filled with well-known people, visitors of all kinds, newspapermen, radio commentators, and political observers and writers. For hours, the crowd of more than two hundred thousand stood in the heat waiting for the parade.

As I stood in the doorway of an office building apart from the crowd that jammed the sidewalk and street, an old colored man came ambling up to me and asked: "Cap'n, I wonders ef dey would be dis many folks here ef God was to come along?" His words so startled me that I had no ready answer and he shuffled off before I could say anything. But his words rang in my ears and have recurred from time to time! It is sad to contemplate, but it doesn't take much thought to realize, that if Christ should appear at the head of a parade, after news of His appearance had been published for many days previous, that there would be many who would be as indifferent to His coming as they were to the national figure who appeared in our city.

It is utterly distracting to realize that there are people in this civilized land of ours who would be completely indifferent to His appearance even though news of His arrival had been broadcast and published for many weeks previously. As a matter of plain fact, news of His return has been published by God Himself in His Word for nearly two thousand years! Who can say that he hasn't had warning? Of course the Gospel has not as yet been preached to every living creature, but we are nearing the proximity of that condition. And yet there are millions who have been advised of His return and who are utterly unconcerned. There are people close to us who wouldn't get up and leave a lewd radio or television program to go out and greet Jesus! This may sound rather bitter, but it is a fact. There are people, just like many during the appearance in the parade of the national war hero, who would sit at a table or bar in a cocktail lounge and merely glance out the front door and inquire as to what's going on outside?

The famous radio star, composer, cowboy, and Hollywood figure, Stuart Hamblen, who is one of the great converts of the present day and who is now a fervid soul-winner,

was recently in New York in the lobby of his hotel. He was wearing his western regalia, big hat, boots and all, and under his arm was his Bible. A former associate in show business, thinking to needle him, walked up and said: "Hey, Stuart, what are you doing with that book under your arm? Don't you know the man who wrote it is dead?" Hamblen turned his gaze upon the man and drawled: "Well, that's odd! I was just talkin' to him up in my room five minutes ago!" How real is Christ to countless professed followers of Him? Would a parade on the main street of a big city, headed by Jesus, attract the attention of all? Of course, there would be countless thousands who would be there! They would come from everywhere. But, right in the midst of the parade as it passed the main corner, there would be some unconcerned people, going about their business and pleasures, headed for the nearest movie or on shopping business or something else, who would have no more concern for His appearance than they have now. He is not real to them. He is not real to many who profess to know Him and be His followers!

To those who have found Christ real in their lives, His return is awaited with more intense interest and anticipation than the personal appearance of any other personality of any age. The fainthearted and the doubters will not believe until they see Him in person. They will not have anything to do with the sanctifying power of the Holy Spirit, who is our guide and Comforter. To them, Christ is a Person who lived nearly two thousand years ago and who founded the Christian religion but who has been dead since the time He ascended. To them He is not real and they are the unconcerned ones who are harder to win than savages in the depths of the jungles! There will be hallelujahs and heartaches at His soon coming. News of His return is the most authentic of all news ever published. But too many people are more interested in the funnies and sports pages than they are in the news.

Dallas, Tex.

As Christians we have many privileges which are ours in Christ Jesus. Mercies are new every morning, and blessings abundant are being showered upon us from the hand of our loving Lord. Therefore, we ought to be rejoicing constantly. The Word of God tells us to "rejoice in the Lord alway" (Phil. 4:4).—Sel.

OUR HOME CIRCLE

Our Children Need Christ

BY RUBY P. ZOOK

"Many thousands of our children are unwanted, uncared for, unprotected, and sadly neglected in every way." Both they and their parents need Christ. Christ in the homes of our country is one of our greatest present-day needs.

"Backward! Turn backward! Oh, Time in thy flight.
Make me a child again, just for tonight."

These lines are quite frequently quoted by those who have left a happy, carefree childhood and are now burdened with the cares of this life. It is God's will for each child that he have a carefree and happy life. Much of the future happiness and success of children depends on the care and training their parents give them. Children should be taught to curb their appetites and desires when they are tempted to go to excesses. Children should be taught to respect the rights of others. They should know what it means to be subject to rightful authority. They should be taught to know Jesus early in life. Jesus said, "Suffer the little children to come unto me, and forbid them not." When children are properly taught in early life, it is very easy to win them to Christ, but if they merely "grow up" they often become willful and rebellious and many times never do come to Christ for the salvation of their souls, and they live and die unsaved.

Many thousands of our children are unwanted, uncared for, unprotected, and sadly neglected in every way. They grow up to be careless, indifferent, and unmindful of the worth-while things in life.

Some months ago the editor of the "Youth's Christian Companion" wrote that he was in the large lobby of Town Hall, which was filled with people looking at displays of literature of all kinds. It was a late hour on a Friday night. As the group dispersed and the lobby became empty, three little urchins moved rapidly from one counter display to another. Their faces were dirty, their hair was uncombed, their clothing was untidy, and their fingers were not under good self-control. They were symbols, no doubt, of the types of homes of which there are far too many in America today. "In a moment, and with firmness," Bro. Yake wrote, "an usher in the lobby ordered the boys out, and they hesitatingly went with looks askance at the merchandise left behind."

One must wonder if there was any home in the big city where the mother, or the parents together, were concerned for these children. Did anyone care where these boys were or when they would come home? We have every reason to believe that no one cared very much nor was concerned that the

children were not at home and in bed. Oh, shame on our mothers and fathers who care so little!

It may be that in many thousands of homes the opposite is true. Children are pampered and always get what they want when they want it, whether it is good for them or not. These grow up to be spoiled, selfish, and self-centered—a constant source of trouble and unhappiness.

Latest statistics show that there are approximately 40,000,000 children in the United States today. "They represent almost every race and color in the world, as well as every strata of society from rich to poor. We cannot walk a city block without seeing some of these children, but what are the facts as to their spiritual welfare? Simply and bluntly stated, the facts are that 28,000,000—or two out of every three—of America's children are without any form of religious training. Think of it, . . . at your doorstep and mine is a virgin mission field, . . . untouched, in spite



NOW

If you have hard work to do,
Do it now.
Today the skies are clear and blue,
Tomorrow clouds may come in view,
Yesterday is not for you;
Do it now.

If you have a song to sing,
Sing it now.
Let the notes of gladness ring
Clear as song of bird in Spring;
Let every day some music bring;
Sing it now.

If you have kind words to say,
Say them now.
Tomorrow may not come your way,
Do a kindness while you may,
Loved ones will not always stay;
Say them now.

If you have a smile to show,
Show it now.
Make hearts happy, roses grow,
Let the friends around you know
The love you have before they go;
Show it now.

—Anon.

of the fact that they live within easy earshot of the Gospel, . . . most of them ready to accept Christ if only the way to salvation is explained to them."

Christians can be missionaries in their own neighborhoods. They need not go across the ocean to live among people of different skin color and language. "The fields are white already to harvest" right at the Christian's front or back door!

A religious teacher gives the experience of how Little Danny, six years of age, came to the class for the first time just at closing time. The next week, he appeared about ten minutes before closing. Feeling led to go over the lesson with him, the teacher dismissed the others after which Little Danny was told about the wonderful love of the Lord Jesus for his soul. The child seemed ready to accept this truth and agreed to kneel and ask Jesus to save him. When he had finished his sweet, child-like prayer there were tears in his eyes and a big smile on his face as he said, "Now, my heart just tickles." The next week he sat in the class and when reference was made before the class to Danny's conversion, he spoke up and said, "Every time you mention about God coming into our hearts it makes my heart tickle." Sad to say, Danny's mother, not being a Christian, has forbidden his coming to class. But the Holy Spirit, who now dwells in Danny's heart, can keep him until that time when Danny can make his own decisions about the things of God.

In a home in one of our large cities there lives a family which was not blessed with a Christian father and mother. The father was a drunkard and a very wicked man. He often mistreated his children. The mother had to work to help support the family while the father often lay at home, supposedly a hopeless drunkard. Then the children began attending the mission Sunday school near their home. They accepted Jesus as their Saviour. To make a long story short—eventually the mother and father were converted and gave themselves to the Lord. Today they are a Christian family, and each Sunday they go together to the house of the Lord to worship with other believers. The father, who once was so desperately out in sin, now carries his Bible under his arm when he attends religious services. Even his unsaved neighbors testify that truly the Lord has wrought a marvelous work in and through this man. Does not the Bible tell us that a little child shall lead them to the Lord?

Yet, some place very little value upon a child. The price of the soul does not depend upon its years. "Oh, it is only a child!" "Children are a nuisance!" "Children are always getting in the way." Such talk is common. May God forgive those who despise the little ones. J. Irvin Overholtzer, a leader in child evangelism, has this to say. "Will you be very angry if I say that a boy is more worth saving than a man? It is infinite mercy on God's part to save those who are seventy; for what good can they now do with the fag end of their lives? When we get to be fifty or sixty, we are almost worn out; and if we have spent all our early days with Satan, what remains for God? But these dear boys and

girls—there is something to be made out of them. If now they yield themselves to Christ they may have a long, happy, and holy day before them in which they may serve God with all their hearts. Who knows what glory God may have of them? Heathen lands may call them blessed. Whole nations may be enlightened by them. Oh, brothers and sisters, let us estimate children at their true valuation, and we shall not keep them back, but we shall be eager to lead them to Jesus."

It may be that Christian parents are guilty of not teaching their children the way to Jesus. Such was the case of C. H. Spurgeon, the great London preacher. His father was a minister, as was his grandfather. Young Spurgeon was taught how to be saved, but he was not taught how or what to believe and no one took the pains to explain the matter to him. He was burdened with his sin and soon after he was twelve he asked permission to visit different churches in his city. His parents little thought what his purpose was, but he was searching for someone to tell him how to savingly believe. At first he could find nothing to help him in his need. One Sunday he started to a large church (thinking, no doubt, that the larger the church the better the teaching would be), but he was stopped by a snowstorm. He entered a little chapel because he could go no farther.

Only a few people were present and the minister failed to come. A layman, a shoemaker, attempted to preach. He took for his text Isaiah 45:22, "Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else." His sermon was very short for he had little ability as a preacher. He said, "All you have to do in order to be saved is to look—a look of faith. Look to God—to Christ. He alone can save you. Don't look to yourself; don't look at your feelings, just look to Christ alone. He died to save you." Spurgeon sat at the back of the chapel, alone, and this layman preacher cried to him, "You look miserable, why don't you look?" Spurgeon says that then and there he understood what it was to believe for salvation, and he looked and was saved that moment. It was this experience which caused Spurgeon to explain in every sermon he gave how one can be saved. Hundreds of children were saved under the preaching of this great man.

In Lam. 2:19 one finds this verse, "Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord; lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street." Children are indeed fainting for hunger of the Word of God in our streets today. The Word promises regeneration to those who receive Christ, and this promise of "whosoever will" includes our children. In His command, "Go ye . . . preach the gospel to every creature," Jesus did not omit the children.

"Are all the children in? The night is falling,
The night of death is hastening on apace;
The Lord is calling: 'Enter thou thy chamber,
And tarry there a space.'

The Missionary Outreach of the Christian Home

By MRS. CHESTER K. LEHMAN

One of our highest aims should be to make "our homes missionary nuclei with wide outreaches."

Only the mothers of baby sons can see in those tiny specimens of humanity possible future presidents of the United States, but all Christian mothers can see in their tiny sons and daughters future ambassadors for the King of kings. The old saying is that people usually get what they want if they want it badly enough. If we want our children to have an interest in others and in any or all kinds of missionary efforts, we must begin to foster that interest even before their birth. That means we must ask ourselves these questions:

Why do we want to have children?

Do we want them solely for the enjoyment, pleasure, and companionship we can get out of them?

Do we want them for the prestige they give us in social, intellectual, and business circles?

Do we want them for the economic and old age security benefits they may give us?

Do we consider them as "lent to us from God" and ours to train for His service and His glory?

These are questions we must get settled in our own minds before we are ready to make our homes missionary nuclei with wide outreaches. It is true our children do bring us pleasure and satisfaction and honor, but unless we can say a hearty "Yes" to the last question, we have not got to first base in making our homes seedbeds for future Christian workers.

After we have decided that we will dedicate our children to the Lord, we need to pray and mean it that God will direct our decisions for their education and all their development into the channels that will be His choice for each individual child.

Now what can we do to help God? Does that sound presumptuous? I think not. Doesn't the farmer need to sow the seed to help God give him a good harvest?

One first and basic lesson we must try to get across to our children is to think of others. This lesson they will learn best from the way we live daily and by the things we say off the record far more than by direct telling them what they ought to do. They will sense very quickly whether we do as we pray and preach. Let them hear us talking sympathetically of people in need and then

And when He comes, the King in all His glory,
Who died the shameful death our hearts to win,

Oh, may the gates of heaven shut about us,
With all the children in."

—Elizabeth Rosser.

Latour, Mo.

more important, let them see us do something about that need.

The second great lesson is to get across the idea that there are different kinds of needs; needs of the body and the soul. But mark you! Again I say we cannot get these lessons across by merely talking. We must expose our children not only to words but to living, not merely to teaching but to a missionary atmosphere. Let many, not by any means all, but many of the stories we read to them be missionary stories. We need to always call them missionary stories. We don't say, "Now I'm going to read you a historical story, or a geographical story, or a character-building story." We just read them and discuss them for the interest and good that are in them. So should we do with missionary stories. They should contribute to the other-mindedness we are trying to weave into the home atmosphere.

Let us use maps. You may have some blank wall space in your kitchen or somewhere else where you can put up maps of different places. As you talk about places and people, show the children where they live. There is nothing like good maps to teach children to orient themselves and to give them an awareness of the big world in which they live. Children today can easily be made map conscious and world conscious when maybe a playmate's older brother is in Korea, a cousin is in Germany, an uncle and aunt in Africa. Teach them latitude and longitude and they will learn why Africans live as they do and Eskimos as they do, and in learning other customs and habits they will become conscious of basic needs of other peoples. Of course they will be taught some of this in school, but if it is just natural to talk about such things at home, they will acquire not only knowledge but a wholesome world concept through the atmosphere of world interest in the home.

Another means of extending the walls of the Christian home to include other parts of the world is to invite into your home visiting missionaries. We learn so much about ourselves and how we look to others if we can see ourselves through their eyes. Let me illustrate, Tina van der Laag from Amsterdam, Holland, says, "Our early idea of America was Hollywood actresses, Chicago gangsters, 'Uncle Tom's Cabin,' New York's Wall Street, and Cowboy stories." She says that it was only after she had lived in this country for a while and after her people had received gifts from the Christian people here that they became aware of a great body of sturdy God-fearing citizens that make up the backbone of the country. This illustration shows that merely reading about other countries

can leave us with quite distorted ideas, and it is to avoid this distortion that the visits of missionaries who have seen and learned the needs of other countries for themselves are invaluable and imperative if we want our children to share such interest.

Next best to having missionaries in our homes is to take the children to mission meetings where they hear and see prospective and returned missionaries, where mission needs are discussed and where appeals for workers are made.

Another great eye-opener for the future Christian workers in our homes is a visit to a mission station. The missionary stories may have an aura of romance, but an actual visit may bring for the first time contacts with children who are unkempt and poor. In sensing the great need there our children can learn how Christ requires and enables us to love the unlovely.

In the outreach of Christian homes comes also the question of stewardship and giving. Let us instill the great principle that everything that we have belongs to the Lord and is given us to use for our needs and for investment so that we have to give to others in need. Let us keep our giving specific. Especially to younger children it means much if we talk about the people we want to help and they know how much and where the money goes. Father may say, "I have twenty-five dollars I want to give to the Lord's work this week." Then after some discussion it is finally decided that five dollars will go to the building of the new church at Crockett, Ky., five dollars to the home church summer Bible school fund, ten dollars for a Christmas package to Germany, and five dollars to the Smith family who have had a big doctor bill recently. How infinitely more this planning and giving means to children than if Father should say, "I'm giving twenty-five dollars to missions this week." Too often the mere sending of a check to the mission board can be done with very little thought or prayer on the part of the giver and the effect is a sense of smug satisfaction.

Still another great factor in widening out in our outreach is to early acquaint our children with our church publications and to get them interested in reading them. For each of our local missionary papers and for our weekly "Gospel Herald" someone has been hunting and rounding up the latest and most important mission news. This material can be food for family discussion and table conversation. "Say, do you know they need some more workers in Kentucky?" "I today I read in 'The Christian Nurse' an appeal to help raise three thousand dollars for their building to use in training nurses. They asked us to put off getting that new car or that new dress or refrigerator a while and give something to swell this fund." "What shall we do about it?" Or another may say, "I wonder when Delbert and Ruth will get to go to South America. Their plans are still not clear because—" and so on, all such remarks building up a live interest in the work of saving souls.

Prayer, that great work of intercession, should become the groundwork for all missionary outreach. In helping our children to really pray with us we should be specific.

Generalizations are vague, and lengthy around-the-world prayers become meaningless to young children. Answers to prayer should be watched for and noted.

One thing we need to guard against in thinking of missions, mission work, church work and such, is getting ideas confused with individuals. Actual mission work is not abstract; it is concrete. We are not dealing with a mission concept but with individual human beings who have souls to be redeemed and lives to be saved for service. If we can somehow through their formative years give our children the right ideas of what it means to serve God through serving others then we will hear them say, "I don't want to teach school only to get a lot of money, I want to

teach where they really need me," or, "It seems the folks here at my old home town live so satisfied and so comfortably, I am happy to go back to our little home in the hills, for there I feel I have a work to do."

To parents who have fostered this outreach of the home to help others in need, let me say, that when the time comes for the outgoing of our children, and we naturally feel sad at the breaking of home fellowship and home ties, may our joy and rejoicing be that our children are fulfilling the very aims and purposes of their lives for which we prayed before they were born.—Family Almanac.

Harrisonburg, Va.

When Should a Child Sit with the Group in Church Service?

By MELVIN L. RUTH

"We owe our children . . . a loving vigilance that will lead them into patterns of reverential worship."

On Sunday evening an attractive children's meeting was effectively climaxed with a touching duet. The message was clear and the rendition was accomplished modestly. After announcing the numbers on the next program, the children were given the privilege of going to their parents. There was a general rearrangement. Some went to their parents, but more migrated to more independent positions, quite remote from their parents or overseers.

In the conduct that followed, some was a credit to their parents' confidence, but some proved to be a mistrust. Consequently, the question: "When is a child old enough to go with the crowd and sit as far away from his parents as he possibly can?"

I do not know how many parents saw the shuffling, moving about, laughter, competition, conversations, beauty parlor activities, etc., but it was not difficult to see that too many of the children enjoyed the security of not being seen by their worshiping parents farther up front.

Just what the thinking of the children was, I don't know. It is possible that they thought: "Our meeting is over, now they'll have theirs while we have a good time." However, I believe that we as parents have the obligation to bring up our children in the nurture and admonition of the Lord and that that involves the important responsibility to lead them into the activity of worship and reverence in the house of the Lord. Someone must show them that visiting, reading library books, engaging in conversations and laughter are not conducive to worship, but are rivals to true worship. This, I believe, is even more important than to teach them how to make and save money.

I like to see parents trust their children. I like to see children enjoy each other's company. But when either or both of these tend to lay patterns of irreverence in the house of the Lord, we owe our children not neglect,

but a loving vigilance that will seek to lead them into the patterns of reverential worship.

We cannot expect from them the discretion of adults, though some even put adults to shame. Neither can we expect them to be physically as inactive as adults during worship services. But their energy needs careful guidance. If we don't guide it, who will?

The two girls who rendered the duet on Sunday evening had unique training in performance on the rostrum, but needed mature guidance and training in other worship activities. They needed a godly mother and father badly to give them loving instruction and guidance. They were not the only ones who needed to sit with their parent or parents. Children old enough to be Christians are old enough to honor the Lord in His house of prayer, even if it involves a continued period of sitting with father and mother. Personally, it is difficult for me to understand just why it is necessary to sit according to age levels in worship services. However, I have no objection to it unless it becomes a hazard to the realization of true worship.

Phoenix, Ariz.

No diet is sufficient for the health of the soul that does not contain at least one portion of daily prayer, one of meditation on God's Word, one of praise to Him, and one of service to mankind.

—Charles H. Spurgeon.

He who hates his brother is a stumbling block to himself and stumbles against himself and everything else, outwardly and inwardly. He who loves his brother walks at ease and has a clear course before him.—Bengel.

Let Us Sing

By EDWIN RAYMOND ANDERSON

"There is a great deal more involved in singing certain hymns than is often realized."

It was last week, while preaching for a friend of mine in his church in Newark, New Jersey, that I made a solemn double discovery.

First, there is a great deal more involved in singing certain hymns than often realized. Second, there can be sorrow as well as joy in being saved.

It all came about during the singing of the well-known hymn, "Tell Mother I'll Be There," during the course of the evening evangelistic service, at the downtown Gospel Center. There was a good gathering and a good spirit.

Almost upon the instant of calling out the number of that hymn my eyes chanced to light upon the young man seated almost directly before me in the second row. It was evident that, up to this point, he was enjoying the service. He joined heartily in the singing of the other hymns. He followed along the reading of the Word, with his own Bible. He was among the first to bow his head in the season of prayer.

But all of that was suddenly changed when the first notes of, "Tell Mother I'll Be There," sounded forth. Like unto the snuffing out of a candle, the light was gone from his features. A second later a sheet of paleness colored the face, and the eyes closed slowly. I saw that he swayed lightly and felt certain that he had taken ill.

And then, just as suddenly, he abruptly rose from his place, walked out to the aisle and down to the door at the rear, and outside.

But strangely, he was back again as soon as the singing of the hymn was over. Only now he sat in the rear. As far as I could tell he appeared to delight in the rest of the service.

While greeting the friends at the close of the service, at the rear of the church, I felt a tight plucking on my arm, and I turned. It was my strange friend. On his face there was a smile of mingled apology and explanation.

Then he told me the unusual story which led to that solemn double discovery.

He had been saved some time previous in one of the Billy Graham meetings in Boston. There was real joy in the soul, in the blessing of becoming a new creature in Christ Jesus. There was indeed the "new song of praise," and the good "bubbling over" of the heart.

And that joy was all there as he walked into the service that evening. Everything went well until the singing of, "Tell Mother I'll Be There."

"You see, sir," he said, "it hit me very hard all of a sudden. I had really never understood until that moment when that hymn was called, that there could be real sorrow as well as joy in being saved. That song can never be true for me, never."

He paused for a moment, and sighed deeply. "I buried my mother only last week. And now I really understand that I'll never see her again. I can't tell mother I'll be there, for I won't be there, where she is. For you see, sir, my mother had no use for the Lord Jesus." His voice dropped to a very low murmur. "She was one of those so-called 'flappers' of the twenties. There was one wild fling after another. There were no prayers at mother's knees. There was no tucking into bed with a good-night kiss. There was no sitting at her side, with God's Word.

"I never realized when I gave my heart to the Lord Jesus that night in Boston, that it could cut that way. That very night that hymn closed the door for me. I can never sing it. Forgive me, sir, for running out that way, this evening. But I just could not help it. Just in that quick moment it became almost too much to bear."

I watched him leave, with solemn pity in my heart. How much is involved, for how many, in the singing of some hymns especially one like, "Tell Mother I'll Be There"! Many a young man and young woman, surely, must sing it with a tear in the depths of the heart. All the more, much more, reason for godly parents, and having ALL the family safe within the ark!

Waterbury, Conn.

* * *

THY BROTHER

When thy heart with joy o'erflowing
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

When the harvest sheaves ingathered
Fill thy barns with store,
To thy God and to thy brother
Give the more!

If thy soul with power up'lifted
Yearns for glorious deed,
Give thy strength to serve thy brother
In his need.

Hast thou borne a secret sorrow
In thy lonely breast?
Take to thee thy sorrowing brother
For a guest.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother,
God is there.

—Theodore C. Williams.

"Let us ever bear in mind that real faith not only believes that God can, but that He does answer prayer."

"If you are not kind you are the wrong kind."

CHRISTIAN APPRECIATION

The Christian requires no praise; but the Christian is human, and thrives on appreciation, as does any other human being.

A sixteen-year-old boy came under the influence of a Christian man for a very short time. At the termination of their brief period of contact the boy was heard to say, "I don't know whether there are many Christians in that church, but I do know Mr. Blank is a real Christian."

The man to whom he referred was an unassuming, self-effacing person and when told of the boy's testimony, received a spiritual uplift. He, no doubt, as many another person had wondered whether his attempt to follow the Christian way and set an example had been fruitful, and this testimony of appreciation confirmed his faith.

A young girl gave her mother her impression of a Christian gentleman in this fashion; "I believe this man has the most peaceful look on his face of any man I ever knew." When told of the girl's remark the man had more assurance that his life was effectual, even to the extent of changing his personal appearance.

One great lack of the world today is its appreciation for another's efforts in living and action. This should not be true in the experience of the Christian.

One may pause at any season and read with much personal edification what Paul, the Apostle, has to say in his epistles regarding the nurture of babes in Christ.

He will then glean much valuable advice regarding the virtue of Christian appreciation.—Harry Halbisich.

TRIBUTE TO CHILDHOOD

When God made the child He began early in the morning. He watched the golden hues of rising day chasing away the darkness, and chose the azure of the opening heavens for the color of childhood's eyes, the crimson of the cloud to paint its cheeks, and the gold of the morning for its flowing tresses. He listened to the song of the birds as they sang and warbled and whispered, and strung childhood's harp with notes now soft and low, now sweet and strong. He saw little lambs among the flocks romp and play and skip, and He put play into childhood's heart. He saw the silvery brook and listened to its music and He made the laughter of the child like the ripple of the brook. He saw angels of light as upon wings of love as they hastened in holy duty, and He formed the child's heart in purity and love. And having made the child, He sent it out to bring joy in the home, laughter on the green, and gladness everywhere. He sent it to the home, and said to the parents, "Nourish and bring up this child for me." He sent it to the church and said, "Teach it my love and laws." He sent it to the state, saying, "Deal tenderly with it and it will bless and not curse you." He sent it to the nation and said, "Be good to the child. It is thy great asset and thy hope." —George W. Rideout.

MISSIONS

Eastward to the Sun IV. Across Flanders Fields and Luxemburg

BY SANFORD CALVIN YODER

Small and war-scarred, yet rich in history and culture, are the countries through which Bro. Yoder takes us in his travel story this month. It was in this region where many of our Mennonite forefathers were "chained in prisons dark."

"In Flanders field the poppies blow,
Between the crosses, row on row."

All the way from Dover across the North Sea to Ostende our ship moved through the wreckage of war. The vessel was the last word in comfort, and glided easily across the choppy waters. The trip was sufficiently long

ers, bespeak a thrifty population. The diminutive threshing machines, the simple conveyances and farm machinery propelled by large sorrel or roan Belgian horses, often alongside of an ox or milk cow, takes one far back into the past and conjures up memories of an agricultural economy that has long since passed in the land where you and I live. One cannot but admire the patient toil of the peasant as he goes about his work, satisfied if he is but left alone to go his way in peace.

Belgium, like other European countries, bears deeply the scars of war. Before the ship reaches Ostende, the skeletons of buildings—roofless, windowless, and empty—stare at one as if in protest

against intruders from foreign shores. Here on the continent the cities suffered the greater hardship during the years of conflict. The quiet country homes seem to have been little disturbed by the raiding bombers that swept through the sky night after night, as well as day by day on their missions of destruction. But even here the marks of suffering are not absent.

An afternoon ride from Ostende to Brussels took us through a beautiful country. Quaint villages dotted the landscape. Windmills flopped their wings in the breeze that swept the land and carried with it the coolness of the sea. How glad I was to get my first glimpse of Europe in the quietness and peace of rural Belgium! When the sun

was low our train pulled into the station at Brussels. Travel in Europe is interesting. Not every family owns a car, and large numbers of people travel by train. A person may get at least a passing idea of life by observing the kind of folks that surround him as he sits in the comfortable coaches. For the most part they are a quiet, happy people who still enjoy their families, their friends, their homes, and their land.

After considerable effort an English-speaking taxi driver—he thought he was speaking English, I was not too sure—was found and I was on the way to 6 Rue Jean Heymans where I was comfortably quartered at the Mennonite Central Committee Headquarters during my stay in the city. David Derstine was in command here, and Mrs. Derstine, a most gracious hostess, was in charge of the house.

Belgium, though a small land, is full of interest. The country, like all of west continental Europe, is full of refugees, from the East, from Russia, and from the Balkan states that have been drawn into the totalitarian orbit. How happy they would be to return to their fatherland were it possible to live anything like a life of peace! When one considers the extreme hardships these people undergo to escape from the way of living their homeland provides, he begins to realize the difficulties from which they must have fled.

Here I saw the first refugee camp. Many of them have lived for months, yes, years, in these crowded quarters where there can be but little privacy, with rations, clothing, etc., sufficient only for the minimum requirements of their existence, and yet within the bosom of these unwanted people there is still left a spark of the hope that "springs eternal." On the morning of my first visit to this place, several young wives with their children had just arrived and were admitted. They were very happy with the prospect of getting to some place in the United States or Canada. Little, however, did they realize the bales of red tape that would need to be unraveled before this could take place. Nor did they know of the tedious interviews and long waits that so often resulted in disappointment until hope turned into despair.

Belgium was once the home of groups of Anabaptists, as the records of Ghent disclose. Of chief interest in this ancient city is the Castle of the Count of Flanders, which dates back to the Ninth Century, although the present structure was built in the Twelfth Century. Within this castle, like others of



Ox and Horse Team in Belgium

to enable us to secure a good meal on board and gave us our first introduction to Belgian money. Here and there on every hand spars of sunken vessels rose above the surface and marked the graves of many a ship that came in line with missiles of destruction, then floundered and sank to the bottom.

Belgium is a beautiful land consisting of what was formerly the Spanish Netherlands. It is a small country facing the North Sea. To those who are accustomed to the large farmsteads of the Middle and Western States of the United States it looks like a garden, which in reality it is. The population consists chiefly of Flemish people, who are akin to the Dutch, and the Walloons who are of French descent. The Flemish language is spoken in half of the provinces and the French in the other half, although the latter is understood everywhere.

Here the traveler who goes from England to Ostende receives his first view of Europe. The grainfields, densely covered with stooks of wheat or other cereals, the carefully tilled patches of root crops, the long rows of flow-



Refugee Camps, Eastern Belgium

its time, lived a self-contained household with its officers, retainers, servants, and possessions. Here during the Reformation the books of Luther were burned. At different dates Anabaptists were forced to recant, others by orders of the inquisition were decapitated, hanged, or smothered to death. Here are the underground dungeons where the heretics were imprisoned, and here too one finds the "Torture Chamber," together with its implements of cruelty with which they forced appropriate confessions from their victims in order to justify such inflictions as were deemed adequate punishment for whatever crime the prisoner was accused of.

A trip to Vilvorde is worth while. Here Tyndale, the great scholar and saint who set the style of language for our English Bible, was arrested for the crime of having translated the Scripture into a tongue which the people of his country could read. Having fled from England for safety from persecution, he came finally to Antwerp where he settled

"I believe, right worshipful, that you are not ignorant of what has been determined concerning me; therefore, I entreat your lordship, and that by the Lord Jesus Christ, that if I am to remain here during the winter, you will request the procureur to be kind enough to send me from my goods in his possession, a warm cap, for I suffer extremely from cold to the head, being afflicted with a perpetual catarrh, which is considerably increased in the cell; a warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggings. My overcoat has been worn out. He has a woolen shirt of mine, if he will be kind enough to send it. I have also with him leggings of thicker cloth for putting on above; he has also warmer caps for wearing at night. I wish also his permission to have a candle in the evening, for it is wearisome to sit alone in the dark. But, above all, I beseech and entreat your clemency to be urgent with the procureur that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary that I may spend my time with that study, and in return may you obtain your dearest wish, provided always it be consistent with the salvation of your soul.

But if any other resolution has been come to concerning me, that I must remain during the whole winter, I shall be patient, abiding the will of God to the glory of the grace of my Lord Jesus Christ, whose spirit, I pray, may ever direct your heart. Amen.

W. Tyndale."

During the weary months of his confinement Tyndale was not forgotten by his friends, but their influence was not adequate to force his persecutors to surrender him whom

they so bitterly hated. On October 6, 1536, in the midst of the crowded market place, surrounded no doubt by cowed and cassocked clergymen and dignitaries of the church, the noble saint was strangled and burned at the stake. The account rendered to the Lieutenant of the Castle shows that the trial and execution of this great scholar and man of God cost the state the sum of 405 pounds. A poor investment, I would say.

Today there stands in what is a market place still, a simple shaft which marks the spot where this martyr died. He is one of the heroes of faith, one of that noble company of scholars of whom the world was not worthy, but whom it so greatly needed, who came on the scene at a time of great crisis and helped to restore the Scripture to its rightful place among man.

In this little land stands another monument—a mound of earth with a lion on top looking out across one of the most famous battlefields of Europe—Waterloo—where Napoleon's star of destiny set forever. On the walls of a large building overlooking the field where the conflict raged is a painting which reproduces the battle so well that one almost fancies he hears the cannon roar as they did on the fateful day when Europe was delivered from the power of one of the

greatest military geniuses of modern times. As a child I used to hear my forebears tell of the good roads lined with fruit and other trees that Napoleon built across the countries through which his armies moved. Some of them are still in use.

My wife recalls her mother's story of the day when her grandfather marched away with the "Little Corporal's" army on the ill-fated expedition to Moscow and left a bride of six weeks. She, the wife of such a brief time, like Sisera's mother, "looked out at a window, and cried through the lattice" into an empty future, "Why is his chariot so long in coming," (Judges 5:28)? Like the mother of old she found only words of comfort that had no meaning except for the little son that came to keep alive the memory of a father who never returned nor was heard from.

On my last Sunday in Belgium, we held our worship privately in the Derstine home at the Mennonite Relief Committee center. This being the anniversary of the day when Brussels was liberated by the English in 1944, the streets were gay with decorations and celebrating crowds of people. Public squares boomed with the voices of orators, and happy groups displayed their joys in whatever way their fancy and means suggested or made possible.

At Bullange, a war-wrecked village, a Mennonite Relief Committee Unit of Relief workers was stationed for a period of several years. As a token of good will this unit was engaged in restoring what had been destroyed during the war. Housed in a partly wrecked cheese factory from behind which once cannon roared, they rebuilt a number of homes for people who would otherwise not have been able to have their living quarters renewed. Not only did they restore buildings, but they also laid the foundation of hope in the hearts of many to whom the future seemed so empty. For long years, no doubt, the names of those strangers who came from across the sea will not be forgotten, and the kind help rendered in the time of need will no doubt live on in the hearts of new generations as the story is told around their firesides.

En route to Luxemburg is located the cemetery where the American boys, victims of the Malmay Massacre, lie sleeping. One morning a moving column of United States' soldiers unexpectedly encountered a superior number of the enemy on this spot and after having surrendered they were shot. The place where this tragedy took place is now enclosed with a stone wall above which floats the American flag, while o'er the graves and around the walls the peaceful heather grows. What tragedies occurred where now the soft winds sigh and warming rays of the sun coax forth a meager life to heal the wounds of war!

Farewell, Belgium, we leave you now, brave little land.

"Gold and green are your fields in peace,
Red have they been in war,
Black are they when the cannon cease
Then white forever more."

Long have been your days of sorrow and suffering. May your wounds be speedily healed and may the fields of white, "with their



Castle of the Count of Flanders, Ghent, Belgium—Scene of Anabaptist Torture and Death

down to the task of translating and printing Bibles which found their way back to the homeland in hogsheads labeled merchandise of various kinds. Unable to check the influx of what was thought pernicious and dangerous literature, the Bishop of London finally offered to buy all the copies of the Scripture which Tyndale had on hand in order to burn them and be done with the business forever. Being deeply in debt, Tyndale followed the advice of his friend and counselor, Packington, and sold out. When the deal was completed, the books delivered, and the money in hand, someone sagely remarked, "The Bishop had the books, Packington the thanks, and Tyndale the money" with which he paid his debt, and with the balance he brought forth a new and better edition.

Finally this saintly scholar was betrayed into the hands of Bible-burners and executioners of translators and Bible readers. He suffered imprisonment at Vilvorde for sixteen months in a cold, dark cell. Out of the gloom of the prison comes the one remaining letter of all his correspondence addressed to the Marquis of Bergen-op-zoom in which he makes a touching request for clothing, books, and manuscripts that reminds one of the Apostle Paul's plea of II Tim. 4:13. Here is the letter:

crosses row on row" be undisturbed forevermore.

From Belgium the road led through the little Duchy of Luxemburg, a tiny little state in the Rhine country. Here we saw the rolling hills covered with grain and herds of cattle. Near the top of one of the low mountains we happened upon a lonely shepherd with his faithful collie and flock of sheep. What a lovely, lovely setting! The trees that lined the roads through the forest were painted white to guide the army transports that during the war moved without lights after darkness covered the earth. Farther on we passed by the ruins of Kipperhof where Bishop Oesch lived before General Patton's army swept over the country and reduced the old, old place with its extensive buildings to a mass of rubble that thus far has not been rebuilt. A night with one of the Oesch families brought us in touch with the hospitality of the Luxemburg Mennonites. How gracious they are—brethren in the Lord indeed, who in their isolation are hungering for fellowship and spiritual food to live by! The farmstead is patterned after the European style. An ample dwelling house close by the large, ancient stone dairy barn, set in the midst of broad fields was an appropriate setting in which to observe the farm life of that country.

Beyond the city of Luxemburg is located the cemetery where lie buried the men of Patton's army who fell when he stormed across the country into Germany, leaving behind him a trail of ashes and a scorched and blasted earth. Rows on rows of white crosses stretch across the acres and acres of the beautifully landscaped burial ground where:

"The muffled drum's sad roll has beat
The soldier's last tattoo;
No more on life's parade will meet
That brave and fallen few."

On a little eminence facing the lines of white markers is the simple monument that marks the grave of the General himself who survived the war only to go to his death in an automobile accident after the conflict was over. One comes away from such scenes with a deep feeling of depression. When will the world become wise enough to settle its problems without making it necessary to waste life and property through warfare in order to accomplish its aims? Here behind the whitened crosses or under the stars lie those who once were full of life and hope, as all young people are. They dreamed of love and home, playing children and peaceful firesides. They too wanted to live as all other people do. Now because of conditions which they them-

selves did not create they lie in burial grounds such as these around the world. The simple, lovely markers, line on line, the flowers that bloom over their graves, the inscriptions, however eloquent or touching, mean nothing to them now. They are dead, and all their hopes and dreams are at an end. How long, how long will it be till the

nations learn! May we hope that the day will come when men will have grown big and wise and honest enough to lay aside all selfishness, and littleness, and avarice, and jealousy and seek to justly and equitably settle the problems of nations as they settle those of their own.

Goshen, Ind.

The Revival in Lancaster

"The Whole Gospel for the Whole World"

By JACOB E. BRUBAKER

This article, reprinted from "Missionary Light," describes the recent Lancaster evangelistic campaign as seen by one of the pastors of the East Chestnut Street Mennonite Church, which sponsored the meetings. They marked the opening of what is probably the greatest revival movement that has ever swept over the Mennonite Church. Conducted by the Brunk Brothers, George and Lawrence, evangelist and song leader respectively, the seven-week meetings at Lancaster were followed by a five-week campaign at Souderton, Pa., after which meetings were begun in the region of Orrville, Ohio, where they are in progress now. Later we aim to give accounts of how the Lord has blessed the revival efforts in these other places.

About two months ago we met in a union prayer meeting to seek a revival among us and a breaking forth of saving inquiry among the unconverted. Our bishop presided at these meetings, but the deadness of the spirit and prayers in our prayer meetings showed how much we needed a revival. Some expressed earnestly their concern for the sins of the spirit that so many of us were guilty of, only to learn afterwards how many of us were living a life of defeat under the sins of the flesh and were only in communion formally, and completely out of fellowship. For months God was preparing His people for this revival. The spirit of supplication was given in unusual measure and still the clouds refused to break and pour their cloudburst of refreshing waters.

We had invited Bro. George R. Brunk to hold a ten-day revival which began on June 3, 1951. His text was Psalm 85:6, "Wilt thou not revive us again: that thy people may rejoice in thee?" At the World-wide Missionary Conference in Lancaster of 1950, Bro. George remarked that he hoped that until another

year someone would come forth with a circus tent to house the crowds. Little did he think that his own brother Lawrence would supply that need and come here with two large trucks loaded with tents and equipment ready to be set up on a lot across from the church. Some help came and soon a big green tent was erected, completely equipped with sound equipment; and a big new, green evangelist made a flying visit to start the fire and remind us that both he and the tent are green, which is a sign of growth. Praise the Lord—it was a God-send, and not a man-worked-out revival. He kindled the fire which set off an explosion and all the pieces have not fallen yet. We all felt the heat which thawed many out of their "deep freeze" and cured many of their "spiritual lockjaw" that sent many scurrying to the "mike" to break the good news of victory.

In the beginning it was very evident that the Holy Spirit was eager to break through, but failed because of the lack of loving, joyous unity among us. After some confessions were made and some tears shed on each



Tents in Which the Lancaster Meetings Were Held. Trailer to the Right Housed the Lawrence Brunk Family.

other's shoulders, some road-blocks were removed. Then the break came. We have yet to see what will happen when the whole congregation is melted into one. At the time of this writing we have met at the church every morning at six o'clock for one-hour prayer services, which were well attended and Spirit-filled. As many as 100 or more came to this service on several occasions and wrestled with God in prayer until many confessed their sins hidden away in their lives for years.

Brother George said he will close the meetings when he sees the interest wane, but each evening people came from great distances and parked their cars in the overcrowded streets and some walked a half mile through the streets to the heaving crowd in the tents. The sight was one which caused amazement; then the second tent was erected and nightly crowds filled every space until there was the record crowd of 8,500 people

cludes a conviction of sin on the part of the church and backslidden professors cannot wake up and begin right away in the service of God without deep searchings of the heart. Such expressions with his rare endowment brought conviction to many. One night about 100 came out; another night 85 responded to the invitation. Here is a sample of these Spirit-led sermons:

"We believe in a salvation that cuts people off from their devilish habits."

"Sometimes we must use the shock treatment to get people out of their sins."

"This is a clean-up campaign, and we are happy that many have been cleaned up."

"I challenge you to house a television and keep your soul warm for God."

"I think that we ought to be troubled about some of the things we do on the Lord's day."

"The price of salvation in this tent is high and we are going to keep it high."

"One thing that made me feel good in this revival is the way the devil is excited."

"You joined the church but never got joined to Jesus Christ."

"That man who is driving his business and driving for that dollar is just as worldly as a sinner and is on the road to hell."

"Raise your hand if you belong to the Lord and know it, but if you are living in disobedience to the Word of God, don't put that hand up."

"I want you to come marching out here to the prayer room and get down on your knees and get right with God."

"One thing I like about this revival is the way some people are shedding tears around here."

And so we could go on and on till we filled a book about these revivals. Someone has said that "these people are having the Gospel preached to them in a way that they never heard it before."

To have a revival, God said, "Seek my face." The flesh dreads that close contact with God, but the spirit delights in it. Many scoffers objected to filling a large tent with listeners to a revivalist and finally went to a meeting, then came out to the prayer room and said, "Pray for me" and "I am a sinner" and went home with new-found peace and happiness.

When the Gospel net was cast about the tent in the invitation the awakened resorted to the prayer room deeply convicted of sin and waited to be guided to the Saviour, and many Christians who were living in defeat by the enemy found victory to reconsecrate their lives anew to Christ and testify openly of their new-found joy, with a beaming face, declaring what God hath wrought, with tears and hearts aglow. Others chose to remain where they were wounded and to go home and report to their local leaders.

The truth was preached with great earnestness, boldness, and true tenderness. He preached no pleasing, delusive doctrine; he sought to convince us of our sins by showing us our sins. Another most interesting feature

of the meeting was the inspirational song service conducted by Lawrence, which was enjoyed by all; and there was also the unusual feature of the inquiry meeting after the service.

These revivals reveal to us as leaders why our work was so ineffective in the past and lacking in spiritual leadership which could not bring the people to earlier sense of their sins. I believe we are witnessing the beginning of a revival in the Mennonite Church and among the plain people. May its fires burn up and down across the land! One of its greatest hungers is for a downpouring of the Holy Spirit. And so we say with Bro. George that "This is of the Lord and let no one touch it." Praise be to God. God grant that more communities may receive a like or still more gracious visitation from on high.

P.S. Here is the final on our seven weeks' meetings. Last night (July 22) was by far the largest crowd, which was estimated to be 16,500. Many stayed for a playing of a tape sermon from a previous message to "Married couples" until 1:00 Monday morning. At least 1600 confessions are the visible results and in that are about 250 firsts. The tent was taken down by 150 men and taken to Souderton, Pa.

A GOOD BOOK

Is a ship of thought, voyaging to us with precious cargo of truth and beauty.

Is an artist painting the vision splendid in various colors before the dullest eyes—an orator speaking with power—a soloist singing a song that, passing from itself, enters the memory with great transfiguration.

Is an author, writing the literature of godliness on the fleshly tablets of human hearts—a jeweler, adorning the mind with thoughts that give light.

Is a comrade giving instructions, continuing with us on the intellectual road, in mute fidelity, from childhood to the end of life.

Is a tailor, keeping the rustle of divine garments in the ear—a musician, building before the eyes of the soul rhythmic palaces of melody—a pilot, guiding away from the shadows into the deep things of life, of history, of love, of God.

Is a telescope and microscope in one—showing us God's signature, writing sometimes hugely large and sometimes very small, on every page of this universe, God's vast autograph album.

—Dr. Robert G. Lee.

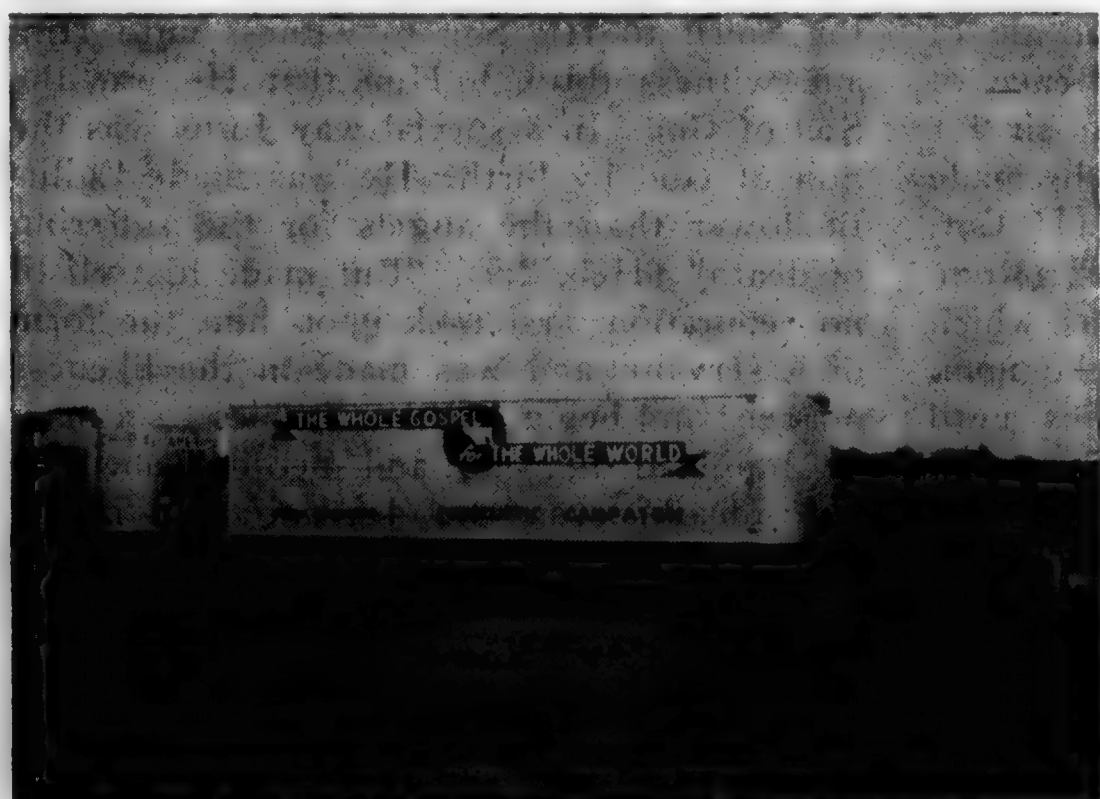
* * *

Love is the ladder by which we climb up to the likeness of God.

—Schiller.

Lessons learned in the cradle last to the grave.

Be hardy, but be not hard.



Trailer Trucks in Which the Equipment Is Hauled

at the Chestnut Street location. We felt that the parking problem was an imposition on our community; so on July 3 about 125 men came and in one day moved and set up the tents on the old airport outside the city, where the crowds grew until the record crowd of about 15,000 assembled on Sunday evening, July 15. This was described as the largest gathering of plain people ever to assemble in the history of Lancaster County. Large numbers of Amish folks attended regularly, along with groups from almost every plain sect.

This is beyond the power of reason to explain; we must simply say, "It is of the Lord."

We cannot estimate the number of hopeful confessions, but the cards show over 1,500 who came out to the prayer tent for help, among which there were about 200 first confessions.

People came with many motives; they could be read in the various countenances, as George often remarked from the stand when he looked into the eyes of his hearers and saw the troubled cloud that hung on the brow. It was a glorious sight to see so vast a crowd moved by the divine influence of the Holy Spirit who manifested His presence nightly in our brother's messages as he spoke on doctrinal subjects and sin and the devil. He reminded us that a revival always in-

BIBLE STUDY

Christian Ordinances

V. Baptism—The Three Baptisms of Jesus

BY THE BIBLE STUDY EDITOR

I. Jesus' Baptism with Water

We know that Jesus was baptized with water when He went to John to be baptized of him in Jordan. It was a part of the purpose of God that Jesus should be thus baptized. "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he" (Jno. 1:33). Jesus had said to John, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness" (Matt. 3:15). There was no question in the minds of John or of Jesus about the occasion of this baptism and the significance of it. Jesus was revealed to John in this baptism, and Jesus fulfilled the will of God in being thus baptized with water. This experience in the life of Jesus was a unique one. Others who came to John for baptism were called upon to repent and to seek the remission of their sins. They came to John with repentance and prepared for the coming of the kingdom of heaven, which was declared to be at hand. The people were in expectation of the One whom John said was standing among them, but whom they had not yet known because the sign was not yet given by which He would be made known.

Jesus came from Nazareth, from which place it was said that nothing good could come. He was not known to the multitudes, nor was He known to many outside the small circle of the acquaintance of Joseph and Zacharias. But He was known to God, and He knew God as His Father, and was to be about His "Father's business." No man told Him when to go to John to be baptized. The leading of the Spirit was not mentioned in His experience until after His baptism by John. Matt. 4:1; Mark 1:12; Luke 4:1. Mark and Luke say that Jesus was led into the wilderness, but Mark records that the Spirit "driveth him into the wilderness." But this power of the Spirit was not mentioned previous to the time of His baptism and the Spirit's coming upon Him to signify that He was the Son of God. Jesus knew that it was time to engage in the Father's business, and set forth to begin His ministry by being introduced to the world by the "voice of one crying in the wilderness." Jesus, being the Son of the Holy Ghost, the Son of God, had no sin. He was God's new High Priest, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and

then for the people's" (Heb. 7:26, 27). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). The unique power of Jesus to make atonement for our sins was in the fact that He had no sin of his own to be judged by the sentence of death. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). "Christ died for the ungodly" (Rom. 5:6, 8). Jesus could not confess sins which He did not have. He could not take upon Himself the judgment of men's sins until He came to the place of judgment, the cross. Jesus came to John at the river Jordan for only one purpose—to fulfill the righteousness of God by being baptized, for this was in the purpose of God and was the means of His being made known to men.

Many people claim that baptism is unnecessary as a part of a Christian experience and life. Both John and Jesus called men to repentance and amendment of life, and baptized those who accepted this preparation for the kingdom of heaven. People were baptized unto John and his prophecy concerning the kingdom. Later the people were baptized unto the teaching of Jesus and His disciples, witnessing to it by baptism with water. All of these people acknowledged by their baptism that they were sinners needing repentance in preparation for the kingdom. Jesus having no sin to repent of, by His baptism desired to show that He was undertaking to do the will of His Father, to fulfill all righteousness. Do men who set aside the need of baptism have less reason to be baptized than Jesus had? Because all men are sinners, therefore all men have need of baptism to show a true repentance.

II. Jesus and the Holy Spirit Baptism

John proclaimed that Jesus would baptize men with the Holy Ghost and with fire. But Jesus was Himself baptized with the Holy Ghost. John saw the Holy Spirit descend from heaven. "He saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (Mark 1:10, 11). See also Matt. 3:16, 17; Luke 3:21, 22. Matthew calls the Spirit, "The Spirit of God." Mark says, "The Spirit," but Luke records, "The Holy Ghost." The title by which the Holy Spirit

is recognized makes no difference in the identity of the third person of the Godhead. Matthew uses both titles, as do also Mark, Luke, and John. The apostles use various titles when speaking of the Holy Spirit. The name, "Holy Ghost," is commonly used. The old English form, Holy Ghost, was understood to be the Spirit. We place a different significance on the word **Ghost**. Jesus promised the gift of the Holy Ghost to His disciples. He first received the Holy Ghost, although He was the Son of the Holy Ghost. Luke 1:35.

The fact that Jesus was born of the Spirit of God did not make the coming of the Spirit into His life unnecessary. God sent the Spirit to His Son to witness unto Him and witness through Him that He was the Son of God. In a special way Jesus was the Son of God by birth. He was made "a little lower than the angels for the suffering of death" (Heb. 2:9). "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8). "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). These Scriptures, and others, prove the divinity of Jesus—a peculiar relationship of the Son of God with the flesh of humanity. His generation was not like that of the first Adam, who was formed of the dust of the earth and was made a living soul by God's breathing into his nostrils the breath of life. Jesus was conceived in the womb of the virgin Mary, through the Holy Spirit, and was the Son of God by birth. Even so, He received the Holy Ghost when He was manifested to the world at the time of His baptism by John, and was led by the Spirit in His testimony and life.

The facts of Jesus' birth and of His receiving the Holy Spirit, should be evidence sufficient to prove that no man born of the flesh has sufficient of the life of God in him to be saved. No man has a spark of God in him that can be developed sufficiently to become a son of God without regeneration, or receiving the life of the Spirit of God in order to become a son of God. Every man must be "born again," or "born from above," in order to enter into the kingdom of God. Jesus received the Spirit of God in fullness. "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (Jno. 3:34). But men receive the Spirit, being born of the Spirit, and receive the gifts of the Spirit as the Spirit wills. I Cor. 12:11.

Jesus was commissioned by the Father to baptize men with the Holy Ghost and with fire. He was the High Priest who initiated the priests under Him to their office and

ministry. The high priest of the sanctuary was anointed with the holy oil, it being poured out upon his head without its being measured. Aaron was clothed in his high priestly robes, and, after the vessels of the sanctuary were anointed with the holy anointing oil, he was also anointed. This was done before any of the sacrifices were offered or the sons of Aaron were consecrated to their office. It was distinctly a prefiguring of the holy relationship which Jesus had with the things of heaven and of His holy service for men. He was anointed with the "oil of gladness" above His fellows. Heb. 1:9. The sons of Aaron were not anointed with the holy oil as was their head. The blood of the consecration was first touched upon the right ear, thumb, and toe of each of the priests, the high priest as well, since he also was a man. The blood was then sprinkled round about upon the altar, and then some of the blood from the altar was mingled with the holy anointing oil and thus sprinkled upon the garments of the priests. The blood and oil were mingled in this consecration. It was sprinkled with the finger of the one who anointed them. See Lev. 8.

Jesus received the fullness of the Spirit from the Father. It is His right to impart to every believer the spirit of life to become the sons of God and to be witnesses for the Lord. Jno. 1; Acts 1, 2. There was but one anointing for the priests, even as there is one anointing of the Spirit for the believers. The Spirit who comes to the believer is the Person of the Holy Ghost. He comes to each one in fullness sufficient for life and service, and not in the same unmeasured fullness as that which was given to the Only Begotten Son of God. He alone is authorized to give the Holy Ghost to the believers, and only those who receive Him by faith will receive the Holy Spirit from Him.

The high priest was anointed before the sacrifices were offered. Jesus was anointed by the Holy Spirit in order that He might become the administrator of the sacrifice. The work of Jesus was priestly in the sense that He ministered the things of God to men and taught them the Word of God and showed Himself to have the power of God. But His work was not completed in its fullness until He offered the sacrifices for sin and consecration required for the perfecting of those who would belong to His household of priests, who now minister the spiritual sacrifices which the saints offer up unto God. By this we infer that the Holy Spirit was not given to men until after the death and resurrection of Jesus. Jesus said to His disciples at one time, as He breathed on them, "Receive ye the Holy Ghost" (Jno. 20:22). At the same time He gave to them a commission regarding the remitting and retaining of sins. But Thomas was not present with them at this occasion.

Before His death the Lord had informed the disciples concerning the Comforter whom He would send to them. "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (Jno. 16:7). The Comforter came to the company of believers on the Day of Pentecost. The sacrifice for sin and the whole burnt offering

had been made by the High Priest and the consecration ram was now offered, of which the priesthood of Jesus Christ are made partakers. All those who now believe on the Son of God and accept the high priesthood of Jesus Christ are privileged to become the sons of God and fellowship with Him in Spirit. Jno. 1:12-18. The anointing of Jesus by the Holy Spirit was essential to His service and testimony. He was baptized with the Holy Ghost by His Father, who thus acknowledged His Son and His ministry among men.

III. Jesus' Baptism of Death

"I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Luke 12:50)? The mother of James and John came to ask the honors of position for her sons. "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him. We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized" (Mark 10:38, 39). See also Matt. 20:22, 23.

The two baptisms, with water and with the Holy Ghost, were accomplished on one occasion in the beginning of the ministry of Jesus. The third baptism was one to which He was committed upon His coming into the world. In both Matthew and Mark Jesus used the language, "baptism that I am baptized with." This text does not disagree with that of Luke, who records the words of Jesus, "I have a baptism to be baptized with." His was not a baptism of the future, for it was already His as He came into the world. He is called, "The Lamb of God, slain before the foundation of the world." His entry into the world called for the accomplishment of every experience purposed for Him in the wisdom and prudence of God. Eph. 1:8. The baptism which Jesus had and which was to be accomplished, is sometimes called the baptism of suffering. Jesus suffered constantly from the beginning of His life on earth unto the time of His resurrection. Yet this was not the baptism to which He referred which was to be accomplished. When John introduced Jesus to his disciples it was with the title, "The Lamb of God." Even John knew the purpose of the coming of the Lamb of God. For all of the lambs of God were sacrificed at the altar. Only the scapegoat was permitted to live of all the sacrifices that were brought to the tabernacle or temple. Suffering did not expiate sins. No amount of persecution or suffering will make atonement for the transgressions of a man. No sickness or loss is an adequate penalty for breaking the law of God. Only death can make an atonement which will forgive sin and reconcile the soul to God.

The life of Jesus was one of worthy character. No fault could be found with one who had fulfilled the law. But righteousness is only reckoned to the individual for whom atonement is made. Rom. 8:3, 4. The only way back to God is by the atonement made by the Lamb of God. "The wages of sin is death," and Jesus came in the Spirit to ac-

complish that death. Jesus frequently told His disciples of His approach to death. The Gospels keep that fact ever before us. As the time approached for the consummation of His work on earth Jesus told His followers that He would go to Jerusalem, and would be delivered into the hands of the Jews, to be crucified and to rise again on the third day. His disciples declared such an event as being impossible. But Jesus said it was the purpose of His coming into the world. "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (Jno. 12:23, 24). "Jesus knew that his hour was come that he should depart out of this world unto the Father" (Jno. 13:1).

The baptism to which Jesus looked forward and in which He was straitened until it should be accomplished was His death on the cross. The Garden of Gethsemane was the scene of His final resignation to the shadow that darkened His pathway through life. The baptism at Jordan was a delightful fulfillment of the will of God. The coming of the Holy Spirit was a pleasing thing to Jesus, for the voice of His Father accompanied the presence of the Spirit. At that moment the Trinity of the Godhead was present. For the Father was pleased with the Son; the Son had delight in doing the will of the Father, and the Spirit came to abide with the Son through the remainder of His earthly sojourn. But the shadow of the cross lay along His pathway and grew darker as He approached the time of His departure from the world by way of the cross and its curse. The cross was the third baptism of Jesus, and the one of the greatest significance, as far as our salvation is concerned.

"Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." It may be said that only one of the disciples was crucified. John died a natural death, and yet all were baptized with the baptism with which Jesus was baptized. "Ye shall indeed . . . be baptized with the baptism that I am baptized with." Most of the disciples were not present at the trial and death of the Lord. They did not share in His experience. John is the only disciple mentioned as being present at the cross, and there he received the commission to care for the Lord's mother. The answer to the baptism of the cross and death is most evidently that to which Paul refers: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The Apostle says also, "I am crucified with Christ" (Gal. 2:20). Every believer is identified with Jesus Christ in His death. It is the one way in which we share in His baptism, and the only way in which it is possible to enter into a baptism with Him which avails in the matter of our salvation. All of the believers are partakers of that One Spirit, being born again by the Spirit and sharing in His gifts, but not in the fullness of His Spirit baptism. But all

(Continued on page 311)

EDUCATIONAL

General Conference Again!

BY IRA D. LANDIS

Minister, author, historian, and traveler, Bro. Landis gives us a characteristic view of the 1951 biennial meeting of Mennonite General Conference, at Goshen, Indiana.

Goshen is on the delta of the Elkhart River on the edge of the world where the Amish were the first to locate among the native Indians in that part of Indiana, as Goshen was on the delta of the river (Genesis 41:1) that flowed for thirteen hundred miles without a tributary, yet fertilizing and dropping fatness. It was the former Goshen that was the rendezvous of Mennonite ministers and leaders from the four points of the compass August 21-24 for the biennial General Conference, a most peaceful fellowship in a disrupted world.

En Route

On Sunday, Aug. 19, about the time Steve Olesh was ordained Deacon at Meckville, Amos S. and Nora Horst, Mother, Lois, and "Yours truly" started in "the 88" for Scottdale via the Pennsylvania Turnpike (Dream Highway) which connects the two far ends of this mountainous state. It was cloudy as we left and the scene was set for a cloudburst, wind, and hailstorm which broke about 1:00 a.m. that night. The trip was pleasant and under a kind providence safely consummated (220 miles cross country) in time for most of John Leatherman's sermon at the Scottdale Church. Betty Weber became Mrs. Nelson P. Springer the day prior, but most of the wedding guests were gone. Ben Springer and wife, Nelson's parents, of Hopedale, Illinois, and Norman A. Lind, Sweet Home, Oregon, were among the few visitors remaining. Some of the brethren were already or would be soon gone to Goshen to see that all the foundations were laid for General Conference.

A visit was made in the home of Mary Schload and her mother (who is not so well physically). Then Marlin Lauver became the Good Samaritan because his wife and son Hesston had gone home to the Garden Spot. Scottdale was as near heaven as our Oregon and we slept wonderfully before it was time to have breakfast at C. B. Shoemaker's home.

Our veteran friend, C. F. Yake, was at the Connellsville Hospital, ready that morning for a major operation. This was one shadow over these days. Bro. Yake has been serving the church well in his chosen field—a large room. May God's will be done!

At the Publishing House, Marvin Plank gave me the progress on the two quarterlies: "Youth Faces Life," and, "Making Our Homes Christian," elective Sunday-school

courses published by the Christian Nurture Committee of Lancaster Mennonite Conference. Grant Stoltzfus as usual had a tip for the wide-awake. Sister Risser was as obliging as ever. Sister Esbenshade was kind enough to give us many copies of "Separated unto God"—for the Goshen display.

Later than we meant to do, we started to worm around Pittsburgh, via Washington and the hilly, smoky backdoor of Pennsylvania. West Virginia offered us dinner. Here they pay two prices for one license plate and drop pennies into a jar on every article purchased, including the sustenance of life. The Panhandle of West Virginia was soon covered, and Ohio was entered at Steubenville. We saw Columbia and Strasburg close together. As we pulled through Holmes County, including Apple Creek, we realized that we were in a well-established Amish community, including the home community of the participants in a lawsuit on the ban of the late forties at Wooster. Wooster, the scene of the General Conference of 1947, was entered and we went west, just missing the Chester Old Order Mennonite Church and other places of Mennonite habitat. (Wayne County is a strong Mennonite center.) At Crestline we stopped to pick up an hour. Traveling west we left Bluffton with Paul Shelley on the right, and Lima with Glenn Martin and Darwin O'Connell on the left, and soon Elida with Ellen Breneman on the same side, and on to Indiana through the rain to the Fort Wayne stronghold of Allen Ebersole for the night. We this day had rolled on to Ohio, scaled the "Hi-point" and rolled off again.

Yes, Goshen!

The next morning saw us through Ligonier (Indiana) and in a Mennonite-Amish community, passing a new church house of the Conservative Amish to the southeast of town. Goshen College soon loomed ahead. And here the College Union and the new Girls' Dormitory were the chief attractions.

This town of 11,375 is situated on the Elkhart River in Elkhart County, northern Indiana, 85° 45' W. longitude, 41° 35' N. latitude. (Lancaster is 76° 20' W. and 40° 5' N.) Refer to the Mennonite Cyclopedic Dictionary Appendix and you will observe in a radius of sixteen miles of Goshen fifteen Mennonite churches with two more added since, as well as other (mission) sites. They are a part of

the Indiana-Michigan Conference with a membership of 7,229; congregations, 34; bishops, 20; ministers, 74; and deacons, 31. Two thirds of this membership is in the sixteen-mile radius of Goshen. Then too there are 1,100 Old Order Amish, 600 Conservative Amish, and some General Conference Mennonites.

The finding and founding of this country is interesting. In 1840 four Amishmen turned westward from Somerset County, Pennsylvania. By canal boat Pittsburgh was reached from Johnstown. A boat carried them down the Ohio to Cairo, Illinois, where they turned up the Mississippi to Burlington, Iowa. They spied out Henry and Washington Counties as far as Iowa City. Even though this was wonderful soil for agriculture, they turned east to Chicago, crossed Lake Michigan to the St. Joseph River and overland to Goshen. This spot was well marked and they returned to Somerset County to report their find. These men were Daniel S. Miller, Pre. Joseph Miller, Nathan Smeiley, and Joseph Speicher.

The following year four families, twenty-four souls, left their southern Pennsylvania homes for this prairie. These were Daniel S. and Barbara Miller with children Samuel, Polly, Jonathan, Rachel, and Barbara; Pre. Joseph and Elizabeth Miller with children Lydia, Polly, Daniel, and Joseph; Deacon Joseph and Barbara Borntrager with children Lifi, Christian, Barbara, Hansel, and David; Christian and Elizabeth Borntrager with children Lydia and Maria. Only necessary things were placed in three one-horse wagons. They left June 3, 1841, for Holmes County, Ohio, where they visited a week. Then via White Pigeon, Michigan, and Grenze, Indiana, they arrived at Goshen, June 29. The two Josephs settled in Clinton Township on the west side of the Elkhart Prairie and the other two in Newbury Township, Lagrange County.

The same year in October, Emanuel Miller came from Ohio to Lagrange County. Later Isaac Schmucker, Jacob Kaufmann, Israel Miller, and Jonas Hochstetler came to Elkhart County. They worshiped at first in Daniel S. Miller's dwelling. Eli Borntrager, later a bishop, was the first living child born here, February 2, 1842. Later they assembled at Pre. Joseph Miller's every two weeks.

In the spring of 1842 from Somerset County to Lagrange County came Abraham Herschberger, Joseph and John Herschberger, Henry and Hans Miller, Philip Weirich, Christian Hochstetler, and David Lehmann. In the fall from Holmes County, Ohio, to Elkhart County came old John Miller, Joseph J. Miller, Jonas Miller, David H. Miller, Eli Tshoppens, Velte Yoder, David Schragen, and Deacon Peter Schragen. Isaac Smucker in 1843 was ordained bishop by lot. In 1844 the first preacher to be ordained in Indiana was Jonas Hochstetler.

By 1843 John Smith had come from Medina County, Ohio. By 1845 Bishop Martin Hoover and son settled near Southwest. In 1848 Jacob and Christian Christophel and Jacob Wisler with others were there. By this year the latter two Jacobs were also ministers. The first Mennonite Meetinghouse was built at Yellow Creek this year. Soon Olive, Holdeman, and Nappanee started.

John F. Funk moved to Elkhart with the Herald of Truth (started in 1864) in 1875 and became a leader. In 1874 Daniel Brenne-man (1834-1919) seceded to form the Mennonite Brethren in Christ, and Jacob Wisler (1808-1889), of Lancaster County birth, also seceded in 1872 to start the Old Order Mennonites (cf. 1871 paper in the Mennonite Archives, John S. Coffman box). Such were the Amish and Mennonite pioneers, ancestors of many of the Mennonite native sons of this center.

The Best Conference Ever

Conference after preliminary meetings opened on Tuesday evening. We soon learned that Canada was in America. Oscar Burkholder handled the gavel, C. F. Derstine and Roy Koch were to bring the messages. Eleven occupied the spacious rostrum (Matthias was not yet chosen). Ervy Yost, a Goliath from the mile-high city of Denver, led the singing, and did we sing, starting with No. 1 and then continuing! Floyd Kauffman led in the first prayer imploring God to guide this Conference that the decisions may "seem good to us and to the Holy Ghost." Clayton Derstine "wants to be alive as long as he lives." "Many folks have opinions but few have convictions." "The Bible is the most loved, most hated, and most neglected book in the world." Hebrews 11 has twelve sum-mits from that of redemption in Abel (v. 4) to that of suffering in the heroes of faith (vv. 33-37). Roy Koch reminded us that to have Christian homes we need: (1) Self-denial; (2) Strong foundational bases in our social life; (3) A Christian marriage; (4) Christian husband-wife relationship; (5) Children therein; (6) Family Worship; (7) Ministerial counsel; and (8) Literature on the home.

I. W. Royer had the devotional period at the close, reading first from Colossians 1:23-29, and the first official session of General Conference was written in the books. Harold Hartzler could leave the controls and the large, mostly local, audience found their

homes. The rest of us resorted to the dormi-tories or homes of good Samaritans hereabouts.

The night was enjoyable, spent at C. L. Graber's home. Simon Gingerich became my fatherly roommate. In the morning we awoke two feet apart on the same side of the bed, well rested for the day's duties. Kulp Hall furnished the repast.

Now for Looking Around

C. L. Graber walked, Harold Zehr ran (from Rantoul), John Garber came on his English ditch jumper, and S. E. Allgyer at 92 took an aeroplane and could not get stopped until he reached Freeman, South Dakota. Floyd Kauffman, of North Dakota, came with his big brother Nelson, of Missouri, and his little brother-in-law, M. M. Troyer of Kansas. Of course "Just Jay" and "Double J" Hostet-ler were there. Here was Noah Sauder from Jerusalem, C. Z. Martin from Samaria, and Orie O. Miller and R. R. Smucker from the uttermost part of the earth. Here was E. S. Hallman at 85, the oldest ordained. Bishop S. F. Coffman, the longest ordained bishop (1903) and Amos E. Horst, (Washington County, Md.). Paul Hummel (Berlin, Ohio) just ordained to the ministry this summer. Here was C. C. Culp who moved without moving from Chief to Brethren (Michigan)—a very good move for a Mennonite. Here was John E. Gingerich who can spark his members that they sparkle. Here were most of us who were not even masters of English, and Ivan Magal who handles many languages fluently. Here were Chester K. and Daniel Lehman and a score or more from home. Even Martin Weaver's stopped roaming a bit. Here was James Lark, and some students of other nationalities, intermingled with the rest of us. Here were I. W. Royer and S. F. Coffman who were at the first conference at Wakarusa (near by) long before the assistant moderator of the present conference was born. As usual there were also the Wyse and the Good.

Good Aaron and his Aunt Ada were al-ways ready for a chat on things mutual. Jacob Good, Elkhart, who claimed one of the Christophel girls from Strasburg was there with his find. Ethel Eby of Landis Valley who is now Mrs. Edward J. Miller of Gulfport, Mississippi, had her familiar smile. Her brother Warren was handy man around the kitchen and is pushing up the new girls' dormitory. Ellen Hess Charles, sister of Henry Hess of Lititz and Fannie Betzner (Kitchener), filled the plates preparatory to our part of treating the repast. Maynard Hoover and his Hilda, of Frankfurt am Main, brought in the new smiling American baby. Also present was Ernest Bennett's wife, nee Hostetter, whose parents lived at Landis Val-ley, she says, before she was born (good memory)!

Messages

John L. Stauffer Wednesday morning de-livered the Conference Sermon on "Our Heritage of Faith," from Jude 3 and He-brews 13:7 (Williams). Areas where we differ with Fundamentalism: (1) Nonresis-tance; (2) Nonconformity in words, deeds, appearance; (3) The ordinances, especially baptism by pouring; (4) Restrictions: singing without instruments, Nonsecrecy, nonswear-ing, the unequal yoke; (5) Educationally by following the state (Catholics much wiser).

Some Weak Spots

Personality clashes. Nonresistance records—disunity on both teaching and practice.

"Be a cemetery for gossip, not a broad-caster."

There are always two sides and some-times three to each difference.

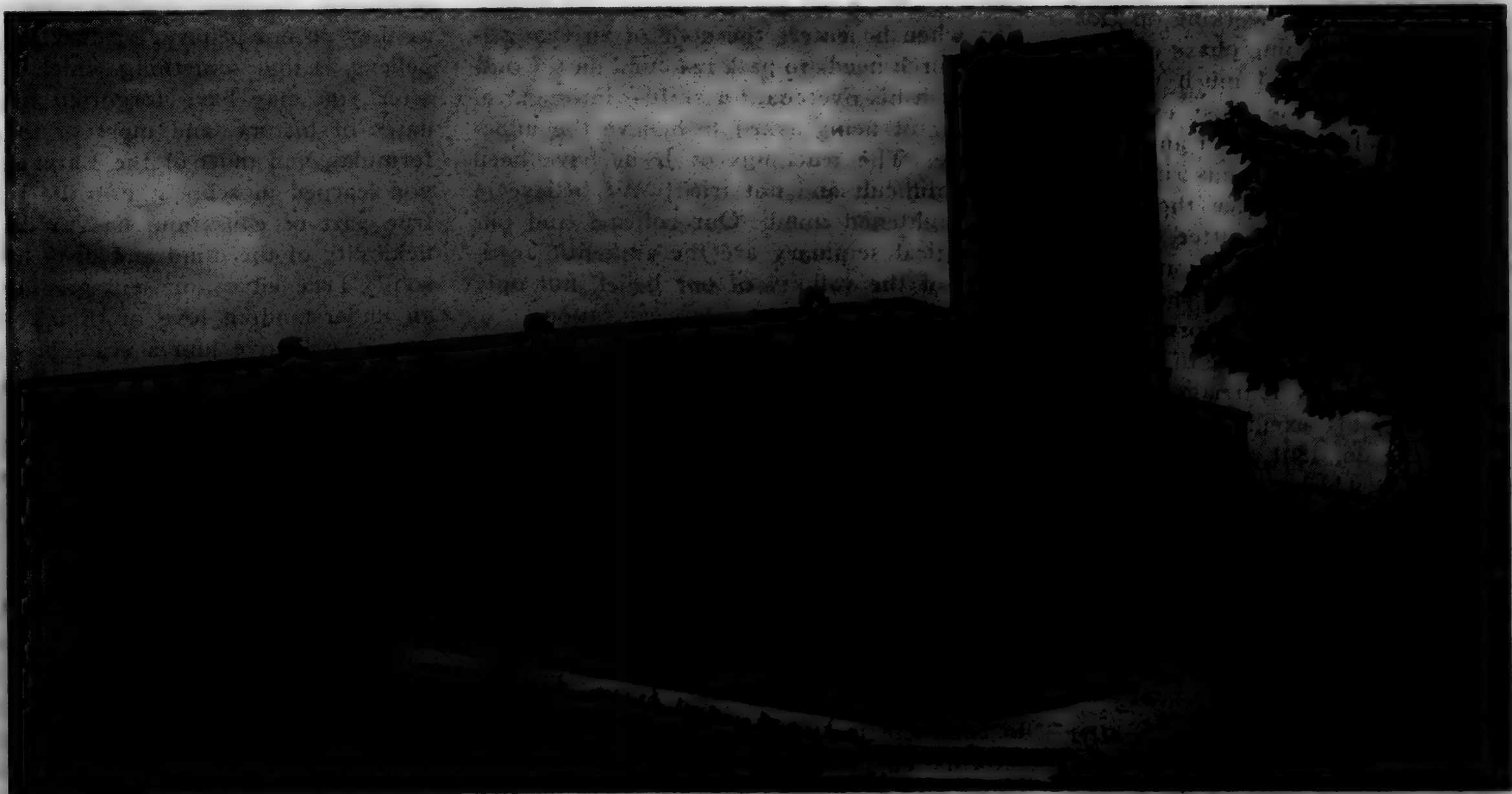
On divorce and remarriage, almost alone.

On close communion, on the defense.

Labor union compromise.

Violation of unequal yoke for material ad-vantage.

Trend toward a professional ministry.



The Goshen College Union Building in Which the Sessions of General Conference Were Held

Grasp for wealth and things.
World conformity socially.
Dangers of a breakdown of discipline.
Physical beauty at the expense of soul beauty.

Congregational practices need to be brought up to church standards. These are destroyed by inaction, drift, and annulment. The purpose of General Conference is to promote unity and sustain the faith.

Heard in Other Sessions

Billy Graham by a census learned that 91 per cent of high school boys and 82 per cent of high school girls are immoral.

In the government one needs a secretary; when two they need a supervisor, and when three a co-ordinator until a small bureaucracy develops. The church should never follow these government trends.

We need vision plus conviction; motivation plus adequate support; systematic collection and distribution.

The church is older and far above all ideologies. Capitalism is far superior to Fascism, Communism, and Socialism.

For two centuries our forefathers had no government restrictions; these were days of opportunity, expansion, and hardship.

A Supreme Court decision philosophizes, "The government has the right to regulate that which it subsidizes."

Hereabouts and Return

In between sessions some visited J. S. Hartzler, 94, at Elkhart; and D. D. Miller, 87, near Forks Church; Elkhart Hospital where Rhoda Hess Lind of Lancaster is taking time out to see a newcomer, Daniel Lind; the Headquarters of the General Mission Board, etc. The Archives and Historical Library are familiar resorts. Here special provision has been made to assemble and file whatever historical materials can be collected from the church. Melvin Gingerich and Nelson Springer (who went out for additional help) are in charge and their work is telling a tale. Mr. Wray and Mrs. Huntington of Swarthmore were working on Doctorate theses at Yale on some phase of Mennonite philosophy and found much valuable material here, for it is the most extensive collection in the field to be found anywhere. Here are rare books, rare manuscripts, and extensive archiving done under the supervision of the Historical Committee of General Conference (a catalogue of contents is available). For example here is Bishop Samuel Coffman's bishop ordination form of one hundred years ago, a state license of November 17, 1862, to perform marriages in the Mennonite Church, his exemption from all military duty June 26, 1861, a certificate of church membership which he gave to Abraham Swartz for military authorities.

All the Committees of General Conference gave their reports, one at some length producing a revised creed on War, Peace, and Nonresistance. Other inspirational talks were given, with the program always ending with a devotional period.

Good things always take an end, so after farewells we departed for farther east. Route 6 carried us immediately south of the Fulton County (Ohio) churches, passing, as you

would suppose, on Route 384 "the Seldom Rest Farm." Our destination for the night was Solomon Miller's home south of Rittman. When we arrived they had their first nap, after we were fondled in, they had their second. Then the girls came home and they started on the third, only to be disturbed by Old Sol at break of day. They gave us the usual "at home warming" and plenty of milk, butter, and cheese. Their girls, Fannie and Lena, are seniors in the Lancaster General Hospital.

E. F. Hartzler's home called for a "Hello, chat-abit." Phares Martin in Orrville introduced us to the Brunk Brothers tent meet-

ings of the future. We hauled some of that good Swiss cheese from Wayne County and crawled through Pittsburgh.

We saw the real estate sign of years ago: "If you lived here, you would be at home Now." They certainly have better salesmen in the east. They would have sold it a dozen times—for the commissions.

At Irwin we switched onto the Dream Highway for one hundred ninety-nine miles, finding the Lancaster-Lebanon Exit and thereafter going to neither city, but to Oregon, where we are now at home to our friends and with our family, until we leave again.

Bareville, Pa.

The "Know How" Versus the "Know Whom" in Education

BY LEE EDWIN WALKER

A warning that we dare not "permit our minds to outrun our souls" in our educational endeavors.

For the students of America the carefree days of the vacation will soon be gone. The school and chapel bells will be sounding, calling them to the classroom and to the ivy-covered walls of the college campus. Some, born during the frightening days of World War II, will have their introduction to education. Others, numbered among whom will be the veterans of Anzio and Normandy and the palmfringed islands of the Pacific, will return for the concluding chapter.

Our Belief in Education

As a denomination we believe in education. The Christian Church was neither born in ignorance nor nourished in darkness. We have no reasons to fear the truth. The prayer of the pious man, "Lord, we thank thee that we are ignorant, please make us ignoranter," carries with it no special virtue. No Christian when he enters the door of an evangelical church needs to park his mind on the outside with his overcoat, or shift it into neutral for fear of being asked to believe the unbelievable. The teachings of Jesus have been found difficult and not tried! We believe in an enlightened mind. Our colleges and our theological seminary are the authentic testimony of the validity of our belief, not only in education, but in Christian education.

A Fallacy in the "Know How"

But a word of caution needs to be noted. Too many have been living under the theory that knowledge was the master-key that could unlock all of the doors of the abundant life. Too many have believed that education with the agencies of scientific endeavor which it fostered, was all that was necessary for a glorious tomorrow. They somehow felt that we were some sort of angelic beings in the process of liberation and all we needed was an accumulation of facts and information to complete the process. Under this theory information would of itself become knowledge, and knowledge would of itself become wisdom. Secular education, therefore, was

the golden escalator to tomorrow and to tomorrow's tomorrow.

But they have failed to reckon with one tremendous factor, namely, that knowledge is not synonymous with goodness. We learned at long last the secret of the incandescent lamp, but of itself it will never light the way to the good life; we learned the secret of air-conditioning, but of itself it will never cool the angry passions of men; we learned the techniques of building skyscrapers, but of themselves they will never bring us any closer to God. The fallacy is in assuming that the tools and the equipment are all that a person needs!

Important Features of the "Know How"

As John Ruskin has well said, "Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave." Education, I like to believe, is that something which is left even after you may have forgotten most of the dates of history, and most of the chemical formulas, and most of the Latin syntax that you learned in school. For the residue, the true part of education, has to do with the flexibility of the mind and disposition of the soul! True education will give the student an understanding love of things worth loving; it will give him a scale of values that dares to put first things first; it will provide an integrity of character; it will of course be God-centered. Education like that will enable any student to face both the world and his Creator "unashamed and unafraid." But it will not be education "with all of the fruits and none of the roots!"

The Inadequacy of the "Know How"

To progress a step further, there are limits to which education and knowledge can carry us. Let us assume that we in America have become masters of the art of "know how." We have mastered the physical universe in ways in which our fathers never dared dream. As a stooge on the radio said the other night,

"We are learning more and more about less and less, and pretty soon we will know everything about nothing." And so it would seem! For we have probed one by one the mysteries of the earth, the sky, the sea, and the air. And one by one they have yielded their marvelous treasures. The dawn of truth has slowly but surely pushed away the darkness of the night. So swiftly have the wheels been turning that indeed "the applauded science of yesterday has become the jest of today."

My reminder is that the "know how" which we possess, without something transcendent to give it character and to point the way, can be vulgar and demonic. It can be a two-edged sword with as clean and sharp a cut in one direction as in another; it can be tilted toward heaven, or it can be tilted toward hell. Isn't that the dilemma we now face? We can continue to permit our minds to outrun our souls and indeed bring in a smartaleck civilization, as one has described it, "with scorn and indifference flashing from its eyes and without a prayer on its lips." For there is no question but that the "know how" which we now possess if permitted to go berserk will bring us only to the point where civilization will be in its last foxhole!

Jesus as a Poet

BY THEODORE WENTLAND

"Although Jesus was true God, yet He deliberately chose . . . to use poetic forms of expression . . . to burn His spiritual messages into the minds of His hearers."

"Of course, Jesus wasn't a poet!" you say. The Bible teaches that Jesus was the only Son of the living God. Let us believe that, you tell me, and not go into any speculations as to His having been a poet. Why put Jesus into a class with Poe, and Chaucer, and Tennyson, and Edgar A. Guest?

But before you get too dogmatic let me ask what you associate with poetry. Is it nursery rhymes, or love songs, or something that English professors use to amuse or annoy their students? Let me assure you that poetry is more than rollicking rhyme or material for English classes. Poetry is high thought wedded to beautiful language. It is expressing worth-while ideas attractively and appealingly. It is transmitting lovely thoughts in the language of God. And God has spoken to mankind through His creation, through every vibrant form of life, and through every particle of inert matter. Anything that reproduces, imitates, or appropriates the language of God as evidenced in nature is poetry.

Stop reading now. Become conscious for a few moments of the rhythm in the flow of your blood through your veins, how your pulse beats with beautiful regularity. That is the poetry of physical life. Look at the gentle slopes that make up the hills of the countryside. No sharp angles mar the sweeping softness of the silhouette. There is poetry in those hills. And have you never thrilled to the winding hilly highway that followed the smooth curves and contours of God's handiwork? Have you watched leafy

The Supremacy of the "Know Whom"

But the point of optimism springs from the fact that in God's Book of Life it has never been a question of what we know, but whom we know. To put it bluntly the answer comes not from "know how" but from "know Whom." To paraphrase the words of the Apostle Paul: Though I speak with the tongues of men and of angels, and know Him not, I am become as sounding brass or tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have the "know how" so that I can remove mountains, and know not Him, I am nothing.

"The fear of the Lord is the beginning of wisdom." Without Him, though we may have our fingers in the throbbing center of all that seems to be new and worth knowing, in God's sight we shall be miserable misfits and spiritual pygmies. And if we know Him, even though we may never have had the privilege of even fingering the edges of advanced education, we shall possess the truth that stands at the center of life, and the truth which alone can make us free!—The United Presbyterian.

branches sway in graceful arches as they were caressed by a soft summer wind? There is pulsating rhythm in the lapping of waves, in the trilling of birds, and in the quivering branch; you see it in the wind-swept hill and the winding path. Nature throbs with a musical rhythm, and its throb harmoniously beats with the pulse of the human heart.

Our earth-born natures respond to the call of God's creation. A Gospel hymn that combines beautiful invitation words with the rhythm of an appealing melody can call the soul to Christ. Such hymns have led countless souls into eternal joy. Perhaps you too have found your way to Jesus through the power of God's Word in a hymn.

And to win men, Christ used poetry. The word pictures that He created stir emotions, reach the heart and the intellect largely because they are poetic words. In describing His disciples He lovingly referred to them as "branches," "the salt of the earth," and "the light of the world." How charged with appealing rhythmic beauty these poetic, figurative descriptions are! Note the branches laden with luscious fruit; snow-white salt for a stained earth; the welcome ray of light for a dark world. When referring to wasted lives, Christ described the fires whose hungry lips lapped up the refuse and the unfruitful tree.

Wishing to illustrate vividly His love for the lost, He presents, with words that melt the heart, the brood-gathering hen. Showing further the gracious love of God toward all men, He parallels the rising sun and the

falling rain. And who of us will ever forget the two houses, the one erected on a shifting sand dune, the other on bedrock? As long as the world remains, men will not so easily forget the lesson taught when Jesus contrasted against the ninety-nine sheep in the fold the lost lamb in the wilderness.

And how many of our Saviour's sayings rise in expression to reach a powerful climax! Feel rising crescendo of these phrases from Christ's lips: "Ask, . . . seek, . . . knock;" "false prophets, . . . sheep's clothing, . . . ravening wolves;" and "resist not evil: . . . turn the other [cheek] . . . let him have thy cloak . . . go with him twain."

Herman Harrell Horne speaks thus of Christ in his book, *Jesus the Master Teacher*, ". . . Jesus saved words, packed words with meaning, feathered them with imagery, and set them flying on the winds of the world."

William A. Curtis, in *Jesus Christ the Teacher*, speaking of the poetry employed by Christ, says that it is like "the refreshing sound of living water, fresh from eternal springs in the heights above, to water earth's desert places."

Although Jesus was true God, yet He deliberately chose of His own free will to use poetic forms of expression. He used poetry to burn His spiritual messages into the minds of His hearers. A study of His words will reveal rhythm, figurative language, parallelism, contrast, and other poetical forms. His poetic speech, however, was never hampered by traditionalism in message or technique. Besides being beautifully poetic, Christ's sayings were brief, informal, concrete, and absolutely true.

Yes, our Saviour was a poet; and since so many of His sayings were expressed in poetical form, they should be studied as poetry. The one central and simple meaning should be unearthed from His poetical units. A study of Jesus' poetry as poetry will keep the Christian layman and the preacher from falling into the pitfalls of literalism and allegorizing. Ian Maclaren has warned against this danger in these words:

"If Jesus' delicate poetry be reduced to prose and the fair, carved work of His parables be used for the building of prisons, and His lovely portrait of God be 'restored' with grotesque coloring, and His lucid principles of life be twisted into harassing regulations, then Jesus has been much wronged, and the world has suffered irreparable loss. This is the disaster Jesus dreaded, and no one will deny that it has, in some degree, come to pass."

Chatsworth, Ill.

CHRISTIAN ORDINANCES

(Continued from page 307)

are baptized into Jesus Christ and in His death and resurrection. For in that we are crucified with Him we are also risen with Him in newness of life. Those who are baptized unto the faith of Christ are baptized unto all that Christ has become for us, and all that we have become through Him.

(To be continued)

SUNDAY SCHOOL

Lesson Nuggets of Truth

BY MERLE SHANTZ

JACOB RECEIVES THE PROMISE

Genesis 28:10-22

Lesson for October 14, 1951

In the preceding section of Genesis we are given the salient facts of Jacob's life up to the time of our lesson. Though he and Esau were twin brothers, yet their personalities were diverse rather than identical. Esau was a man of the chase, Jacob a man of the field and tent. Esau was his father's favorite, Jacob his mother's darling. Esau evokes our sympathies. Twice was he tricked by his brother, and the latter time through the connivance of their mother. Yet even amid the intrigue in Isaac's tents divine providence was at work. That the selection of Jacob as the recipient of the Lord's favor was no arbitrary whim of the Godhead became increasingly evident with the revelation of Esau's lack of spiritual discernment.

Our lesson begins with Jacob, fortified by Isaac's blessing, on the road from Beer-sheba to Haran. Why? Was it to flee from Esau's wrath? Yes, but more, he was also in quest of a wife worthy of his heritage. Gen. 28:2. Many may have been his daydreams of the one who would share his tent in years to come. But more important was the dream God gave him as he lay asleep with a stone for a pillow. Hard though his present lot, great was his future promise of God's blessing upon his seed and a promise of God's continuing presence until his return to Canaan.

Gen. 28:16. "Surely the Lord is in this place." Sad is the lot of those who have never met God in a transforming experience along the road of life.

Gen. 28:17. Fear can be evidence of neurosis or of faith. German Christians have emphasized "angst" in religious experience. The facile familiarity which we moderns profess to have with Deity has no Biblical counterpart in patriarchal history. Could you imagine one of them to have written:

"My God and I go through the field together; we laugh and talk as good friends should and do?"

When Jacob met God he was afraid and said: "How dreadful is this place!" Yet despite this fear he named the place Bethel and dedicated himself anew to the divine will.

Had Jacob stayed at Beer-sheba he would have missed the blessing at Bethel. At best his religious experience would have been abortive, yet such is the portion of many who never venture upon the way of faith.

JOSEPH'S PART IN GOD'S PLAN

Genesis 41:56-57; 47:1-7; 50:18-24

Lesson for Oct. 21, 1951

Joseph is a study in divine providence, and his life illustrates Rom. 8:28. Reviewing his life we see how spiritually invulnerable is the man who abides in God's will—the only place of safety in a world hostile to faith.

Gen. 41:56-57. Chapter forty-one records a remarkable turn of events in Joseph's life. As the chapter began Joseph was in prison; as it concluded Joseph was in a palace, a food administrator in a time of famine. Through divine foresight he had devised a plan to gather food during years of plenty that by Pharaoh's authority he might dispense it during time of want.

Gen. 47:1-7. Much though the family of races and nations may be divided by language, custom, and creed, elemental needs narrow the gaps. The famine which sorely plagued that part of the ancient world was used of God to move the patriarchal family to Egypt, and the lad who had been sold as a slave became manifest as a deliverer from starvation.

The verse of particular significance in this section is verse 7, in which we read: "Jacob blessed Pharaoh." Like his son, Jacob was a great soul; indeed the son is illuminated by this gracious act. Joseph and Jacob were both men who, through God, created their own spiritual environment. Small men chameleonlike accommodate themselves to any who give promise of benefiting them temporarily. But as Jacob tarried in the royal presence he conveyed to this heathen king an awareness of the reality of his God. Though a foreign suppliant, Jacob retained and projected the overplus of his rich spiritual faith.

Many modern Christians hide their testimony or fawningly accommodate it in the presence of the world's great.

Gen. 50:18-24. Here we see how God "maketh the wrath of men to praise him." The man who is committed to God becomes an instrument of blessing, even though outward circumstances are hostile.

Also we notice the graciousness of greatness. Joseph forgave his brethren. The pettiness of the unregenerate world is made manifest by the revengeful spirit.

Refreshing also was his faith for the future "I die: and God will surely visit you." Surely this God-centered man was spiritually akin to Abraham, to Isaac, and to Jacob, the great patriarchal trio.

THE HEBREWS IN SLAVERY

Exodus 1:7-14; 2:1-10, 23-25

Lesson for October 28, 1951

Ex. 1:7-14. Despite oppression the children of Israel multiplied. As far as survival factors are concerned it is not always the soft life which is most conducive to national well-being. Luxury and ease are more fatal to racial vigor than privation and toil. The Egyptians themselves confessed that the children of Israel were more and mightier than themselves. Incidentally Egypt's decline after her golden age of power has been attributed to luxury, coupled with property, together with the widespread practice of contraceptive birth control. The vital statistics of the most culturally advanced sections of our western world cast a grim shadow over the survival possibilities of contemporary Protestantism.

Ex. 2:1-10. Where there is a need among God's people, invariably God is preparing someone to meet that need. In this instance we meet that person as an infant child, providentially preserved from Pharaoh's murderous hate. The babe in the little basket boat, daubed with pitch and slime, is a symbol of the weak things God can use to confound the mighty. Never is God dependent upon armed might to do His will. The secret of Moses' preservation was his mother's faith. Their faith was a vital factor in the children of Israel's deliverance from bondage.

Ex. 2:23-25. God heard and remembered. He would not forsake His people. But why were they subjected to such great suffering? Perhaps we have our answer in the tremendous capacity of the Jewish people to endure hardships throughout the succeeding centuries. Having endured so much in their racial infancy they became endowed with a survival power which would help them retain their peculiar characteristics.

GOD REVEALS HIMSELF TO MOSES

Exodus 3:1-8, 10, 13-15

Lesson for November 4, 1951

Ex. 3:1-8. Who was he who kept the flock of Jethro? Was he just another migrant worker who drifted into Midian from Egypt? No, he was a mature man reared with all the cultural advantages of Egyptian life. But the palace and the school were not enough to fit this man for God's work. He needed to become conversant with wilderness trails and mountain passes.

"And the angel of the Lord appeared unto him." It is impossible to be a leader under God without a vital experience of His presence.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Notice a few elements of Moses' experience. It was personal. God said: "Moses, Moses." It is also interesting to observe the locality of this revelation; it was in the region of Mt. Sinai, for Horeb belonged to the Sinaitic range.

Of importance is the call to reverent fear. Before he was qualified to receive a revelation of God much less to lead Israel he had to have a right attitude towards God.

Again we become aware of God's covenant with Abraham, Isaac, and Jacob, the human progenitors of Israel's spiritual heritage. "I am . . . the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face." It was after he hid his face that he received that marvelous intimation of the deliverance of the Israelites. As men bow before God they receive knowledge of His will.

Ex. 3:10. "Come now therefore, and I will send thee unto Pharaoh." One might have thought that Moses would leap at the opportunity to return to Egypt under a divine commission, but he didn't.

Ex. 3:13-15. There was a question in Moses' mind. It concerned the name of God. He realized the enormity of his mission and knew man would question his assumption of authority even as they did when he had slain the Egyptian taskmaster. This time, however, he would not move without being personally assured about the revealed character of God particularly as it had bearing upon his mission.

What is God's name? "I AM THAT I AM." This name signified the underived self-existence of God. Such is the God Abraham, Isaac, and Jacob obeyed and worshiped. He is our God, pre-eminently revealed to us in Jesus Christ, Himself the great reality. As we become persuaded of His reality our ministry and witness take on the note of authority and reality because we go forth in His name.

Three Teachers

Three teachers there were, in a certain Sunday school. The first, an attractive young girl, had but six months before become a teacher. She had been a faithful attendant at Sunday school all her life. She had come to the point where she felt that she should be recognized with an office. And then, it would be such jolly good fun to teach those little kiddies! So the superintendent had hailed her request with joy and placed her in the primary department. Her enthusiasm at the start was great. Her own interest was contagious, and passed on quickly to the children. But the superintendent soon discovered that her attendance at workers' meetings was very sporadic. (She found them so dull!) The elementary magazine, which the school furnished all teachers, she left where the secretary put it ("Who do you think I am, that I should read that stuff! I can teach without it.") His efforts to interest her in the training school classes were in vain. "I'd just love to go," she said, "but you have no idea how hectically busy I am!" The charm of teaching the dear ones had by this time worn off for her, she was usually late to Sun-

day school, often absent, and never bothered about sending a substitute.

The second teacher, when invited by the superintendent to take a class, had accepted only after some coaxing, and with the words "I want to do my full Christian duty." And thus she continued her work, as a duty. She was scrupulously on time, and rarely absent, but her manner lacked the buoyancy of doing a task with joy. She sighed whenever time came to think about Sunday school. She would not attend outside meetings or read magazines and books. "There are so many other things to keep me busy," she said. No wonder her class lacked enthusiasm.

The third teacher was one who rejoiced in her task, "as a strong man to run a race." It is true that she had accepted her class with some misgivings, but her interest and enthusiasm had grown by leaps and bounds. The public consecration service of teachers had been a real crisis in her life, and when in answer to the formal pledge she had said, "I do," it had been with a will to make this task her very life. And she did! She it was who on Sunday mornings was there ahead of any pupils, and who lingered with them for final words after all others had gone. Her cheery voice was known by all the mothers when they took down the telephone receiver—and not many weeks went by that there was not a friendly chat about some assignment, some problem, or about a particularly good deed which a child had done. She was the life of the teachers' meetings. As she put it, "Our educational conferences are occasions that I look forward to, for we are all much like a big family." She was always finding something new to read. She eagerly attended training classes and institutes—and was a joy to the instructor who took to heart the problems of his students. When asked how she could sacrifice so much for her Sunday-school work, she replied, "Sacrifice? No! It would be a sacrifice for me to give this up! You cannot speak of this work as sacrifice any more than you can speak of a child's play as sacrifice!"

These teachers were in a certain Sunday school. Even so are they in every Sunday school! In which of these classes do you belong?—International Journal of Religious Education.

PROVERBS FROM SPURGEON

Buy not silk when you owe for milk.
Better do than dream; better be than seem.
She who buys "bargains" is often "sold."
Avoid what makes in thy pocket a void.
Desired things may not be desirable.
Fear of failure is the father of failure.
Why kill nettles if you grow thistles?
Pegging away will win the day.
Maybes are not honey bees.
Add pence to pence, for wealth comes thence.
A maid's best dress is bashfulness.
Father's fraud drives sons abroad.
Play not with fire nor ill desire.
To be loved, be lovable.
It's risky riding, when the devil is driving.
Lessons learned in the cradle last to the grave.
Better be one-sided than two-faced.
Be hardy, but not hard.

"So Much Out of So Little"

A little five-year-old boy, son of the editor of one of our local papers, came home from Sunday school one day. The lesson that day had been on "Feeding the Five Thousand." He was helping his mother in his small way about setting the dinner table when, in an astonished outburst, he exclaimed,

"Mother, I'm tired of that Jesus!"

The mother was aghast for a moment, and proposed to move slowly. So she went on with what she was doing, in silence, and then asked,

"Robert, what did you say?"

He reiterated, "I'm tired of that Jesus."

"Why," said the mother, "what is the matter with you and Jesus now?"

"Well," replied the child, "the lesson today said, 'Jesus took five loaves and two fishes, and fed five thousand people.' You know He could not do that—five thousand people, and only a few loaves—so much out of so little. I tell you, I don't believe Him any more."

The mother silently prayed for wisdom. Then her eyes fell upon a dish in which at some time she had put a few petunia seeds, which you know are very tiny. The little fellow, as it happened, was passionately fond of flowers, and knew many of them by name. She picked up one of the tiny seeds and said,

"Robert, do you remember the petunias mother had last summer?"

He was interested at once, and said, "Oh, yes, those long-stemmed flowers, with the pretty blossoms that we had in the porch box—I love them."

"Yes, those are the ones," said his mother. "How tall they did grow!"

Robert replied by holding out his hands, indicating a stem as long as he was tall.

"Did the stems have any leaves on?" she asked.

"Just lots of pretty, green leaves," he replied.

"And blossoms—did they have any blossoms on them?" she asked.

Again, he expressed his remembrance of the many delicately colored blossoms on each plant. Then his mother said,

"Robert, did you not know that each of those beautiful plants, with the many leaves and the wonderful flowers and long stems all came from a tiny seed like this?" as she held out to him one of the almost microscopic seeds. Then the little fellow exclaimed,

"What! Mother, all that out of such a little seed? How could it?"

"I am sure I do not know, Robert, how God could get all that out of such a little seed—we only know that He just did."

Then the little fellow's mind went back at once to what they had been talking about, and, without being conscious all the time that the illustration had been used with a purpose, he said,

"Mother, maybe Jesus could get all that food out of the loaves and fishes."

"Yes, my boy, He could, and did. It doesn't do for us to say that Jesus can't do anything, when we know that He does such wonderful things that we cannot explain."

—Unknown.

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

Under the Unit X—LEARNING ABOUT THE FUTURE—we had the first topic (October 7) in the Christian Monitor last month. We continue under this Unit during the month of October with the following topics:

1. **The Resurrection of the Dead.** This is a comforting thought for all the righteous. It is a thought with terror for the wicked who cling to the present existence so filled with God's goodness and longsuffering, rather than to launch out on a future that has its judgments and punishments. Though they may be unbelieving it is natural to cling to the present state rather than to launch out upon the unknown future. But to the believer, the resurrection is accepted as a fact. This makes life here a probation which can look forward to better things ahead because the terrors of judgment have been taken away by our Redeemer.

2. **Judgments to Come.**—There is a law of cause and effect with which we are acquainted. Under such a law we expect to reap what we sow. But when this law is considered under the direction of an all-wise Intelligence who pronounces the sentence of rewards and punishments according to our deeds, it becomes something that is to be regarded with awe. When we consider that that judgment may be changed by what we do with Jesus in this life we may be glad that we are under the searching eye of a Judge who has first provided a plan of forgiveness which we may accept if we will.

3. **Life After Death.**—Through the blessed Bible given by the inspiration of the Holy Spirit we may learn what life is like after death. Here again there will be a great division between the saved and the unsaved. To the wicked there is an everlasting punishment. To the righteous there is life eternal which means an eternity of happiness and blessing. Sufficient description is given to cause thinking people to flee from the wrath to come and to move them to seek for the way that leads to life eternal.

We begin Unit XI on the theme—DILIGENCE IN CHRISTIAN LIVING. The first topic under this Unit is: **Maintaining the Full Armor of God.**

This topic pictures life as a conflict which we need to prepare to meet successfully. There is full provision made for our triumph if we will take it. We need to take a clear survey of the nature of the conflict as a spiritual battle with a spiritual enemy, Satan. If we meet him under the equipments provided for a spiritual battle, it will be well. But if we neglect our duty, we shall fail.

Beyond the light of setting suns,
Beyond the clouded sky,
Beyond where starlight fades in night,
I have a home on high.

Beyond all pain, beyond all care,
Beyond life's mystery,
Beyond the range of time and change,—
My home's reserved for me.—L. W. Mansfield.

THE RESURRECTION OF THE DEAD I Corinthians 15

Topic for October 14

MOTTO

"Christ the firstfruits."

MEDITATIONS ON THE TOPIC

I. **The Resurrection of the Dead.**—Jesus foretold that there will be a resurrection of the dead in which they that have done good will be raised to the resurrection of life; and they that have done evil, unto the resurrection of damnation. The prophecy of men of God in the Old Testament corresponded with this teaching. Daniel said, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

It is a teaching that has been doubted and scorned by those who are in unbelief. But all such scorn and unbelief has been proved foolish by the great and irrefutable fact of

the resurrection of Jesus Christ. His resurrection was foretold by the prophets and was fulfilled three days after His death. Upon this great fact the hope of the Gospel of Christ depends. I Cor. 15:12-23. He was seen alive after His passion "by many infallible proofs" (Acts 1:3). The power that has been manifested by the work of the Holy Spirit whom Jesus had promised continues to prove that there is a perfect harmony on what the prophets foretold and what Jesus said and what has been fulfilled in the work of the early witnesses and in the continued power of the Gospel unto this day.

The natural reasonings which the Scriptures set forth is that since Christ has risen from the dead, it is certain that His followers will have a change of their bodies like unto His. Phil. 3:21. Whether they die before He appears again, or whether they live until He comes (I Thess. 4:13-18; I Cor. 15:51-54), all shall enjoy the blessed change. It is also certain that the wicked dead shall also have a resurrection for the judgment awaiting those who refuse the Gospel of God. Jno. 5:29; II Thess. 1:7-10. A complete detail of the change is not given. We "shall be like him," not only in character, but in the

change in our bodies. I Jno. 3:2; Col. 3:4; Rev. 22:4; Phil. 3:21.

The whole doctrine of the resurrection gives abundant hope for us to be "stedfast, unmoveable, always abounding in the work of the Lord," knowing that our labor is not in vain in Him. Cf. I Cor. 15:58.

OUTLINE STUDY

I. **The Resurrection of Christ** (I Cor. 15:1-11).

1. A part of the Gospel (vv. 1, 2).
2. Christ's death and resurrection (vv. 3, 4).
3. The resurrection appearances of Christ (vv. 5-8).
4. The witness of Paul (vv. 9-11).

II. **The Resurrection of Believers** (vv. 12-34).

1. Those who deny the resurrection (v. 12).
2. Consequences of this denial (vv. 13-19).
3. Christ the first fruits (vv. 20-23).
4. The subjection of all things (vv. 24-28).
5. Practical applications (vv. 28-34).

III. **The Manner of the Resurrection** (vv. 35-58).

1. The resurrection of the body (vv. 35-49).
2. The change of dead and living (vv. 50-58).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Resurrection.**
2. How We Know Christ Arose.
 - a. The Scriptures tell us of His resurrection.
 - b. He appeared many times to many different people.
 - c. The grave was empty.
3. Christians Will Be Raised to Be with Christ.
 - a. Our bodies will be raised.
 - b. Our bodies will be changed.
 - c. We live righteously because we will be raised.

For Seniors.

1. The Resurrection of Christ.
2. The Resurrection of Believers.
3. The Manner of the Resurrection.

PERSONAL THOUGHT

Resurrection facts make life invincible. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature [created thing], shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

SEED THOUGHTS

The best answer any one can make when questioned for proof of the resurrection of the Lord is the humble, but irrefutable one: "Christ liveth in me."—J. Stuart Holden.

And shall they rise, all these? Will there be a trumpet blast so shrill that none of them may refuse to hear it, and the soul re-entering its shrine of eminent or common clay, pass upward to the judgment? Many and mighty, but all hushed, shall they submit with us to the judgment of the last assize? And in that world is it true that gold is not currency, and that rank is not hereditary, and that there is only one name that is honored? Then, if this is the end of all men, let the living lay it to heart. Solemn and thoughtful, let us search for an assured refuge; childlike and earnest, let us confide in the one accepted Name; let us realize the

tender and infinite nearness of God our Father, through Jesus Christ our Surety and our Friend.—Wm. M. Punsnon.

I shall see Him with these eyes,
Him whom I shall surely know;
Not another shall I rise,
With His love this heart shall glow;
Only there shall disappear
Weakness in and round me here.

—Louisa Henrietta.

JUDGMENT TO COME

Jude

Topic for October 21

* * *

MOTTO

"After this the judgment."

MEDITATIONS ON THE TOPIC

I. The Judgment to Come.—There is an appointed day and an appointed Judge. Acts 17:31; 10:42; Jno. 5:22. It is remarkable that God's appointed Judge undertakes first of all to rescue souls from judgment by directing them to the fact of His atonement for sin whereby all that call upon the Lord are saved from the wrath of God against their sin. But the righteous judgment is surely to fall at the appointed time. Nothing that had been done in secret or openly shall escape from the righteous retribution, unless the great salvation provided has been accepted. Heb. 2:1-3; I Thess. 5:3; II Thess. 1:7-10.

Christ's Judgment Seat will be the standard which all shall meet. II Cor. 5:10. "The things done in the body" will be judged at this seat. The greatest guilt at this seat will be that "men loved darkness rather than light, because their deeds were evil" (Jno. 3:19). Some indeed may have committed more terrible sins in the sight of men, but have responded to the terms of the Gospel and closed their account in the merits of Christ. Their names will be found in the book of life which gives them an escape from the "lake of fire." Rev. 20:12-15. The sufferings of God's wrath are described in language that enables men to know its terror—"indignation and wrath, tribulation and anguish" (Rom. 2:8, 9); "where their worm dieth not, and the fire is not quenched" (Mk. 9:44, 48); "they have no rest day nor night" (Rev. 14:11); "tormented in this flame" (Luke 16:24), "weeping and gnashing of teeth" (Luke 13:28) "everlasting punishment" (Matt. 25:46); "everlasting destruction from the presence of the Lord, and the glory of his power" (II Thess. 1:9). These and other expressions reveal various phases of the terrible consequences of a life of sin which meets a judgment unprepared.

II. The Text.—Jude.—This passage reveals God's judgments upon the sinning angels and upon sinning earthly cities of people, and His certain judgment upon corrupters in the days of the church. It reveals the nature of the punishments according to the wickedness of the sinners. It urges the believers to earnestly contend for the faith once delivered to the saints and to keep themselves in the love of God, looking for the mercy of the Lord Jesus Christ. Souls need to be rescued, for some having compassion, and others in fear, pulling them out of the fire while the garment spotted by the flesh is hated.

OUTLINE STUDY

I. Today's Failing Ethical Standards.

1. Good and evil confused (Isa. 5:20).
2. Judgment disregarded (Ps. 94:7).
3. Increase of lawlessness (II Tim. 3:13).

II. The Coming Judgments.

1. Based on our relationship to Christ (John 3:16-18).
2. Rewards according to works (Luke 19:17, 19).

3. Punishment according to deeds (Luke 12:47, 48; Matt. 11:22, 24).

4. The finality of God's judgment (Luke 16:26).

III. Our Commission to Warn.

1. Because of the certainty of coming judgment (Acts 17:31).
2. The weak or erring brother (Gal. 6:1; Heb. 3:13; Col. 3:16).
3. Unbelievers (John 3:18).
4. The notorious sinner (Ezek. 33:8, 9).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Judgment.
2. The Coming Judgment.
 - a. Rewards for the Christian.
 - b. Punishment for the unbeliever and disobedient.
3. What the Coming Judgment Means to Us.
 - a. We should live righteously.
 - b. We should warn the wicked.

For Seniors.

1. Today's Failing Ethical Standards.
2. The Coming Judgments.
3. Our Commission to Warn.

PERSONAL THOUGHT

Have I settled my accounts?

SEED THOUGHTS

We are all approaching that dread tribunal. However diversified our paths, they all converge toward that common center. The young, with their elastic tread, are striding toward the judgment; the old with their tottering limbs are creeping toward the judgment; the rich in their splendid equipages are driving to the judgment; the poor, in rags and barefooted, are walking to the judgment. The Christian making God's statutes his song, is a pilgrim to the judgment; the sinner, treading upon the mercy of Jesus, and trampling upon His blood, is hastening to the judgment. "We must all appear before the judgment seat of Christ."—Richard Fuller.

You may juggle human laws, you may fool with human courts, but there is a judgment to come, and from it there is no appeal.—O. P. Gifford.

The wrath of God that was our due,
Upon the Lamb was laid;
And by the shedding of His blood,
The debt for us was paid.

How calm the judgment hour shall pass
To all who do obey
The Word of God about the blood,
And make that Word their stay.

El Nathan.

LIFE AFTER DEATH

Revelation 21

Topic for October 28

* * *

MOTTO

"There shall be no more death."

MEDITATIONS ON THE TOPIC

I. Life After Death.—We studied about the judgment to come. For most people, excepting those who are alive when Jesus comes, judgment comes after death. Heb. 9:27. Even to such there is an ordeal of change that answers to death of the body. After judgment comes the occupying of places provided for the righteous and the wicked apart from one another. The righteous enter into life eternal, while the wicked enter an existence of eternal punishment. Matt. 25:46.

We took some glimpse of that after life for the wicked in our study of the judgment. It is a place where there is anguish and de-

spair and tormenting pains unending. It is described as a place or "lake of fire" and also a "blackness of darkness for ever" (Jude 13; Rev. 20:15). "There is no peace, saith my God, to the wicked" (Isa. 48:22; 57:21).

It is an inspiring thought that the righteous are delivered from the punishment that awaits the wicked for their sins, and are, through Christ, redeemed and given an inheritance "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [them]" (I Pet. 1:4). Jesus revealed in His story the great difference of what Lazarus experienced after death compared to what the rich man found in hell. Luke 16:23. Tenderly we have Lazarus carried by the angels into the place of comfort in Abraham's bosom. Luke 16:22. Paul declared that to depart and to be with Christ is better for the believer than to remain in the flesh in the world. Phil. 1:22, 23. Various things are named as the experiences of the saints in glory. They will have freedom from sickness and pain and death. Rev. 21:4. Joy and gladness will be given; sorrow and sighing shall flee away. Isa. 35:10; Rev. 7:17; 21:4.

There will be great fellowship and great liberties, and a great partnership with Jesus in the throne of His kingdom. Rev. 7:14, 15; 3:21. Their home shall be a place of beauty and glory. Rev. 21:10—22:6. God has graciously revealed the glory, honor and peace that gives the righteous a goal to press forward to with expectation while they feel the afflictions which are but for a moment compared to the eternal joys that await them. Rom. 2:7; II Cor. 4:14-18.

II. The Text.—Rev. 21.—This passage reveals something of the relief and blessing and glory of the saints and their inheritance after their life here is over. It also gives a glimpse of the terrible things that await the wicked.

OUTLINE STUDY

I. The Second Death.

1. The second death (Rev. 21:8).
2. Prepared for the devil and his angels (Matt. 25:41).
3. The lake of fire (Rev. 20:15).
4. Eternal punishment (Rev. 14:11; II Thess. 1:9, 10).

II. A Place Prepared for the Saints.

1. In the Father's house (John 14:2).
2. The New Jerusalem (Rev. 21).
3. A renewed heaven and earth (Heb. 1:10-12; II Pet. 3:13; Rev. 21:1).

III. The Final State of the Righteous.

1. Perfect joy and happiness (Rev. 21:4).
2. Eternal life (Matt. 25:46).
3. Glory (II Cor. 4:17).
4. Rest (Heb. 4:9).
5. Worship and service (Rev. 19:1; 22:3).
6. Holiness (Rev. 21:27).
7. Communion with God (Rev. 21:3).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Heaven.
2. The Fate of the Wicked.
 - a. A place prepared for the devil and his angels.
 - b. Eternal punishment.
3. The Blessedness of the Righteous.
 - a. Living with Christ eternally.
 - b. Joy and happiness.
 - c. A new heaven and a new earth.

For Seniors.

1. The Second Death.
2. A Place Prepared for the Saints.
3. The Final State of the Righteous.

PERSONAL THOUGHT

The "far more exceeding and eternal weight of glory" above what we may need to suffer in this life can take away the sting of death and fill our hearts with satisfaction and assurance that our labor is not in vain in the Lord.

SEED THOUGHTS

Immortality! We bow before the very term. Immortality! Before it reason staggers, calculation reclines her tired head, and imagination folds her weary pinions. Immortality! It throws open the portals to the vast forever; it puts the crown of deathless destiny upon every human brow; it cries to every uncrowned king of men, "Live forever, crowned for the empire of a deathless destiny."—Geo. Douglas.

Heaven begun is the living proof that makes the heaven to come credible. "Christ in you the hope of glory." It is the eagle eye of faith which penetrates the grave and sees far into the tranquil things of death. He alone can believe in immortality who feels the resurrection in him already.—F. W. Robertson.

In our Father's house it will not be the pearl gate or the streets of gold that will make us happy. But oh, how transcendently glad shall we be when we see our Lord! Perhaps in that "upper room," also, He may show us His hands and His side, and we may cry out with happy Thomas, "My Lord and my God."—T. L. Cuyler.

MAINTAINING THE FULL ARMOR OF GOD

Ephesians 6:10-20

Topic for November 4

MOTTO

"Put on the whole armour of God."

MEDITATIONS ON THE TOPIC

I. **Maintaining the Full Armor of God**, or "Making Use of God's Provision for Victory Over Spiritual Foes."—The nations that expect to meet successfully the conflicts with their enemies are very diligent in keeping up a well-trained and equipped army. They do it to meet flesh and blood enemies. But the Christian has foes to meet that are spiritual. "We wrestle not against flesh and blood, but against principalities, against powers [authorities], against the rulers of the darkness of this world, against spiritual wickedness in high places." Spiritual powers of wickedness need to be met with a spiritual equipment. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4). We need to be watchful and prayerful lest we confuse the issues. Those who are supposed to wage battle against the forces of darkness by spiritual armor and weapons, often are found waging warfare against flesh and blood with carnal equipment. The results which seem for a time to be triumphant, are rather a defeat with the spiritual foes in the place of triumph.

Mighty as the spiritual equipment of God is, it serves nothing to us when we do not appropriate it and use it in the battle against spiritual foes. God has given us a divine nature when we have rested our case upon His precious promises. II Pet. 1:3, 4. But we are to exercise diligence in using our opportunities to increase our spiritual life and power in the way God has provided. II Pet. 1:5-11. Paul names them in Ephesians 6. He gives names, not of materials, but of spiritual things: Truth, righteousness, peace, faith, salvation, Word of God, prayer, watching. The Holy Spirit is the moving personality who is to pervade our life and direct our spiritual battles. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). There must be an active resistance of the devil and a yielding

to God in all humility. Jas. 4:7-10. The flesh must be crucified while the Lord is given full right of way to strengthen us in the things wherein we are weak. II Cor. 12:9, 10. By the study of the Word of God and trusting in its counsels we are equipped with a sword which the Spirit can use in us to fight our spiritual battles and to do our spiritual service. Heb. 4:12. The Lord is ready to respond to the prayers and supplications which the Spirit of God in us prompts. Heb. 4:16. Thus we put on the whole armor of God and are enabled to stand against the wiles of the devil.

II. **The Text.—Eph. 6:10-20.**—This passage is an exhortation to avail ourselves of the Lord's strength. We will need the defensive and offensive weapons to meet the wiles of the devil. Our struggle is a spiritual one. Our fight is with the spiritual weapons and spiritual defenses. The inward renewal through the Gospel plan provides the kind of grace which will see us through all the conflicts with the enemy forces of satanic origin if we are diligent to exercise ourselves in maintaining them by prayer and feeding upon the truth of God and exercising faith in Him with perseverance and watching.

OUTLINE STUDY

I. The Christian's Enemy (Eph. 6:10-13).

1. The need for strength (v. 10).
2. The protection needed (v. 11a).
3. The nature of the attack (v. 11b).
4. A spiritual struggle (v. 12).
5. The encouragement (v. 13).

II. The Christian's Armor (Eph. 6:14-17).

1. Truth (v. 14).
2. Righteousness (v. 14).
3. The Gospel (v. 15).
4. Faith (v. 16).
5. Salvation (v. 17).
6. The Word of God (v. 17).

III. The Christian's Comrades (Eph. 6:18-20).

1. Mutual prayer (v. 18).
2. Boldness in witnessing (v. 19).
3. Ambassadors for Christ (v. 20).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, Stand.
2. Our Enemy Is Satan.
 - a. A spiritual struggle.
 - b. Satan's tricks.
 - c. The need for strength.
3. How We Can Win.
 - a. With God's armor.
 - b. With the Word of God.
 - c. By prayer.

For Seniors

1. The Christian's Enemy.
2. The Christian's Armor.
3. The Christian's Comrades.

PERSONAL THOUGHT

"But thou, O man of God, flee these things [vv. 9, 10]; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (I Tim. 6:11, 12).

SEED THOUGHTS

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—II Pet. 1:10, 11.

But thou, O man of God, flee these things. I Tim. 6:11.

Fight the good fight of faith.—I Tim. 6:12.

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway.—I Cor. 9:25-27.

Book Reviews

I Saw the Welsh Revival, David Matthews; Moody Press; 1951; 126 pp., 35 cents.

As the title infers, this book is an eyewitness account of the great Welsh revival of 1904-05. Although the book is a bit late, perhaps it comes on the scene at the right time, after all, since many people are becoming increasingly revival conscious. Mr. Matthews explains that he had been under conviction for many years that an authentic account of the great Welsh revival should be given to the public, but after waiting in vain for someone more gifted than he to come out with such a book, he finally yielded to his convictions and this brief account was written.

Mr. Matthews was an eyewitness of many events that took place during the revival. He himself was awakened from a cold, dead orthodoxy while he was attending one of the meetings, and later became one of the active workers of the revival movement.

Evan Roberts, the human leader of the great awakening, is not unduly exalted, as is so often the case when a book of this nature is written. The author even seems to disagree with Mr. Roberts, not doctrinally, but on a few points of policy.

Some people will quite likely criticize the meetings, for as Mr. Matthews describes them, some were very emotional in nature. Very often there would be one group of people shouting and singing the praises of God for delivering them from their sins, while at the same time others would be groaning and praying under the load of sin. But in spite of the fact that many would criticize the meetings for not being held "decently and in order," the results were more

gratifying than in many modern day meetings that are labeled "revivals," for Mr. Matthews reports that in many towns, theaters and saloons were almost forced out of business for lack of customers. Many jails were empty and the judges and magistrates had few cases to hear. When results of a revival are such, we can pray, "Lord, do it again, and do it here in America."

The book is pocket size, paper bound, and is one of the well-known Moody Colportage Library. I can sincerely recommend it to anyone who is interested in revival.—Earl R. Delp.

How to Teach the Bible, Joseph M. Gettys; John Knox Press, Richmond, Virginia, 1949; 163 pp., \$2.00.

Joseph M. Gettys is Professor of English Bible in the General Assembly's Training School in Richmond, Virginia. Previous to this he held a pastorate in Sound View Church of New York City, and a professorship of Bible and religious education in Queen's College, Charlotte, North Carolina. Dr. Gettys has written a series of Bible study guides. *How to Enjoy Studying the Bible*, *How to Study Luke*, and *How to Study the Revelation*. He received his training from Biblical Seminary in New York and New York University. His training and experience in teaching make him well qualified to write on such a subject as how to teach the Bible.

How to Teach the Bible is written for church-school teachers who have not had the privilege of professional preparation. Ministers and professional teachers will also find it refreshing. Its particular emphasis is making Bible teaching more interesting and practical.

The author proceeds upon the premise that the Bible should be the basic source for teaching the Christian religion. Other basic beliefs concerning the Bible are: Its literary charm, its moral challenge, its unique Person, and its redemptive message. It is the purpose of the author to make the Bible come to life in the lives of the teacher and the pupil.

The thing that impresses me about this book is that it is not only sound as to subject matter and method, but that it also uses these methods in getting the point across to us. The only danger is that we may not follow his suggestions and so this book will be just another book. From my teaching experience I know that it will take a lot of self-discipline or good use on the part of a teacher to get the most out of the book. The method I find particularly valuable is that basic but often overlooked one of putting newly acquired knowledge into action. To facilitate this the author has a number of exercises for developing skills at the end of each chapter. These are by no means sufficient for making one efficient in teaching the Bible, but it is a step in the right direction, and a good introduction to the right methods of Bible study and teaching.

The book is put up in a very attractive form and is suitable for individual use and in the hands of an experienced teacher would be a good text for groups such as teacher training institutes, etc. The book consists of ten units which deal with such problems as: The Christian Book and the Christian Religion, The Teacher and the Pupil, Teaching Through Lecturing, Bringing the Lesson to Life, etc. Following each chapter there are examples for developing skills and questions. These two features make it valuable for group use.—Clayton Beyler.

Great Is the Company, by Violet Wood; Friendship Press; 1947; 169 pp.; Cloth \$1.50; Paper 75 cents.

The purpose of the author in writing this book is obviously to give the reader an insight into the years of hard work and opposition that translators and missionaries face when the Bible is to be translated into a foreign language. The author also intends to show the effect of the Bible on civilizations.

Representative stories are chosen from various places and periods in history. Jerome's translation of the Bible into Latin, Martin Luther's German translation, and various translations for American Indians, Chinese, and Africans are a few of them. Besides these historical accounts, present-day work in translating, such as the Linguistics Institute at Norman, Oklahoma, the work of Dr. Nida, and Dr. Pike, is mentioned.

The stories are told in an energetic, interesting manner. The material seems best adapted for the high-school age level, and should be especially inspiring to someone interested in languages and missionary work. One has the feeling that the author takes the privilege of enlarging and adding to create drama. This is not particularly objectionable. The stories are basically true, but probably some details are doubtful.

Material for these stories was gotten by the author from the librarian and from the secretary of the American Bible Society, and from various historians and biographers.

On page 7 the author writes: "We can say that here is an age-long diary recording the search of man for an understanding of God, an immortal textbook to instruct us in His ways. We can say the Bible is the record of a people crying out to heaven for a Messiah and biographies of that Messiah, Jesus, when He came to earth. We can say that the Bible is a book whose pages speak of God and point generation after generation to Jesus Christ." Here man's search for God may be overemphasized. On page 27, the author has Luther exclaim, "Good Heavens!" Otherwise, the book seems very helpful and worth while.

There are no pictures, but there is an interesting sketch at the beginning of each chapter. The type is clear and easy to read.—Lois A. Good.

Christian Love, by Paul E. Johnson; Abingdon-Cokesbury Press; 1951; 240 pp.; \$3.00.

The title of this book is apt to lead the reader into thinking that he is picking up a volume devoted to Christian family relationships. Such, however, is not the case. Dr. Johnson deals with Christian love in its wider aspects as it touches individuals, families, communities, and nations with the far-reaching aspects of its manifestations.

Paul E. Johnson, a native of Connecticut, is well educated and has taught in a number of colleges before coming to Boston University School of Theology to be professor of the psychology of religion. He has written several books and numerous magazine articles in his field and is considered qualified to speak in this area. This volume unquestionably shows depth of thought and mature reflection upon his theme. The reviewer has not always found himself in accord with the writer's statements and would often challenge incidental references (some of these will be noted later), but frankly has found the book quite stimulating.

The reader will find this book quite different from the customary writings on the subject. As the author explains in the preface, he has chosen to deal with the psychology of love as to its inception and to trace the sociological outworkings of its practice. Accordingly, the terminology of the book is somewhat technical, and unless one has at least a passing acquaintance with the language of modern psychology the book is likely to seem a bit difficult or obscure. This feature will somewhat limit the appeal of the book for the average reader. As set forth in chapter 1 the writer discusses such questions as these: What is love psychologically, religiously, and ethically? What is the Christian meaning of love? From what energies does love gain its motive power? How can the Christian family be a more adequate home for love? What are the human explosives that defeat love? Is it possible to have a beloved community that will meet in larger ways the hunger for love? The discussions which follow are able and thought-provoking, but lie very largely in the realm of psychology.

The first chapter of the book may seem a bit confusing at first, as the trend of the writer's thought is not immediately apparent. The following chapters will clarify the issues and give unity to the entire work. In the opinion of the reviewer the best of the book is found in the two chapters dealing with the Christian home, "The Christian Family," and "Sex and Marriage." These are very good. The closing chapter deals with the possibilities of extending the influences of Christian love into a beloved community.

A satisfactory evaluation of the book seems a bit difficult. The author has presented many things that are challenging to Christian living and service. His references to man's need for redemption are for the most part in accord with our own interpretation of Scripture; however, there are expressions scattered through the book which raise some question in the mind of a careful reader as to whether, after all, the writer accepts the blood atonement and new birth to be the same which we understand them to be. His evaluation of the Christian home and encouragements to family worship are to be commended. In his utterances on war he goes beyond the average in recommending the practicability of non-violent methods of settling differences, pays a passing tribute to those who have held the nonresistant position, and notes the peaceful attitude of the early church; but he gives no indication that he himself would actually accept such a position. As may be expected there are many casual references in the book which indicate that the author accepts such things as dancing, movies, jewelry, and other forms of pleasure in which people engage. He speaks out against the evils of divorce, but does not forbid it on Scriptural grounds. On page 168 there is a reference to Abraham's sacrifice of Isaac, and on page 202 a reference to the rushing mighty wind of the day of Pente-

cost, which are interpreted in such an obviously modernistic way that one is inclined to have some misgivings in other areas also. Since the writer deals mainly in the field of psychology he keeps company with men who have been criticized in varying degrees by conservative Bible scholars. There is extensive citation of William James, passing favorable mention of Swedenborg, and a defense of Freud on points where he has been severely criticized.

Obviously the book is for persons of mature minds. Such will find it stimulating and challenging, in spite of the points of disagreement. The book is neatly bound, and the print is easily readable. The index is fairly complete, but the book is lacking in bibliography.—Linden M. Wenger.

The Work of the Holy Spirit, Dr. Walter Thomas Conner; Broadman Press; 1949; 196 pp.; \$2.25.

This treatment of the Biblical doctrine of the Holy Spirit by Dr. Conner, Professor of Systematic Theology at Southwestern Baptist Theological Seminary since 1910, is a worthy contribution to this particular field of study. His object as stated in the preface—and to which he holds throughout—is to present the "practical bearing of the work of the Spirit on the life of man." "There is no area of Christian doctrine where thought and life need to be kept in close relation more so than in this doctrine of the Spirit. An abstract, speculative doctrine of the Spirit would not be worth much." He says, "My aim is not to satisfy the scholar who wants an exhaustive treatment, but to stimulate and aid the ministerial students and pastors and others who need a measure of guidance in this field."

However, Dr. Conner quite thoroughly covers the Scriptural teachings on the doctrine of the Holy Spirit and does so in a scholarly way, but has kept the doctrine closely associated with the Christian life. Chapters are written on: "The Spirit in the Old Testament," "The Holy Spirit in the Synoptics," "The Holy Spirit in the Book of Acts," and "John's Doctrine of the Spirit." He then presents three chapters on the teachings of Paul: one on "The Holy Spirit and Salvation," one on "The Holy Spirit and Efficiency in the Christian Life," and one on "The Holy Spirit and the Church." He has one chapter on "First Peter, Hebrews, and Revelation." He then concludes with general treatments on "The Relation of the Spirit to the Powers of Man," and "The Spirit as Personal."

As he traces the working of the Holy Spirit through the various sections of the Bible, one is challenged to a more thorough study of the Word on the subject. In the Old Testament we see the Spirit giving some men special powers, and man's abuse of them by using them for selfish ends. We also see the spiritual ministry of the Holy Spirit in the work of the prophets and in the life of the individual worshipers as in several psalms. Throughout the Gospels and the Acts the work of the Holy Spirit is shown to be that of making the redemptive work of Christ known. Preaching the Gospel is not "pious platitudes expressed in honeyed words which will never bring men to the sense of guilt for sin. On the other hand the kind of preaching that brings conviction of sin is more than dogmatic denunciation" (p. 65). "Pentecost must follow Calvary and the resurrection—the Gospel centers in a deed of redemption accomplished by Jesus Christ. The Gospel is not just some bright and optimistic idea that the preacher thinks up during the week to present to his congregation on Sunday morning" (p. 86).

Dr. Conner's balanced presentation of the work of the Spirit in Sanctification on pages 98 and 99 and his position on the depravity of man (pages 123-24 and 168) will be appreciated by Mennonite readers as well as his denunciation of the extreme form of the doctrine of election on page 166.

The reader will find this book a stimulus to a greater dependence upon the Holy Spirit for power in Christian Service.—Harold Zehr.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Missionaries Who May Last

I purposed to come unto you, (but was let [hindered] hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are in Rome also. —Romans 1:13-15.

Someone has calculated that perhaps 65% of the new missionaries who reached India in the past five years have returned home with no intention of further service there. It is difficult to determine how correct this figure is, but observers report that the percentage is high. This percentage is much higher than in Mennonite circles. The study of the reasons for premature return is most useful in all denominational circles. It is conceded that the missionary is the most expensive item in all missionary society budgets, and it is poor economy, if nothing else, to have too high a rate of losses. Consequently, this write-up in the MONITOR news section.

Some of the loss is explained by the usually high turnover in foreign personnel which characterizes some of the "faith missions"; some is explained by the hasty selection in filling urgent calls created by the wartime stress and strain, and loss. All of us know that there are quite a few legitimate reasons for the return of missionaries. There are some home situations that demand it. There is always the breakdown of health. Betimes death enters the ranks of the married folks. Many of us have appreciated the fortitude and the courage of Mrs. Clifford A. Snyder, and children, when husband and father died en route to South America and was buried at sea, near the equator. His Memorial Tablet is in the foyer of the First Mennonite Church, Kitchener, Ont. She traveled on to Argentina and finished her period of service. May the Lord doubly bless the labors wrought.

There are many causes of failure. The object of this editorial is to avoid similar losses in the future. Largely, India has been kept in mind. However, much that is said is applicable to missions anywhere. We are quoting the Secretary of the Canadian Baptist Mission in India. The experience of this missionary on the field enables him to make suggestions that will be invaluable for prospective missionaries. They also are of great benefit to missionary boards. The writer is R. M. Bennett.

The churches in India have placed themselves on record as continuing to want an inflow of western missionaries. From time to time they have told the Western churches what types they would particularly like. As for the churches in the West, for their own spiritual vitality it is essential that they continue to send out ambassadors, for no church is a vital church unless it is a missionary church.

This article deals with the spiritual and moral factors which are essential to an effective Christian witness. These qualifications will not come easily and can only be obtained by serious consideration and effort.

1. The first is a sense of mission and urgency. "They were men sent from God." There must be a genuine experience of religious faith and

BY CLAYTON F. DERSTINE

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

belief in Him who said "I am the light of the world." No amount of training or natural ability or charm can ever take the place of this essential qualification. Bishop Mondol told the N.C.C. Triennial, "We have to show India, not what we have in common with her other religions but what we have different. 'For all have sinned, and come short of the glory of God,'—'the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.'" A primary conviction that this world cannot of its own ever rise above its spiritual deadness, save in the power of Jesus Christ the Saviour, is essential to anyone who contemplates being a missionary. Without a profound and personal belief in the fundamental element of our Christian faith no missionary can ever expect to get anywhere. Neither the East as a whole nor India in particular is very anxious to know much more about the materialism of the West or any particular nation's so-called "way of life," but men and women the world over are interested in a faith that is real. They are interested in Christ.

2. The missionary candidate must look upon his calling as a life job. Too many have come with the idea that if they didn't like it they would return home—a sort of trial marriage, with all its weaknesses. Trial marriage is notoriously a failure because each party knows that when the first strain comes they can fly apart. In real marriage, such a strain should serve to make the knot even tighter. There may be some special considerations for bringing out the short-temper, but on the whole they are few and unconvincing. Let the missionary candidate look upon his job as a life work.

3. The missionary candidate should seriously study to acquaint himself with conditions in India today. We all have much to learn from the East, and India is changing rapidly. A sympathetic understanding is a prerequisite of service. With this must come a willingness to identify oneself with the people and the church, always remembering that one comes now to work as a colleague within the Indian church. To prepare for this a study of movements within the Indian church is valuable; ample material is available. If such a grasp of the situation is gained before one begins his career in India, adjustments to Indian life will come more easily. Willful ignorance in this respect is inexcusable.

4. With the foregoing there must be a willingness to adapt oneself. A stubbornness that refuses to mould to the new life and new set of circumstances still remains too common. In missionary service this is suicidal. India has little to offer to anyone who comes expecting to find a standard of life similar to that in his own country. The new life is to be different from anything he has known before. He must be prepared to change his ideas about what he thinks are essentials. This does not mean that he will not strongly believe in the rightness of the best of his own land, but it will mean that as far as he is concerned he will be willing to adapt himself to that which may not, just because it is different, be wrong.

5. The missionary candidate must come with the foreknowledge that learning a vernacular and learning it well is a "must." He should be prepared to spend the first two years studying the language of his assigned area with a singleness of purpose almost fanatical. There is no alternative to a real grasp of the language. Many have rendered yeoman service without this grasp, but I do not know one of them who did not regret the shortcoming. The language is the foremost tool in our trade. Few people have a natural capacity to learn an Eastern language. For most of us it is a struggle in-

volving as much effort (and probably a lot more) than a university education. The missionary who fails from the start to realize this is in for severe disillusionment. On the other hand the study is fraught with great compensations and each new language learned is as the opening of a new door into a larger room in life.

6. I would also suggest that a missionary candidate should come prepared to spend at least a year in a language school, if not more. The language school has much to offer, not only in the systematic study of the language but in the teaching at firsthand levels of the new movements within the nation.

7. In India today, the Christian Church is essentially ecumenical. . . . [This may not affect all areas, but the missionary needs to study this matter and be prepared to deal with it.—Editor.]

8. It is doubtful whether much of what is called "leadership training" in the West fits a person for service in the East. The ideas involved are often diametrically opposed. It is said of Bishop Stephen Neill that on a visit to the U.S.A. he was shown a good deal of leadership training efforts of the churches there. It was impressed so upon him that this was the real thing in religious learning today, that he thought in order to put some of those ideas into practice in Great Britain when he returned he would make a real study of them from a scriptural point of view. So on his Atlantic trip he searched the Scriptures to see what they had to say on leadership training. But all he could find was two verses—"blind leaders of the blind" and "He leadeth me!"

India does not need nor want the "bouncy" kind of missionary who always wants to be up front leading in everything. India needs the leadership of Christ, of brothers and sisters with spiritual experience who are willing to be effaced for Christ's sake, who can say as the Lord said, "I am in the midst as one who serves." The Indian church needs leadership, but leadership from behind, the friendly advice, the kindly example, and the firm conviction,—given as friend, guide, and counselor.

9. One of the greatest avenues of service open today is the avenue of friendship. Never did Indian leaders so earnestly seek for brotherly assistance. By way of sincere friendship we can reveal our Lord as in no other way. You will be imposed upon and people will take advantage of you but that is of minor importance ("Be ye therefore as wise as serpents, and as harmless as doves" is the answer here). And be prepared for set-backs and disillusionment.

10. Missionaries must learn to live with one another. This is not new advice. Most missionaries are strong characters. Were it not so probably they would not be missionaries. But this is no excuse for clashes of personality. Some missionaries find it easier to live with unbelievers than with each other. As servants of Christ we must learn to subject our feelings and personal desires to the higher service of Christ.

It might be well for all candidates to have to learn to live with each other under the same roof for several months and to see each other under conditions which are not ideal. Learning to put up with each other before breakfast is quite a Christian accomplishment that many never learn.

It is still too true that some of the finest opportunities for Christian service have been lost because strong-minded individual missionaries have been so determined to enforce their own convictions on unwilling people that the project has had to be abandoned—to the irreparable loss of the church they have come to serve. No missionary can truly fulfill the calling of the Master until he has learned to share with others the burdens, the trials, and the victories of the cause.

11. One of the saddest things in recent years has been the number of mental and nervous breakdowns in the missionary lives. Some of this could have been avoided had there been a good psychiatric screening before the candidate was accepted and had the advice received

been acted upon. But that is not enough. The life of a missionary demands self-sacrifice and self-control and self-discipline. No person is entirely free from spiritual and moral temptations. These can do much to destroy the soul's serenity. The life you must live demands a great pouring out of all you have. It requires a strong physical stamina (not physical immenseness)—a body which like that of the Apostle Paul is kept under strict control. It will mean shedding many ideas of physical comfort. It will mean a continuous spiritual, mental, and moral discipline. The way of discipline is never the easy way, but it is the only way. It is difficult, but it makes MEN.

And as for the years which lie ahead, none of us know what will happen. If the sphere of communism continues to spread, certainly the missionary family will disappear from the field. It is highly probable that the only missionary who will be able to operate under those conditions will be of a celibate order. It would be well to bear this in mind now and perhaps start to prepare for it. Then more than ever it will be true that "he who would my disciple be, must take up his cross daily and follow me."

U.S. Churches Show Numerical Gains

More than half the people in the United States are church members. This force, growing steadily larger, took a 3,000,000-member jump during 1950, increasing its total to 85,705,280—which is 55.9 per cent of the U. S. population.

These figures are part of the 1950 annual statistical report on U. S. church membership, appearing in the August "Christian Herald" magazine. The survey represents 221 Protestant and thirty-two non-Protestant religious bodies.

While U. S. population increased by 1.67 per cent over the previous year, according to the report, church membership chalked up a 3.56 per cent growth.

The number of congregations, however, did not increase proportionately with the increase in members, the "Herald" points out, which "seems to indicate that 1950's . . . gain . . . comes not so much from new congregations as from the strengthening of existing congregations." In 1950 there was an all-time high of 278,479 congregations. This was a net increase of 3,214 over 1949, little more than half the figure of increase for 1949 over 1948.

People in general are more interested in religion today than they were fifty years ago, according to survey statistics. "In 1900 organized religious bodies in America claimed the allegiance of only 34.7 per cent of the population. Today 55.9 per cent of our people are on church rolls."

The breakdown of church membership into creeds shows that the major faiths hold about the same ratio to one another as they have held previously. "Protestants are still well in the lead, with 58.5 per cent of all church members. Roman Catholics claim 33.2 per cent of the total, while Jewish congregations account for 5.8 per cent. Other groups make up the remaining 2.5."

Of the 85,705,280 U. S. church members, 50,083,868 are Protestants, the "Herald" states. This is a net gain of 1,409,045, or 2.89 per cent, over the year before. Roman Catholics make up 28,470,092 of the total, which is a gain of 859,784 over their 1949 figure. The Roman Catholic gain was more substantial percentagewise (3.1) than the Protestant gain.

Comparing the membership of the major faiths with the country's population as a whole, the "Herald" reports, it is roughly

accurate to say that in 1950 one out of three persons in the U. S. was a Protestant, one out of five a Catholic, and one out of twenty a Jew or a member of some other non-Protestant fellowship.

About the many branches of the Protestant Church, the report has this to say: "... 1950's figures again prove that Protestantism's main strength lies in a baker's dozen of major religious bodies. The top thirteen denominations, each having more than a million members, comprise 76 per cent of the total. There are thirty-eight Protestant denominations with more than 100,000 members each, and these account for 95 per cent of the membership of the entire 221 denominations.

"... The seven largest Protestant denominations by themselves (29,806,187 members) have a combined strength greater than that of the entire Roman Catholic Church (28,470,092)."

"Although the larger churches accounted for a lion's share of the increase numerically, churches with memberships of under 10,000 were growing proportionately faster, 1950's statistics show. Churches with memberships of 50,000 and above gained 2.8 per cent; those with 10,000 to 50,000 gained 1 per cent; those with under 10,000 gained 8 per cent. For this year, at least, it would seem that the smallest churches were doing the best job of evangelism."

—Presbyterian Life.

TRENDS OF THE TIMES

Crime in America

During 1950, some 1,790,030 major crimes were committed in the United States, reports the Federal Bureau of Investigation. In an average day, 1,129 places were burglarized and 301 persons were feloniously killed or assaulted. Each day during the year 146 persons were robbed, 2,861 other thefts occurred, and 468 cars were stolen. Every five minutes around the clock there was a crime of murder, manslaughter, rape, or assault to kill.

Young People Going Wrong

The predominant age among persons arrested in 1950 was twenty-one, says the Federal Bureau of Investigation. Compared with 1941, arrests of males under twenty-one increased 6.9 per cent, the greatest increase (42.4 per cent) being in offenses against the person.

Battle on the Highways

Motor vehicles last year killed 35,500 persons and injured 1,799,800, according to the Travelers Insurance Companies. The greatest single mistake made by drivers was excessive speeding, resulting in 13,300 deaths; while the outstanding mistake of pedestrians—which caused 3,740 deaths and 78,170 injuries—was crossing streets between intersections.

Gas Network

More than 375,000 miles of pipelines are employed to serve gas—natural, manufactured, or mixed—to the 24,362,000 gas customers in the United States, according to spokesmen of the gas industry. This mileage includes the gathering, transmission, and distribution facilities of all the gas utilities.

Dangerous Sunny Weather

In spite of popular opinion, fog, rain, snow and sleet were not the major weather problems endangering automobile drivers in 1950.

On the contrary, 81.3 per cent of all fatal accidents and 78.4 per cent of the injuries occurred with the visibility excellent and the roads dry.—Lawrence Maxwell in Signs of the Times.

Whose Opinion Counts?

By W. Everett Henry

"I don't care what they think of me."

This usually angry and defiant statement nearly always means just the opposite of what it says. The speaker does "care" what "they" think of him or he wouldn't be angry and defiant.

We all care what others think of us. We care what our friends think. We prize their good opinion and would be greatly grieved if we lost it. And rightly so, for the loss of the good opinion of our friends is always a serious matter even if our friends are in the wrong crowd.

We care also what our enemies think of us. The old saying that it is better to have the good will than the ill will of a dog is certainly true. How much more important, then, that we have regard to what a man may think of us, even though that man cannot be called a friend!

We care what our teachers think of us. The more vehemently a student declares he doesn't, the more certain it is that he does. These teachers have had much experience in dealing with young people and they know the characteristics of youth. They know the qualities which are desirable in life and the qualities which are undesirable; the qualities which build up and make for noble living and those which break down and lead toward unworthy living. No young person can ever ignore what his teachers think of him, however much he may try to do so and insist that he does.

We care what our parents think of us. In this relationship there is not only respect but love. Our parents cared for us as infants and children. They clothed and fed, guarded and loved us. We know they want to see us become noble men and women. We are sure that they will not turn away from us if we do unworthy things, but we know they will be terribly grieved and disappointed. And we are equally sure that when we do the right and noble thing they will be greatly pleased.

Perhaps even more still we care what our "set," our "gang," our associates think of us. In these inner groups within our social circles the ties are very close, and we want very much to stand well with them. What they think and do will shape our thought and conduct more than we are aware of.

Yes, the opinion of all these groups counts with every one of us. But what about God's opinion? Does that, too, count with us? And if so, how much?

Perhaps the suggestion to consider what God thinks of us is at first a little startling. But why should it be? Isn't He interested in us? Doesn't He want us to be noble and live nobly in the highest sense? Hasn't He proved His concern by making the greatest possible sacrifice in our behalf, that of His Son? Moreover, He is all-wise. He knows fully

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BY EUNICE SHELLENBERGER

What happens when a popular Christian high school youth takes the C.O. position? David Sheppard felt an overwhelming urge to do something to help promote a lasting peace, something to show the world that his God was a God of love. Read how his decisions affected his own life and those of his friends.

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Church Hymnal

It may be called Church Hymnal, but it belongs in the home, too. Congregational singing suffers when families don't sing at home. Encourage family and individual singing of the great hymns of the church. If you can't sing, read the hymns. Worship will be richer. Own a personal copy. Parents, give it as a gift to the children. Also makes a fine gift from children to parents! \$1.75 (prepaid); \$18.90, doz. (prepaid); \$140.00, hundred (not prepaid).

Mennonite Publishing House, Scottdale, Pa.

our possibilities and the effect everything we think and do will have upon us for good or ill. Surely we ought to be pre-eminently concerned about what God thinks of us.

But some one says, "How can I know what God thinks of me? People make pretty clear what they think by what they say and the way they act. But God—how can I possibly find out what He thinks of me?" The answer is ready to hand—read the Bible.

In the Bible God has spoken of many generations of men, and He has spoken to all generations. Read what God said concerning men in the days of the patriarchs and prophets. The way He acted toward men in the person of His Son is the way He always acts. He is the "same yesterday, and to day, and for ever." We can know what God thinks of us more certainly than what men think.

Our heavenly Father tells us what He thinks of us in the Bible. He has also given the Holy Spirit to help us understand His Word. And to everyone who will let God's

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McMinnville, Oreg.

THE GREATEST SIN

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1. It ignores the majesty and authority of God.
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3. It ignores the offer of change of heart and pardon.
4. It ignores the offer of Heaven and warning of hell.
5. It leads others to do likewise.—Christian Beacon.

CHRISTIAN MONITOR

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Forget to Be Thankful?

BY ANNA W. YODER

Do we take our blessings for granted? Are we really thankful? Marianne's story should help us to develop a true spirit of thanksgiving.



MARIANNE! I'm so glad to see you! Come right in!" Susie Smith greeted the ringer of her doorbell one sunshiny afternoon in November.

"Thank you, Susie, I will," replied the tall blonde girl, stepping into the warmth of her friend's cozy living room.

"M-mm!" she sniffed, "Smells good in here. What's cookin'? 'Punkin' pies?"

"First guess and you're right! I just took them out of the oven. Suppose we sit and chat while they cool enough, and then I'll let you help me sample one before I try it on my Charlie."

"Suits me to a T," and Marianne settled herself on the sofa, pulling her feet up under her while she apologized, "'Scuse me, Susie, but my feet got kinda cold, and this feels really good. You know, in spite of the pretty sunshine, it's cold outdoors."

"Yes, I noticed. I haven't been out much today—only in and out a few times while doing my housework. But say, you look as though you've been out all day. Where've you been, anyway?"

"Oh, hither and yon. Mostly making calls. In the first place, I went out to see Grandma Tracey. Have you been there lately, Susie?"

"No-o, not real lately."

"Well, you ought to go. Why don't you try going before Thanksgiving?"

"Is she in unusual need?"

"Oh, it's not that. Of course, by all means, don't go empty-handed. But that's not what I meant. I think it'll give your Thanksgiving spirit a boost if you go visit her."

"Do you think I need that?" Susie smiled a bit wryly.

"Maybe about as much as the rest of us. I wonder sometimes—and today especially—if I've ever been really thankful, Susie!" Marianne's feet swung down onto the floor and her elbows flew to her knees while her upturned palms cupped her eager face. Tears glistened in her blue eyes.

Susie was startled. Marianne was usually calm, rarely over-excited about anything. Today she was unmistakably perturbed. But Susie was wise as well as curious; she let her friend talk and encouraged her with her undivided attention. Even the cooling "punkin" pies were forgotten.

"Grandma's a lot worse off physically, Susie. I doubt if she makes it much longer, but her dear old heart is so full of gladness and thanksgiving you'd never guess it belongs to one who is sick and suffering as she is!"

Marianne sat back and relaxed a bit more as she continued:

"She hasn't been sleeping much nights, but she mayn't say anything or make any

noise for fear of waking Tom. Tom doesn't like to be disturbed in the night, and he never likes to hear anyone speak of their pains. Poor dear! So Grandma just bears it all silently and spends the time thinking about all the good things God has given her, and how thankful she is for Jesus and all He's done for her."

"Did she tell you that's how she spends her nights?"

"Oh, not in so many words. But I can easily put two and two together and get four! We had read a psalm together, and just incidentally she mentioned some of the thoughts that came to her in the night while she couldn't sleep. So, of course, I asked her why she couldn't sleep, and she said, 'Oh, my cancer bothered me a good deal,' in just sort of an offhand way. She didn't want to talk about that part of it. Her communion with the Lord was too precious."

"Well, how do you know Tom doesn't like her to disturb him?"

"That was just incidentally mentioned, too. Susie, I'm afraid I'd have pitied myself a great deal if I'd have had to suffer as she does, and then have the one and only member of my family not care enough to give me any comfort, let alone do anything to relieve my pain!"

"I can't imagine anyone being so indifferent to the suffering of a loved one," Susie mused.

"Nor I. But Grandma doesn't complain one bit. She just accepts it as it is and even finds a lot in Tom to be thankful for!"

Marianne suddenly sat up straight. "And that isn't all the visiting I did today, nor is it the sole reason I have for having my

POEM

For the air I breathe which comes from Thee,

For the shining morn and the sparkling sea,

I render thanks.

For the midday sun that reaches low
Its blessed bounty to bestow,

I give Thee thanks.

For the twilight hush and the stars' bright gleam,

Which herald the beauty of life unseen,
I offer thanks.

For the gathering clouds and the mid-night dark,

When the Hand is unseen that guides my barque,

I yield my thanks.

For the soul that was born when Thou
breathed on me,

For the heavenly glory I soon shall see,
Accept my thanks.

—Selected.

Thanksgiving spirit quickened at just the right time," she said, her blue eyes becoming misty again.

"Well, do tell me about it, Marianne!" Susie exclaimed. "You've already begun to make me feel like I'd better get out and do some calling myself."

"Good!" Marianne cried. "Well, to continue my story: Mrs. Rice first told me about Marie. Marie is a Jewish refugee lady who really has a history. She works for Mrs. Rice. So today I called on her to assure her of our friendship as a church, and to help her get acquainted with her Messiah if she didn't already know Him."

"Was she glad you came?"

"Oh, yes, I think so. But I'm afraid I got a bigger lift out of it than she ever could have, unless she would have today accepted the Lord Jesus as her Messiah."

"I guess you didn't get that far today," Susie ventured.

"No. I left her some tracts and witnessed about Him. Later we may be able to lead her on."

"Surely. But what was there about your visit that did so much to you, Marianne?"

"Marie told of their suffering, their loss of loved ones, years of separation and hardship and 'underground living' during Hitler's purge."

"There are many 'D.P.s' with the same line of tragical background, Marianne."

"Surely, I know it. And I've heard some of them tell it, too, Susie. But Marie's story had an altogether different flavor than any I, personally, have heard before. That's what gave me the 'boost'! For instance, Marie told somewhat of her former life in a French city, for Marie is a French Jewess, married to a German Jew. Her family was well-to-do, and she received a good education and traveled a great deal. Life as she knew it was lived with cultured and educated people until the purge. Then everything was swept away from her. Twenty-two members of her family—father, mother, some brothers and sisters, in-laws, uncles, aunts, and cousins—went to their deaths in the concentration camps; only a few others survived. She and her husband were separated when her boy was only a baby, and then she fled to France where she lived 'underground' for several years."

"What do you mean by 'underground,' Marianne?" Susie looked puzzled.

"Just hiding away from the 'Gestapo' sometimes in the homes of friends, but most of that time, she said, she lived in an old shanty in a field. There she and her small son and her aged and ill mother-in-law lived without windows, without heat or furniture, and in the company of plenty of rats and mice!"

"Ugh!" Susie gasped.

"And then she said, 'But God was so good to me!' and she clasped her hands and looked upwards with such a grateful and worshipful countenance. Susie, I'm almost afraid I'd have thought God had forgotten me!"

Susie thought for a moment. "We're so apt to complain instead of praise, aren't we?"

"That's just it. And listen! While Marie

(Continued on page 330)

CHRISTIAN MONITOR

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No. 11

"Straight Paths for Your Feet"

BY CORA M. BAER

To Sam Graham the Scripture, "Make straight paths for your feet, lest that which is lame be turned out of the way," became very precious and practical.



SAM GRAHAM rubbed his eyes as a sharp fear smote him. The snow blew up in clouds and swirled about the cab on the snowplow. Once more he peered into the semidarkness, then at his watch.

He shook it, and held it to his ear. Yes, it was running, but it couldn't be so nearly dark at three o'clock. He gazed toward the sky, with his trained weather eye. It did appear glowering. No doubt there would be another heavy snowstorm. He plunged into the already drifted road, continuing his work of breaking a path for others to follow.

"That's a nice way to think of it," he said half aloud to himself. "Better see that it's a good straight one. It's rather hard to know whether it's straight or not in all this expanse of white." "I'll keep my eye on that tree," he continued. "Strange how it always looks like it was right in the middle of the road till one gets right up to it. Only I can hardly see it today." And once more he brushed his gloved hand across his eyes in a bewildered way.

"Hi, Neighbor!" he greeted as the dark object before him took form and he recognized the muffled form of Tom Jenkins. "Looks like we'd be getting another storm." Jenkins' round face broke into a grin, "Just because storms bring you your bread and butter, shouldn't make you expect more snow on a nice clear day like this. But if it stays clear like it has been all afternoon it will be plenty cold tonight, which reminds me that I have to hurry home and haul in more wood."

The cold fear that had been seeking to grasp Sam Graham's consciousness, now gripped it with a chilling, paralyzing certainty. Then it must be his eyes. First he closed his left eye, and, yes, as usual everything about him was plunged into darkness; then fearfully, yet eagerly, he peered into the distance with his right. It didn't look like a clear day to him.

"O God," he cried out of the agony of the fear that clutched his heart, "it can't be blindness—it must not be!"

The snow still swirled in clouds about the cab of the snowplow as it pushed its way through the banks of white, but the man

inside the cab was working as mechanically as the powerful machine he was operating. For some weeks he had a growing consciousness that his one good eye was growing weaker, but he had tried to push the truth away from his mind, for working on the snowplow in the glare of the snow might cause it. But today he realized that it was more than that. In fact, he knew that if it continued to grow worse he would no longer be able to work on the snowplow. Tom Jenkins was right, it was his bread and butter, and not only his, but there were nine other hungry mouths dependent on his job for bread; it didn't always provide butter.

As he gazed into the foggy, semidarkness before him, he wondered how long it would be until even that would be blacked out. He thought of the night when they were driving with the minister home from church, and how a deer, blinded by the bright lights of the car, had plunged into the car in its terror and had been crushed to death. His heart contracted in pity and fear. Blindness could make one so helpless. Then suddenly, like a ray of bright sunshine, came the sense of God's over-ruling love and care. That night they had rejoiced in God's protection and care, for not one of them had been injured in the crash. They had emerged from that instant of terror, praising God for His protection and love that had delivered them from danger.

Sam Graham had been a Christian for only a little more than a year, but in that short time their home had been transformed, and he had learned to trust his heavenly Father with a simple, childlike trust. So Sam stopped the tractor, and, climbing down from the cab, he knelt in the snow, and with tears streaming from his eyes he poured

out his fears to his Father, until he could once more feel His presence.

Rising from his knees he glanced back over the road he had cleared. Even to his failing vision, the path of the snowplow stood out clearly. Sam shook his head somewhat ruefully as he said, "It looks pretty crooked. I guess I took my eyes off that tree." Then he continued, "I guess the same thing holds true when we take our eyes off Christ—I came pretty near making a crooked mess of things too." Then out of the fervency of his simple faith he prayed, "Father, I'm thankful that even though these eyes are getting rather dim, I have learned to see Thee with my spiritual eyes."

When Sam came home from work that night, he was greeted by his wife, who said, "Hurry, Daddy, the bean soup is all dished up and we want it piping hot on such a cold evening. You look so cold. Come close to the stove and get warmed."

His steps were a little unsteady, and he stumbled against a chair. "Careful," she said, "you must be blinded from working out in the snow."

A cold fear once more smote his heart as he remembered how the sight of his other eye had grown dim and soon had become totally blind. How long would he be privileged to look on this peaceful scene that so warmed his heart?

That evening after supper he went to see the doctor. His worst fears were confirmed. The doctor said that the cataract that was slowly, but surely, shutting the light out from his vision would leave him totally blind unless something was done, and that soon. He suggested that he go to the city and see the specialist. But the city was fifty miles away, and the specialist's fees were enormous, and their budget made no allowances for doctor's fees. All the way home, with the disheartening news he had to break to his wife, he kept praying, "Lord, let me keep my eyes on Thee, so that the path I make won't be so crooked."

It was with calm assurance that he told his wife the doctor's verdict.

"Let's go and talk to Millers about it, she suggested. The Millers had won their way into the hearts of these simple country folk by their ministrations of love, and had won a number of them over to the Lord by faithfully preaching the Word. These young believers had learned to go there with their problems, and they always found them ready to give of their time and help.

So once more the old dilapidated car of the Grahams could be heard as it made its rather uncertain, toilsome way over the snowy road to the Millers.



Margaret Miller had just laid aside some mending she was doing and suggested, "How about getting to bed a little earlier tonight? It seems I haven't caught up on sleep from those nights of watching at the bedside of Joyce Henkly. Neither have I gotten over the wonder at the mercy of our God in showing Himself mighty to save and to heal," she added.

"I spoke with Mr. Henkly today, when I met him on the road, and he was radiant with joy, and said Joyce is gaining in strength steadily."

"Here comes a car," said Margaret, as she saw the car lights turn toward the house. "I wonder who has trouble now?" And in spite of herself she sighed somewhat wearily.

A few moments later, the stamping of snowy shoes on the porch announced that their guests had arrived.

"Well, well, if it isn't Grahams! Come right on in!" welcomed the hearty voice of Merle Miller.

The bright lights on the inside glared into the weakened eyes of Sam Graham and he walked awkwardly into a chair, while he rubbed his hand across his face in a bewildered way. His wife guided him to a chair close by the warm fire.

"We came to talk to you about Sam," began Mrs. Graham rather abruptly. "His eyes seem to be getting worse. We tried to make ourselves believe it was only because of his working out in the snow, but when they continued to get worse, he went to the doctor and he told him there is a cataract forming that may cause total blindness unless it is taken care of."

"Such operations are usually successful," offered Merle Miller encouragingly.

"The doctor didn't talk with too much assurance, but he said it would be a chance, and aside from an operation there wouldn't be even a chance. And you know that the services of a specialist are expensive, and you also know we don't have any extra to go on. In fact it takes everything I make to keep the family going, and we just don't see how this extra expense can be taken care of, especially if I'm not able to work." Sam Graham spoke his concern frankly to those friends in whom he had learned to confide.

"It does look rather dark, doesn't it?" replied his friend with concern. "But we have a Heavenly Father who knows all about it too. And He has promised to supply all our needs according to His riches in glory. And that's good enough, isn't it?" As he said this he gave the somewhat dejected man a hearty pat on the shoulder.

"Yes," replied the other, "I know He is able because He has certainly been taking care of us. I'll never forget how easily the car might have been wrecked that evening a deer and your Chevy had a head-on collision. But sometimes we forget to keep our eyes on Christ, and before we know it the road becomes crooked. Like today it was hard for me to clear a straight path with the snowplow, there was so much snow all around. When I kept my eyes on that tall elm that seems to be right in the middle of

the road everything went all right, but when I took my eyes off that tree it got plenty crooked."

"That's just the way it is," commented the minister, highly pleased at the growth in spiritual understanding of this young Christian.

"My, it helps so much to talk this over with you," said Mrs. Graham. "I feel so much better already. Don't you get tired to have us coming to you with our troubles?"

"Not at all," replied their spiritual counselor, "for we in turn can roll it off on the great Burden-bearer. Let's talk to Him about it right now. You know He can undertake for you. He can heal your eye without an operation, or He can provide the money for the operation. And if He will receive glory through your blindness He can give you courage and strength for that. You want Him to do the very best for you, whether or not it may be what we think is best; don't you?"

"Yes, I'm willing for anything He plans for my life," replied Sam in a voice tense with emotion. "For I would rather keep my spiritual eyes on Him and make straight paths, than to choose my own path, as much as I desire to have my physical sight."

"Well, it certainly isn't wrong to pray for that, if that is His will. Let us pray," said the minister as they knelt together in prayer.

It was with renewed assurance and courage that they arose from prayer.

"What do you think I should do?" inquired Sam. "The doctor said he'd make an appointment at the clinic, but since I have no money I hardly know what to do."



INDIAN SUMMER

**That soft autumnal time
Is come, that sheds, upon the naked scene,
Charms only known in this our north-
ern clime—**

Bright seasons, far between.

**The woodland foliage now
Is gathered by the wild November blast;
E'en the thick leaves upon the poplar's
bough**

Are fallen, to the last.

**The mighty vines, that round
The forest trunks their slender branches
bind,**

**Their crimson foliage shaken to the
ground.**

Swing naked in the wind.

**Some living green remains
By the clear brook that shines along the
lawn;**

**But the sear grass stands white o'er all
the plains,**

And the bright flowers are gone.

—John H. Bryant.

"We know that the Lord provides these means for us," replied the minister. "We will pray that God may definitely lead you. If you should have an operation He can provide the money. So perhaps the best thing is to wait and let Him lead you."

In the days that followed there were times when the Grahams' faith was sorely tried. Financially they seemed farther from being able to do something about his eyes than ever, and his eyesight was no better.

"If only my eye gets no worse," he said one day. "I can get along all right, but the doctor warned me again today that delay was risky, so I told him to make that appointment."

"But Sam, the money?" questioned his wife.

"Well, I'm trusting the Lord for that. He can take care of that. Do you suppose we could borrow some from the bank?"

"Well you could try, but I don't suppose there's any use. You know how hard it is to borrow money right now. But we know the Lord can undertake in that way," said his wife.

It was with misgivings that Sam walked into the bank to ask for a loan, and yet with the calm assurance if that was God's way out He would undertake. He could hardly believe his ears when the loan was made without much questioning.

"Well, it looks very much like the Lord is leading to the clinic for an operation," he said as he came home from town that afternoon.

"Our car will hardly make the trip to the city; I'm glad Millers offered to take us," replied Mrs. Graham.

It was two days before Thanksgiving when all arrangements had been made to go to the clinic to see the Specialist. The gray, glowering sky shook itself that forenoon, and the soft, feathery snow made everything beautifully white. It was rather a gloomy household that stood with noses pressed against the frosty windows, watching their parents drive away from the Graham cottage that snowy morning.

"We won't have much to be thankful for," offered one of the older ones, gloomily.

"It's going to cost an awful lot, isn't it?" from one of the others.

"Yes, and just think what Daddy could make with the snowplow this afternoon if he didn't have to go."

"Well, anyway we have enough wood to keep us warm, and enough beans for plenty of soup. So, cheer up, it might be worse," encouraged the older sister.

"And Mamma and Daddy said God will take care of us; so I s'pose we have something to be thankful for, anyway."

"How, long do you s'pose Daddy will have to be there?"

"I don't know, but quite a while, no doubt. If only he can see—" the sentence trailed off into silence.

"It would be awful to be blind." One of them at last voiced the fear that lay in the heart of each one.

"Say, why don't we pray? 'Member the blind man that Jesus healed? Guess He can

keep our Daddy from getting blind too," said little Joey with assurance.

For a while there was silence, and then in silent assent they knelt and prayed and arose and went cheerfully about their various tasks with the vibrant, simple trust of childhood.

Down at the clinic those who were waiting outside the closed door through which Sam Graham had entered into the rather austere presence of the specialist, were also praying. The time dragged on slowly. What would his verdict be? Would it be too late to do anything about the sight of that one precious eye? What would he say?

At long last the door opened, and Sam, looking somewhat pale, but certainly happy, said, "Doctor, will you tell them what you told me?"

Suddenly the doctor's austerity seemed to slip from him, and he said, "It is an unusual case; there is every sign here of a cataract, but for some strange reason it has apparently been checked. There is no reason why there needs to be an operation, neither is there any danger of blindness. I don't understand it, but that's the way it is right now."

Mrs. Graham could keep silent no longer. "It isn't so strange to us," she said, "for we have a Great Physician who can take care of such situations; only we've been slow to trust Him."

The specialist seemed greatly impressed at this expression of simple faith, as he replied, "It is certainly a circumstance which can be explained in no other way, for something has happened to your eye which no doctor here at the clinic could bring about."

The little group looked at each other in glad wonder, too deep for words.

At last Merle Miller said, "Well, I guess we can go home then and take you along with us, Sam."

"I guess I'd better pay this doctor for the good news he gave me," said Sam as he walked toward the doctor's office.

"There are no fees for this examination," said the doctor. "In fact, I have received something worth more to me than any fee could be. This demonstration of faith in God has awakened something inside of me that I thought dead long ago."

"You have a family at home, haven't you, Mr. Graham? You keep your money and go and buy a nice fat turkey for your Thanksgiving dinner. Remember, that is an expression of thanksgiving on my part in the realization that there must be a miracle-working God."

The homeward journey seemed short as they recounted the numerous blessings that God had showered into their lives.

"It does pay to keep one's eye on Christ," Sam commented as the Millers drove into their lane. "I couldn't see why God allowed this in my life, but the path was straight all right, and it led to that doctor who needed his faith strengthened."

"And don't forget," said Mrs. Graham as she took a large bundle from the car, "you are invited to our place on Thursday for turkey and thanksgiving."

Fairpoint, Ohio.

Dudley Criticizes the Home Pastor

A satire to help us to check on our own attitudes toward Christian leaders.

"I don't see why Forbes was ever ordained to the ministry," Dudley burst forth just as the family got into the house after coming home from church. Forbes had been pastor there for nearly six years and was a praying, hard-working man. The church was growing and most people spoke well of him except a few like Dudley.

The family soon scattered and went to various activities so that Dudley was left alone. They surmised that something was on the way, but this added fuel to his already combusive feelings. Dudley and his pastor had had a few differences just recently, because the pastor had tried to help him. The last time Forbes came to see Dudley, the latter's temper "ran loose" and his criticisms had become violent. Bro. Forbes "broadened his back," like a preacher should, and said very little, just then. (Most preachers have learned by experience that "silence [often] is golden.")

Dinner was now ready and the family was seated about the table. They bowed their heads in silent "grace," for Dudley did not feel like praying; maybe the formality, in his thinking, was more necessary just then than real praying. Anyway they bowed their heads. The prayer was very short, for Sam, as he eyed Dad soon after heads were bowed, thought his father was going to begin praying audibly, but instead his father, Dudley, started in on Pastor Forbes some seconds before his head was fully raised. Now that he had the family audience before him he was going to have his say and he started: "Forbes was never meant for a preacher. His personality is against him; he has a 'sloppy' appearance in public, and he's not qualified either by inheritance or by any providential circumstances. They spoiled a fairly good farmer or shop-man when they ordained him. His folks have very little—I doubt that they've got \$4000 to their name—then he stands up there and with fire in his speech tries to tell those of us who are trying to make an honest living that some folks let \$'s close their eyes to God, and quotes such Scriptures as, 'Seek ye first the kingdom of God, and his righteousness,' and something about 'the deceitfulness of riches,' and 'having food and raiment let us be therewith content.' The best thing that could happen to him would be if he'd have to get out and work like I did all my life, then he could get up and preach like an all-around man."

There were a few minutes of silence. John, the elder son, liked Forbes, for the pastor had helped guide John through two critical years. There was no come-back from any of the family, so Dudley started in again: "I think we should get out a paper to oust Forbes. He's not even sound in doctrine; he preaches real 'sanctification,' and ties that up with 'separation' as though the two belonged together. Why, the Bible has always

taught separation while sanctification just started being taught about twenty-five years ago, and ever since then the church is getting more like the world. I'm an 'old-timer' and I believe in the 'old-time religion,—getting out and making an honest living and minding your own business; and that's what I wish Forbes would do."

Dudley was a busy man, and a church-sleeper. He frowned meanly when Forbes would say kind words to try to help keep people awake. Mrs. Dudley was a gentle woman, and patiently bore with her husband because she knew how to conquer him, but when she considered it her time to speak, for certain, she did not hesitate to tell Dudley some things. She began: "Dudley, you should have expressed your appreciation to Bro. Forbes for speaking so commendably of you and some others soon after he began to preach today." "He didn't say anything about me—I know—you can't fool me like that. I know that fellow (Dudley had slept some), I've felt like moving since he's here, but I was here before he was. It's his place to pull out, and the sooner the better. I tell you if I had to choose between him and no preacher, well—"

There sat Father Dudley feeding his family "roast preacher" for dinner all dinner-time. WOULD YOU be surprised if Sam or the elder brother John or little Jane would grow up to dislike preachers and the church?

Mrs. Dudley spoke once more, calmly, charitably but firmly: "Dudley, God chooses and sets apart men for His work, and Forbes is one of them. God tells them to 'preach the Word,' and Forbes does. God tells us to obey the truths as they preach them to us. God tells us to pray for His ministers and to honor them very highly for their work's sake. Preachers, and Forbes is one of them, have a very, very important—the most important work in the world; their responsibility is for the SOULS of men and women. Eternity only will reveal what good Forbes did and tried to do, as it will also reveal what evil such 'preacher-talk' at 'table-gatherings' like this has done and is doing. Dudley, before God and your family, such talk should be stopped, even as a spark of fire should be in a barn full of dry hay."

Dudley rose to his feet, looked at his good wife, said, "Puh," and walked off. An hour later his wife finds him in the orchard—weeping.

Dunn.

The chief end of a mirror is to reflect that which is immediately before it. Everyone is mirror. Some show good things, some indifferent, and some apparently have nothing to show. To the Christian there is only one thing to reflect, and that is the reflection of the Christ image.—Exchange,

CHRISTIAN MONITOR PULPIT

The Greater Thanksgiving

By ROBERT E. GARBER

TEXT: Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—Psalm 107:8, 15, 21, 31.

God has placed within the human heart a passionate desire and deep longing to find joy and happiness. Men have done so in the past and now are literally turning the world upside down in their constant search for happiness. They go to the ends of the world; they perform both the most dastardly and the most kindly deeds in this quest. It would seem at times that the Creator must be unkind to place within the human heart such a desire, with seemingly no way to satisfy it.

But has He? History and the present give ample proof that there are those who never find happiness. Then there are those who find a degree of happiness, and there are those who have a continual spirit of happiness. As we study these characters it seems as though happiness in a measure depends upon their thankfulness or their ability to appreciate the things of life. We could say, then, that humanity can be divided into three groups: The unthankful, the thankful, and the continuously thankful. We would like to consider these three groups as we celebrate this season of the year that has been set apart for special thanksgiving.

1. The Unthankful.

Solomon gives us a good description, in Ecclesiastes 1:8, of a man who had never learned to be thankful. He says, "All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing." Isn't this a picture of marked dejection, and how many we find today who present just such a picture! They find nothing but despair and sorrow in the fact that they must labor and work to make a living and would go to almost any end to avoid it. How many find little or no satisfaction in what they see and are more or less like a blind man walking through an art gallery unable to behold the beauties about him! And, oh, the ears that are closed to the sweet refrains of God's melodious universe! You will invariably find that the unhappy and the unthankful soul is that individual who has been unable to connect life and the world with his Creator. There are those who question whether life will pay out and end life because they cannot feel it is worth the inconvenience.

Then there is the proud man. A proud

man is seldom a grateful man, for he never thinks he gets as much as he deserves.

2. The Thankful

As we read David's writings, and especially Psalm 107, we feel the call to be more thankful. He calls people to consider what life holds for them, what the Creator has done for them and also made possible for them. He no doubt saw a degree of thankfulness on the part of many but recognized that there could be more happiness were there more thankfulness.

Most of us feel we are thankful, and no doubt we are in a measure. No one can have an experience with God and remain totally unthankful. Too many are perhaps like the little boy who lived in a lovely little cottage upon the side of a mountain that overlooked a beautifully wooded valley. Away on the other side of the valley stood another house so much more wonderful than the one in which he lived that he soon ceased to be grateful for his own, but rather despised it. For this house across the valley had golden windows. Often he would look at them in the light of the early morning sun and resolve that, as soon as he was old enough he would leave his own commonplace house and hie away to the house with the golden windows. At last the long-looked-for day came. He made the toilsome journey and arrived in the late afternoon at the spot where he thought the wonderful house stood. But he did not find it. He found instead one that was more ordinary, by far, than his own. He was sure there was a mistake somewhere; so, seeing a girl playing in the yard, he asked her if she knew where was the house with the golden windows. "Indeed I do," she replied eagerly. And she pointed across the valley to his own house whose windows were at that moment a blaze of golden glory. And he saw for the first time the beauty of his own and hurried back to it with a grateful heart.

We too live in a house with golden windows if we could just more often realize it. "Our windows are made golden by the shining of the Sun of Righteousness who has risen upon us with healing in His beams."

To many of us the thorn becomes more

outstanding than the flower. We appreciate the flower, yes, but how we overstress the thorns!

Many are thankful, yes, but how little vigor and how little fervor they put into that thankfulness at times!

We are thankful perhaps for outstanding blessings, but fail to give thanks in the little day-by-day details of life.

Perhaps we become so involved in the scramble for things of time that we almost fail to find the real satisfaction that God intended we should!

Life is worth-while, but it might be much more worth-while were we more thankful. Our thanks ought to contain the same fervent spirit that we put into our petitions.

3. The Continuously Thankful.

Henry Ward Beecher said, "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers and be unable to detect them. But let me take a magnet and sweep through it, and how it would draw to itself the almost invisible particles by the mere power of attraction! The unthankful heart, like my fingers in the sand, discovers no mercies. But let the thankful heart sweep through the day, and as a magnet finds the iron, so it will find in every hour some heavenly blessing; only iron in God's sand is gold."

This group of people are not only continuously thankful, but their thankfulness contains vigor and fervor which is expressed not only by word but also by deed, not only in joy but also in the hard things of life.

The Apostle Paul in Col. 2:6, 7 speaks of abounding in Christ with thanksgiving, inferring that thanksgiving is a necessary part in every Christian's experience. Any one, no matter who it is, has much to be thankful for, but the born-again, Spirit-filled child of God has an abundance to be thankful for. Not only that, but in order to retain that blessed experience his life must be a continuous outpouring of thanksgiving, and praise, as it was with the Psalmist David: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

As we consider the benefits of the Lord, certainly our hearts will naturally well up with gratitude and praise. Not only will we rejoice, but we will essentially give expression to that gratitude.

We need to be grateful because it is necessary for our growth, and it is necessary for the encouragement of those to whom we are thankful. How much more smoothly

(Continued on page 339)

Editorial

"Enter His Gates with Thanksgiving"

We are glad for the American tradition and practice of thanksgiving as expressed in the observance of an annual Thanksgiving Day. In spite of the fact that methods of its observance do not always come up to the high standards envisioned by its originators or desired by spiritually minded people, we can well be thankful that we live in a nation that recognizes God as the Giver of all blessings and that encourages the observance of a stated time for recognition of and thanksgiving for all good gifts from His bountiful hand.

But we should not get the idea that the matter of national thanksgiving is a distinctive American institution simply because both the United States and Canada have annual stated days for thanksgiving. Many centuries ago the Jews had national thanksgiving feasts, the outstanding ones of which were the Feasts of Pentecost and Tabernacles, celebrated at both the beginning and the end of harvest. The Feast of Tabernacles especially took on the form of a thanksgiving holiday, for it was also called the Feast of the Ingathering. One of its purposes seems to have been to provide a time of harvest thanksgiving.

We need to remember also that the principle of thanksgiving runs through the Bible quite apart from the observance of set days or periods of thanksgiving. The idea is especially prominent in the Psalms, which are in many instances songs of praise. An outstanding one is Psalm 100, from which we quote at the head of this meditation. It breathes throughout the spirit of worship and thanksgiving. The Psalmist first calls upon all the people of all lands to praise the Lord with joyfulness. The Lord's claims upon our devotion and praise are clearly set forth, on the grounds that He is our Creator, Preserver, and Provider, in this familiar expression: "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture."

These great truths are as applicable and significant to us today as they were in the time of the Psalmist. If we recognize God as our Creator and the Giver of all blessings we will naturally develop a spirit of praise and thanksgiving for these blessings. We will recognize that the gifts of the harvest come from Him who gives the sunshine and the rain and causes the crops to grow. This is a witness to the goodness of God that every honest person can appreciate. Paul used it to appeal to the heathen people of Lystra when he said, "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17).

It is also true that God blesses nations, as well as individuals, which honor Him. The Psalmist also says, "Blessed is the nation whose God is the Lord" (Psalm 33:12). And so we joyfully render thanks to God that we have a nation that recognizes God in its legislative bodies and in its official pronouncements. A nation which denies the existence of God and suppresses worship cannot expect to enjoy His blessings.

Now as we come to the Thanksgiving season we do well to heed the Psalmist's admonition: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." While it is true that thousands and millions of American people do not darken the doors of a place of worship on Thanksgiving Day, it should not be said of us as Mennonites that we thus fail to publicly acknowledge God as our Creator and the Giver of all blessings, both temporal and spiritual.

Naturally as we prepare for the Thanksgiving season it is fitting that we make some effort to enumerate our blessings. They are so many that we will probably not be able to count all of them "one by one," but such attempts can be helpful. Just counting the temporal blessings which we Americans enjoy that are not the lot of over half the population of the world would be a large task, but we can at least give it serious attention. A still greater assignment would be to recall "all spiritual blessings in heavenly places in Christ" that Paul says Christians are blessed with by God the Father. Reading over the Epistle to the Ephesians should help greatly in this. As we continue in such meditations in the Thanksgiving season we will probably come a conclusion similar to that of the Psalmist: "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Let us be sure also that our thanksgiving meditations and activities at this particular season are carried on through the year, that ours may be a life of continual praise and thanks to God, as the Scripture says: "By him let us therefore offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name" (Hebrews 11:15).

Our Annual Missionary Day

As Mennonites we are nearly as much accustomed to observing the third Sunday in November as Missionary Day as of devoting the fourth Thursday to Thanksgiving. Missionary Day helps us to keep informed concerning the church's present missionary activities and its plans for the future, as well as providing a vehicle for the promotion of missions through inspirational messages. The observance of the day becomes quite meaningful if it is well planned and proper emphasis is given to the missionary interests of both children and adults.

The Mission Board has two publications that should be of great help in supplying information and guidance for the observance of Missionary Day. The first is the report of the Forty-fifth Annual Meeting of the Board, held at Belleville, Pa., last June. Just off the press, this 176-page report is replete with missionary information. It gives the officers and members of the Board, reports the business session, and gives detailed reports of foreign mission fields, home missions, charitable institutions and hospitals, as well as Voluntary Service and relief. Of especial interest is the treasurer's report, which gives an analysis of the church's giving and details as to how and where the money is spent. Copies of the report can be obtained from the Publishing House at Scottdale. They are free, but since the cost is about twenty-five cents a copy contributions to that amount will be appreciated.

The Mission Board also gets out a Missionary Day Bulletin every fall, as well as for Spring Missionary Day on the third Sunday in March. The Bulletin this fall is entitled, "A Voice in the World—Missionary Day" and is full of missionary information concerning all aspects of the work of the Mennonite Board of Missions and Charities. It has one section on "Missionary Day Suggestions" that should prove of special value to all who help to plan programs for that day.

One of the features that has been quite popular and helpful on Missionary Day programs has been receiving the returns from savings and investments of both children and adults. Here are a few facts which the Bulletin gives concerning this type of project: "Today 18,155 children and adults in the United States alone are using Mission Savings Banks as a means of saving missionary contributions. An additional 5,008 have been made available in Canada. During the year 1950 a total of \$26,661.74 was realized through this project and was allocated to various areas of need." While this type of savings has been especially valuable in enlisting the missionary interest of children, the whole family can well share in it.

This is a mere sample of what you will find in these Bulletins, which will be distributed through the Sunday schools so that each home may have a copy. Plan now so that you may have a blessed and inspiring Missionary Day.

CHRISTIAN LIFE

Be Ye Thankful

BY VIRGINIA ANN BRENNEMAN

Let the peace of God rule in your hearts, . . . and be ye thankful.—Colossians 3:15.

Thanksgiving, 1951. To some this will be just another holiday. But in many hearts special prayers of thanks will be offered for "all the blessings so richly bestowed upon us." Too often we have left it at that and taken our daily blessings too much for granted. We could undoubtedly learn to appreciate them more if we would enumerate and speak of them more often.

Let us consider our material wealth. All over the world there are families who are confined to the discomfort of one small room. Perhaps it's a flat in Chicago, or it may be in an African hut, in which parents must bring up their families. Did you ever wonder why God didn't place you in a similar situation? Why am not I living a hand-to-mouth existence, looking jealously at well-dressed passers-by? How easily it could be so if God willed! And yet we complain from our overstuffed chairs. In God's sight we are equal—yet they are in discomfort, and you and I are in comparative luxury. Not by anything that we have done have these things come to us; it is only God's gracious goodness.

Thank God for our churches! Within the walls of our churches all of us have been blessed many, many times. What a debt of gratitude we owe to them, not only for the spiritual growth through the church service and Sunday school, but also for the fellowship of other Christians! Opportunities for helping others through the church have blessed us—for instance, giving food and clothes for relief purposes, giving money to a worthy cause, helping to start a new Sunday school, serving through the sewing circle, being a Sunday-school teacher or superintendent, and helping to send out missionaries. These add very much to our lives. How poor we would be if we were without them!

We ought to be thankful for life itself, and for incentive for living a full, abundant life. Think of the evenings you sank into a chair wholesomely fatigued from a day of work. Didn't you have a feeling of deep satisfaction? The minor things add much to one's ability to enjoy life itself. Walking among richly painted fall leaves, or standing speechless under a star-studded sky, should make us glad we're alive. Friends have been valuable to us. Have you ever thought of them as one of God's blessings in your life? Spending an evening with them is often refreshing. So is reading good literature,

meditating on things of God, spending an evening in fellowship with the family. Thank God for our soul-enriching experiences!

One of our most frequent expressions of thanks to God should be for our work. Occasionally we are tempted to wish for an easy life with no responsibilities. But what a dull, sickly existence that would be! Work is health, and work is honorable. Probably everyone's job tends to become dull and tiring, but remembering that we are serving Christ gives us incentive for doing our best. The satisfaction of having completed a job, and having done it well, is richly rewarding.

All of us have God-given talents. They were given to us to be returned to Him in useful service. Whether or not they are developed to their full use depends on us. We

THE PSALMIST'S THANKSGIVING

Psalm 103:1-5

**Now bless the Lord, oh, bless His holy name,
My soul; and fervently His praise proclaim.**

**Yes, bless the Lord and ever keep in mind
The benefits of our great Father kind.**

**The Pardoner of all thy sins is He,
Thy healer when disease afflicteth thee.**

He rescues thee from dark misfortune's frown;

He will thy life with lovingkindness crown.

**He gives to thee thy necessary food;
Then like the eagle's is thy strength renewed.**

Psalm 107:1-8

**Unto Jehovah utter thanks, for He
Is good; His grace endures eternally.**

**His saving wonders let the people show,
For He redeems them from their want and woe.**

**Afflicted sorely by depression's rod
They in that trouble called upon their God.**

**From their distresses He delivered them,
And crowned their days with mercy's diadem.**

**To this divine and wonder-working King,
With praiseful hymns let all the people sing.**

—Selected.

owe Him our thanks for giving us the incentive to develop these abilities, whether it is to make jam, to write a thesis, to drive nails, or to teach arithmetic.

We should be moved to thankfulness for the brotherhood we have with one another in the church. Even though we may not recognize any faces when visiting a sister church we still need not feel like strangers, because of our mutual interests and beliefs and our mutual goal. Many of you have no doubt found that when traveling you can stop at almost any of the homes of your friends and be sure of a night's lodging, even though there is no family relation. Thank God for the feeling of oneness and brotherhood in the church.

Have you ever prayed a special "thank you" for the Christian influences that have molded your life? We owe a debt of thanks for the teaching by precept and example of our parents, Sunday-school teachers, ministers, Christian school-teachers, and other Christian friends. The Bible as well as other good reading, has had its part also. These so well display God's interest in us.

Paul says, "In every thing give thanks," but occasionally we find it hard to give God a heartfelt thanks for something less desirable. Yet God allows these misfortunes to come for our good if we will take them as such. Much too often we forget, or we haven't the grace, to thank God for even these.

What a blessing are books! They add richness to our personalities, help us to grow spiritually and intellectually, and put spark into our conversation. Isn't it a thrill to be taken around the world in your own living room and to be introduced to people of many nationalities and ages? Just as enriching is it to step into the thought lives of the many great men and women who contributed so much to our literary world. The privilege is ours also to know firsthand of great events in history, science, and industry. Especially should we be thankful for soul-stirring biographies and devotional and inspirational books. Thank God for shelves of books and evenings to browse in them.

Our deepest and most heartfelt thanks should be for Jesus Christ, God's Unspeakable Gift. He constantly intercedes for us and is able to understand our problems and our desires. He provides us purpose and meaning for life. When we are reminded of these things we find it difficult to express our deep gratitude. Let us respond with a thanksgiving prayer:

"Merciful Father, Thou who knowest all our need and suppliest it in overflowing measure, hear us on this special day of thanks. When we think of Thy great goodness in all that Thou hast given us, we stop in awe, for we cannot express in words what we feel. Receive from the Spirit that indwells us the thanks we would have Thee to know. Accept on this Thanksgiving Day our very lives, and let them repay in diligent service a small part of the great debt we owe. Melt any portion which will not yield to Thy will so that we may be wholly used by Thee. Hear and accept our prayer of thanks."

Scottsdale, Pa.

The Master's Wistful—"If Ye Will"

BY ALMETA HILTY GOOD

How often would I have gathered thy children together, . . . and ye would not.—Matthew 23:37.

Frequently throughout the teachings of Jesus there are phrases such as "He that hath ears to hear," or, "Take heed what ye hear: . . . and unto you that hear shall more be given" (Mark 4:24).

If we look for these, we are soon struck with the frequency of them. Truly, "He came unto his own, and his own received him not!" Jesus Himself was concerned about the varying receptivity of the hearts in His audience, and He pointed this out in the Parable of the Sower, which even His disciples could scarcely understand at the time.

At another time Jesus questioned the multitude about John the Baptist. "Among them that are born of women" He said, "there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come."

Are we to take from this that unto those who would not receive it he was not Elias? What else can we understand from it?

What other reason can we find for the fact that John the Baptist himself, when questioned by the delegation of priests and Levites sent from the Jerusalem Jews to examine him as to his identity, answered their plain, "Art thou Elias?" with as plain a "No!"

"If ye will receive it!" Oh, how the Lord must have longed for them to be receptive, even just a little bit!

How much are we missing today, just because we say, "This or that is not for us in this day," do you suppose? How Jesus' heart must grieve over us today, for this is a busy age, and few have time for daily meditation, and thus "the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt. 13:22). That just about hits us all, doesn't it?

And yet, a few verses before, Jesus had answered the Twelve: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

We have been told that the Gospel is a simple Gospel, but nowhere does the Scripture say so—it speaks of a simple faith, in other words, one that receives. Jesus taught that there were marvelous mysteries open to the receptive heart.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

This is the sense in which we must become as little children, if we would enter in. Little children are not sophisticated enough to consider their reputation first and what would happen to it if they would accept some un-

popular truth, are they? They learn it soon enough, but in the beginning they are not.

Jesus said: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52).

Again He said: "Verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:17). How the Old Testament prophets would have entered into the discipleship of Christ, if they had only had the opportunities that came to the disciples, and have come to us!

Just what are these mysteries that beckon us on? Let us search them out daily as a treasure hid in a field, for no one can lay them out before you in a way that they can be superficially grasped. That is what Jesus meant when He said, "Unto you that hear shall more be given."

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him. neither can he know them, because they are spiritually discerned" (I Cor. 2:14). The key to understanding the Scriptures and all the wondrous things contained therein is simply receiving, first of all salvation, for ye must be born again, and from then on, learning step by step. The Apostle Paul prayed for the Ephesians that "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling."

This is what we all need, the enlightening of the Holy Spirit as we read and search out the truths that mean something to us personally, the mysteries that are for us, that we miss so easily unless we have hearts hungry for all that God has for us. "Strive to enter in," said our Lord and Saviour, when asked "Are there few that be saved?" "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). How awful not to be able!

It is not Jesus' fault if we are not able; it is our own. We want to be superficial about our discipleship, when He says it is a deadly serious matter. To the chief priests and elders who demanded His authority, after the parable of the two sons, Jesus said plainly, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." (How this must have shocked their propriety!) "For John came unto you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him" (Matt. 21:31, 32).

Parable after parable He spoke concerning their unreceptive hearts. Notice particularly the parable of the "certain king, which made

a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. . . . they which were bidden were not worthy" (Matt. 22:1-8).

It is a serious thing to try to be a disciple of Jesus in our own righteousness, for He did not finish this parable without dealing with the man who had not on a wedding garment.

Let us look at a few of the signposts along the way of the Strait Gate:

"As many as received him, to them gave he power to become the sons of God" (John 1:12).

"We know that we have passed from death unto life, because we love the brethren" (I John 3:14).

"And this is the record, that God hath given to us eternal life, and this life is in his Son" (I John 5:11).

"Abide in me and I in you. . . . If a man abide not in me, he is cast forth" (John 15:4, 6).

"Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10:41, 42).

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

"But he said unto them, All men cannot receive this saying, save they to whom it is given. . . . He that is able to receive it, let him receive it" (Matt. 19:11, 12).

"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory . . . to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge . . . and ye are complete in Him" (Col. 1:26, 27, and 2:2-10).

"Wherefore if ye be dead with Christ . . . and, 'If ye then be risen with Christ, seek those things which are above.'"

How rich are these truths, how rich this life in union with Him! How great would be our sorrow if we should find some day that we were among those over whom Jesus wept, saying: "Thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Neither do I want to be among those professed followers to whom He will say one day, "I know you not!"—Or in other words, "you don't belong to Me"! I want to belong to Jesus every moment from now on, don't you?

Hammett, Ida.

To read the Bible is to know it is the Word of God; the key to your own heart, your own happiness, and your own duty.—Woodrow Wilson.

Why Personal Blessings

BY W. EVERETT HENRY

"God's blessings are given that they may be passed on, and this passing on is to have a global significance to us in our thinking."

If all of us would do as the well-known song suggests, count our blessings and "see what God hath done," we not only would be lifted out of our indifference toward spiritual things, we would be astonished and thrilled by the vision of the purpose God in His wisdom has in giving us the blessings we enjoy.

Why are God's blessings bestowed upon us? Is it just that we may rejoice in them? Surely no thoughtful person can believe that. Then why are these many and rich blessings given to us?

When we "see what God hath done" it will become clear to us that our blessings arise from two great divine acts, the act of creation and the act of redemption.

In the act of creation God provided for us all the blessings of the body and the smooth functioning of its various parts, food, clothing, home and loved ones, coal, oil, gas, and electricity. In creation God also laid the foundation for many of the rich blessings of the mind. The laws of all the sciences were established then, and men have found great delight in discovering and using these laws and in developing and making use of the many appliances which make life so comfortable these days and so free from the hard physical labor our forefathers had to undergo.

In the act of redemption God provided for the further enrichment of the mind, the entrance of the soul into eternal life, and that growth in grace and the knowledge of our Lord which shall at last present us before Him, "not having spot, or wrinkle, or any such thing."

The mind of man was designed for higher thinking than that required by the sciences. It finds its highest function in tracing the wonderful workings of God's holiness, love, and wisdom in providing redemption for all men. This functioning of the mind will react wholesomely on the body, and through it the whole personality moves toward that fullness of stature in Christ Jesus for which it was created.

If the blessings which come so freely to us as individuals are tied in with these mighty works of God, doesn't it seem likely that they are also tied in with the plans and purposes of God?

Isn't it in the plans and purposes of God that we should rejoice in these blessings? Of course. Paul said to the Philippians, "Rejoice in the Lord always: and again I say, Rejoice." But does that exhaust God's purpose in giving them? That would be hard to believe, and the Bible teaches that it is far from the truth.

Why was Abraham chosen to be the father of the Hebrew people? That through him and his descendants "all the families of

the earth" should be blessed. Why did Christ establish His Church? That His followers might be the salt of the earth and the light of the world. The psalmist removes all uncertainty. He says, "God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations."

What a staggering, soul-lifting declaration! God gives His blessings to us as individuals with the purpose that through us they may benefit the whole world.

Our heavenly Father keeps thinking about the world. "God so loved the world, that he gave his only begotten Son." Every blessing given to any one of us is a glorious reminder that we, too, should be thinking about the world. God's blessings are given that they may be passed on, and this passing on is to have a global significance to us in our thinking.

Someone has said that you cannot fling a stone at a stray cat without affecting the stars in their courses. How much more certain is it that the giving of a cup of cold water in the name of Christ shall affect the issues of time and eternity!

In thus, with open eyes and understanding hearts, receiving and passing on our personal blessings for world benefits, we share with the heavenly Father in His great redemptive work and become like our Saviour in inner character and grace. We rise to the plane of life we were created for and begin to enter into the joy of our Lord.

Every fresh blessing from God is an added invitation to think in global terms and act with global purpose and significance.

McMinnville, Oreg.

GRATITUDE

**If, from a lofty summit, vision ran
To meet horizons of our vast domain—
Its East, South, West, and rugged North
—to scan**

**Its mountains, valleys, fields of ripened
grain,**

**Think you the largess of God's hand
would find**

**In human hearts rich sheaves of grati-
tude,**

**A harvest of thanksgiving? Or a mind
Bent on complaint amidst our common
good?**

**How shall our nation larger blessing seek,
How hope for richer store of creature
good,**

**If it forget the One who giveth rain
To fall upon the haughty and the meek?
Oh, for the Pilgrim Father's gratitude,
E'en though their Day of Thanks doth
yet remain!**

—William M. Runyan.

FORGET TO BE THANKFUL?

(Continued from page 322)

lived there in that shanty she had an old bicycle which she rode for miles and miles out in the country at night, hunting food for her family. At dawn she would return with several potatoes and pieces of cheese, but along the way were other people begging for food, and with them she shared her pitiful handful, and thanked God she had something to share!"

Susie's breath caught in her throat and her eyes dropped. She thought of her kitchen, and pantry, and home freezer, and fruit cellar.

"Are you listening?" Marianne asked a trifle impatiently.

"Yes,—no, Marianne. Did you tell some more? I was just thinking and wondering if I ever thanked God I had something to share."

"I know just what you mean, Susie. Well, Marie said that when her husband was finally released from the concentration camp, he walked all the way, hundreds of miles, to where she was, and when he got there the soles of his feet were worn away clean to the bones—"

"O Marianne!"

"That's what she said; and she said his feet are still so crippled he can hardly wear shoes. But she nursed his poor bleeding feet and his sick, tired body just as she had done his mother a year or so before when she came to Marie from the concentration camp full of sores and boils from head to foot. But she was so glad to get her dear ones back again she didn't mind all it cost her to nurse them.

"Finally, they got to come to America. I didn't ask her details. They seem to have had enough money left to pay their own way over here. She said that when they got on the boat and on her bed saw white bed linens, she fell to her knees and cried, 'O God, may I really sleep between white sheets again, and lay my head on a white pillow?' She just cried for the sheer joy of it."

"I'm sure I never thought to thank the Lord for the privilege of sleeping in clean bed linens," Susie confessed.

"Nor I," Marianne conceded. "I had to confess to Marie that we take much too much for granted, and she agreed. She can hardly stand the way we Americans use our blessings without gratitude. And I confess I felt pretty small beside her! I resolved right then and there that if the Lord helps me to remember, I don't ever want to forget to be thankful again."

"Whether it's Thanksgiving or every day," Susie added.

"Amen!" Marianne agreed. "Now for a piece of that pie, Susie, and I'll be going. Your precious Charlie will soon be home and supper won't be ready."

"Well, if he'd have heard all I heard this afternoon, he'd be thankful anyway! I'm going to be sure to tell him while he eats his supper. I think that boost to a Thanksgiving spirit is worth passing on!"

"That's exactly why I stopped in. Bye, now!"
Portland, Oreg.

OUR HOME CIRCLE

Thanksgiving in the Home

BY MARGERY COFFMAN

As individuals and as families "it is good for us to do a little personal research into the innermost recesses of the heart to find out just what is most precious to us and most worthy of a 'thank you' to our heavenly Father."

Thanksgiving, the act of giving thanks, is not, to the Christian, just one day of the year set aside by government decree as a statutory holiday and a day of formal thanks to God for the bounties of the earth. Three times daily and at least once a week besides, we give outward expression of our thanks to God, and inwardly and invisibly many more times throughout each busy day. We all pass through periods of mental and physical depression when we feel that we have precious little to be thankful for, and it is good for us to do a little personal research into the innermost recesses of the heart to find out just what is most precious to us and most worthy of a "thank you" to our heavenly Father.

With this idea in mind, and to get a little incidental inspiration for an article on "Thanksgiving in the Home," I approached each member of our family with the question; "It will soon be Thanksgiving. What are you thankful for?" The responses were illuminating!

"Elizabeth, what are you thankful for? Surprisingly, she at five years, gave the most solemn answer. Out of a clear sky she replied, "I am thankful for God!" Somewhat astonished I probed, "Why?" "Well, He heals you, doesn't He?" (One of her favorite verses is "He healeth all my diseases.") It applies even to a scratch or a mosquito bite and came in very effectively during a bout with measles!) "But Elizabeth," I parried. "We're not always sick!" "Well, then, I'm thankful mostly for flowers, and God made them!" So that was settled!

Flowers mean a good deal to many of us. To the farmer, flowers mean fruit, to the beekeeper, they mean honey, but to most of us they mean that beautiful extra that God has so generously scattered around in His wonderful world of fields and woods and gardens. Flowers add grace and charm to the humblest home, and their graceful arrangement is an art in itself. Elizabeth does love flowers. Most children do, and we mothers will do well to accept graciously the offerings of dandelions or wilted buttercups from a grubby little hand. Childhood, like flowers, is very fleeting. They belong together. We agree with Elizabeth. We give thanks for the flowers and for the God who made them.

John didn't hesitate a minute. "I'm thankful for the woods!" So is his mother! The hours of happy, wholesome play the stretch of woodland back of our lot has afforded our family are beyond count, and the value of those hours is also incalculable. We families who live in the country ought to be more thankful than anyone else. No smoke or gasoline fumes in our air! No street cars or trains rattling by all night (though we here at Sleepy Hollow have the highway at our gate)! Instead, we have the autumn tang of dying leaves, the scent of ripe apples and juicy grapes, and the zip of frost in the air. In spring we breathe the perfume of apple blossoms and lilacs, and the smell of warm, moist earth. For music we have bird song, and orchestral evenings of cricket, katydids, and frogs. Winter brings the crunch

MY SERVICE

I asked the Lord to let me do
Some mighty work for Him;
To fight amid His battle hosts.
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone;
I, who had longed for conquests bright
To lay before His throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That He would give me work for Him
And open wide the door;
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came,
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory.
The battle has been planned by Me,
Let daily life thy conquest see."

—Selected.

of snow and the brilliance of starlit nights, while summer is full of delight. Cities are wonderful places to visit, but even you city dwellers are thankful there is still a countryside, for you flock to the parks, and the fields, mountains and lakes, for your holidays and outings! And we are glad to welcome you!

Kate's reply to my question was short and sweet! "Books!" she said, and returned to her perusal of the one in her lap—"Freckles." I think it was. Many of us are kindred spirits enough to echo her thanks on that score. How wonderful books are! I am so thankful that my parents, poor though they were, never denied us the benefit of reading books, and encouraged us to select the better style of books to read. It is such a marvelous privilege for us common folks, who would be so out of place in a good many situations and circumstances, to wander at will through king's palaces and courtly gardens, through the pen pages of a noble book! It is a remarkable opportunity for us who are only of average intelligence, and who would be completely at a loss if brought face to face with one of the world's intellectuals, to be permitted to read at our leisure the inspired thoughts of the great and good; to see, as if looking through an open window, the beautiful pictures of poetry and prose as presented to us by the world's most gifted pens! Reading and books add much to our lives, and books add a touch of living to our homes. This same Kate not so long ago visited a beautiful new home and on being asked her opinion of it, remarked that it was all very elegant, but there were no books! Books indeed are a source of thankfulness, and that greatest of all Books deserves our greatest measure of thanks. It has a golden thread of thankfulness running all through it like a refrain. "O give thanks unto the Lord, for he is good: for his mercy endureth for ever!"

Lewis was playing the organ when I accosted him. He didn't answer for a moment, then pointed to the hymn he was playing out of the "Church Hymnal." "Music!" he said, and went on with his playing. Isn't it true? Music is another of the extra blessings God has given us for which we are exceedingly grateful. Since the advent of radio, perhaps we have become a little more music conscious than we used to be, for there are very few homes nowadays in this part of the world who do not enjoy some form of music. Every culture of the world has had its own peculiar music, although we in the youngest of all the civilizations seem not to have developed a national music as yet, having only the Negro spirituals of the South and the French-Canadian "chansons" of Canada to represent us in folk song. Even for those of us who are not musically gifted, music has great charms and adds very much to the sum total of our enjoyment of life. One of the pleasant experiences of the summer is to hear the children's voices raised in praise at the summer Bible school program, the uncertain sweet treble of the little ones mingling with the just-beginning-to-change voices in the upper grades. At the Bible Institute in Kitchener, Ontario, every win-

ter at commencement the singing is a prime feature and the congregational singing of A. B. Kolb's Easter Hymn, "Christ is Risen," is the high light of the program. Worship is bound up in music and song. The Psalms are hymns of praise meant to be sung to music. A good deal of the best classical music is a form of worship, or at least an expression of deep religious feeling. Our own "Church Hymnal" is one of the finest collections of sacred song ever compiled; I make no exceptions! Look over the composers—Beethoven, Mendelssohn, Bach, et al. And they would feel it no dishonor to be included in our book of praise; rather, they would feel honored to know that their music was being used as wings on which to waft the praise of His people upward to the ears of God! "Come, ye thankful people, come! Raise the song of harvest home!" Our thanksgiving theme is beautifully rendered in music and our Christmas story tenderly told in song. Our joys and our sorrows are expressed in a way that brings comfort and solace even in its expression through the medium of music.

Thank you, Lewis, for reminding us. We offer our thanks for music—music at church, at school, and at home!

When I looked for Bill I found him surrounded by balsa wood in an aroma of airplane dope and banana oil. "What am I thankful for?" He looked at the marvelous clutter on his workbench. He looked at the models suspended from the ceiling and on the shelf. I expected a blurb in praise of model airplanes. Surprisingly, this is what I heard, "I am thankful that I live in a democratic country!" And so am I! So are you too, when you stop to think about it. Our democratic government, like going to church and having three meals a day, we take for granted, casually, like we do a great many things until they are taken away from us. Our democracy may be a poor excuse for the real thing, but we are thankful that there are places where men may think and act and live as intelligent individuals, instead of as pawns of the state. Our national leaders may not be all they ought to be, but are any of us? Sometimes I wonder if we prayed a little more earnestly for the guidance and wisdom of God for our leaders, we might get better results. It is a Christian duty to pray for those in power over us, to pray for them instead of everlastingly complaining of the mistakes they make. Aren't you glad you are not President of the United States? What a mess you'd make of the job! I'm sure I would!

Thinking of Bill's answer, I wondered if he realizes, indeed if any of us realize, even with all the reports of our M.C.C. foreign relief workers, just how thankful we ought to be to be living under democratic government. We have been very grateful in our personal home experience for a government and for a society that recognizes differences in creed and custom, but holds no ill will on that account. Ours is a mixed community of Protestants of every variety, Catholic of two or three sorts, and Mennonites of several branches. Yet in the school and community life there is very little antagonism,

no lines drawn to isolate the children of one group from another. Differences are recognized and tolerated, and are not allowed to present a barrier to friendliness. This spring for the first time the Women's World Day of Prayer meeting was held in our church. There were representatives of all Protestant faiths at the meeting, and it was rather an exceptional turnout. Some came, (we have no illusions!) out of curiosity, for the first time to a Mennonite Church, but many of them remained to express their appreciation of the service. Prayer is common ground, the democracy of worship where each one is equal to the other in the sight of God, as they kneel in supplication before their maker! It is not necessary to overemphasize or overexalt patriotism in order to instill into our children the love for the land that has nurtured us in freedom and safety these many years through the grace of God! The forefathers of our faith found safe haven in this land. It is still a haven of refuge for many homeless. Let us give thanks that God has allowed it to be so.

Daddy was thankful for his family, although at times it must try him sorely! Families are a great strain and responsibility on the head of the home in these days of mounting expenses and everincreasing demands on time and money. Parents are thankful for the intelligence and health of their children, for their progress in school and in business. But the greatest degree of thankfulness comes to Christian parents when they are assured of the fact that the members of their brood have accepted Christ as their Saviour and are numbered in the greater family of Christian sons and daughters of the one Father of us all! Then we are deeply thankful in a soul-satisfying way that no other experience can give.

And I? As I look around this unattractive old kitchen with Elizabeth's shelves of junk in one corner, the ironing-board still propped up over there as a threat to progress along more interesting lines tomorrow morning, the clock on the shelf ticking away the moments all too swiftly, how I wish those magazine editors who edit those before-and-after decorator's articles would just move in! But I'm thankful, truly I am, for this unmodern kitchen, and while perhaps it would be easier to be more thankful with a modern stove, you don't have to count kilowatt hours for an old range and a kerosene stove! And I am sure the family is thankful for the old range, for the warm enthusiasm it sends out to greet them on a cold day, and the sudden impulse it gives when its oven gets unexpectedly hot, to pop in a batch of cookies or a quick cake!

When I look through the door across the room into Granny's room and see her lying there, so quiet and patient, it is a little harder to be thankful. It is hard to reconcile some things to the will of God. One can't help wondering "why?" Yet even in that case there is real reason for thanksgiving, thanksgiving that there is no pain and little discomfort of body, even if the mind has slipped a cog or two. How marvelous friends are in times of distress! Here is my thanksgiving theme! I give thanks for the friends, "the beloved of my bosom" who have given us so much happi-

ness, helped us over so many rough spots, and just through general Christian friendliness have made life so much brighter in every way!

Yes, we have much to be thankful for at Sleepy Hollow! God, and flowers, woods books, and music, a tolerant government, a family, and friends! You have them too, and if you have not, come to Sleepy Hollow, and we'll share ours with you!

Beamsville, Ont.

ISRAEL'S FESTIVALS OF THANKSGIVING

A very important part of the religious life of the people of Israel was their feasts or festivals, most of which are still observed until the present day. Several of them are almost identical in thought and idea with our national day of Thanksgiving. One of the most important of these feasts was the Feast of the Passover which commemorated the deliverance of Israel from captivity in Egypt. It was celebrated by the killing of the Passover lamb, preparing its flesh for the Passover meal, and sprinkling the doorposts with its blood. It was on this feast day that Jesus instituted the Christian sacrament of the Lord's Supper with its symbolic relation to the ancient Jewish holiday.

Another of the feasts that has had importance in the Christian tradition is the Feast of Pentecost. It was held at the end of the wheat harvest, and though it was a commemoration of the giving of the law it was also a celebration of thanksgiving for the blessings of God upon them in material ways. It was on this day that the Holy Spirit came upon the disciples, so that its significance has been changed in our Christian worship.

The other feast which was quite similar to our Thanksgiving holiday was the Feast of Tabernacles. It came at the end of the harvest and was sometimes called the Feast of Ingathering. The people moved out into the wilderness in tents to represent the years of nomadic wandering before they became established in their homes, and there was a week's celebration.

Several other feasts like the Feast of Trumpets, the Feast of Purim, and the Feast of Dedication might also be mentioned as observances of special events in the life of Israel for which they paused to thank and praise God. It is quite evident that the idea of Thanksgiving is of very ancient origin and not at all new with our national day of Thanksgiving in America.

—Selected.

THINK AND THANK

Sir Moses Montefiore, the Hebrew philanthropist, had as the motto of his family, "Think and Thank." In the old Anglo-Saxon language thankfulness means "thankfulness." Thinking of all God's goodness draws forth gratitude.

—Selected.

Even in Little Things

By CORA M. STUTZMAN

Helen discovered that the Lord can and does help "even in little things" in the home.

Helen blinked her unbelieving eyes once more, and glanced out of the east bedroom window. "Can it be possible? Yes, it has to be true! There is not a blossom left of what had yesterday been a lovely petunia bed around the lily pool." Hot resentment surged within her as she hurriedly finished her morning work upstairs.

"I cannot understand Bobby," she said to herself. "It was only yesterday that we weeded that flower bed together, and picked out our favorite colors. All Spring he has acted as if the flowers belonged to him; and he has enjoyed seeing each new one open. Surely a four-year old would know better than to pull all those plants out. I cannot see why he would even want to do it. But then he must have done it! The earth certainly did not open up and swallow them."

She recalled that when he was much younger he had pulled out dozens of petunia plants and hid them under a rambler. Bobby had been punished, and the flowers were replanted. Helen was determined that this morning's offence would not be repeated. She went downstairs and found him back of the house building roads and tunnels in his sandbox. When he saw mother coming he let out a whoop of joy and invited her to watch how fast his little cars and trucks would run over the roads he had just made. He looked so happy at play that Helen regretted what she had to do.

"No, Bobby," she faltered, "Mother will not visit you at the sandbox this morning. You have been a very, very naughty boy and must be punished."

He looked up at his mother in astonishment.

"Mommy, I didn't do anything bad. I know I didn't!"

"Bobby, how can you say that when you know better?"

"But, Mommy, I know I haven't been naughty," persisted Bobby.

"Bobby, you come with me right away." Helen took the bewildered child and led him to the denuded flower bed.

"Now look, Bobby," she said, "can you say you have not been naughty when you pulled out all but five petunia stalks? And see, you even had to pull the blossoms off of those five. Now, tell mother where you hid those plants. It may be they will grow again, if we get them planted at once."

"I don't know where they are," answered the amazed Bobby.

"Bobby, you are going to have plenty of time to remember what you did with them. March right upstairs to your bed, and stay there until I call you."

"But, Mommy," wailed Bobby, "I didn't pull out those pretty flowers."

"Bobby, that is enough of that talk. Now march to bed at once!"

Helen started her weekly ironing with a heavy heart. What hurt so much worse than the loss of those flowers was the fact that Bobby persisted in telling an untruth. "O God," she prayed, "help me to deal with this problem in a way that You would have me to."

An hour passed; Bobby called to Mother, and asked if he might now go back to his play. Helen disconnected the iron and went upstairs to Bobby.

"Now, Bobby, are you ready to tell Mother where you hid the petunia plants?"

His little round face puckered, and he began to cry softly. "I—I don't know anything about those flowers, Mommy." Then Helen cried with her son. He looked so little and innocent in that big bed, and yet, he could keep telling the untruth.

"Bobby," she said, "it hurts me terribly that you insist on telling the untruth." She went on to explain how awful it was to lie.

"You must stay up here in your bed a little longer," she said, as she went downstairs to prepare lunch.

As she worked she wondered if, after all, a rabbit might have eaten those flowers. "But, I never heard of such a thing happening," she mused. Still she did not altogether dismiss the possibility of it. When Jim came

A PRAYER

Lord, keep me from all bitterness, I pray,
In these perplexing days of doubt and strain.
When courage fails and faith and hope grow dim,
Oh, let me not complain.

Oh, save me from the ever haunting fear
That clutches at my heart with wild demands.
That chills my love, that paralyzes faith,
That blinds my eyes to all God's plans.

Lord, let me not feel pity for myself,
But go my way with laughter and good cheer;
With head held firm, and eye and heart aglow,
With strength to scorn each tear.

Let me not feel that I alone do suffer,
I would not doubt the wisdom of God's plan;
The world has ever groaned and sought release
From pain, since time began.

So let me face the future unafraid.
Today is good: tomorrow taunts with fear.
Tomorrow I shall find but God's today
To prove anew His presence near.

—Clara Miller Krag.

in for lunch she recited the happenings of the morning to him.

"Jim," she asked, "do you think a rabbit may have eaten those flowers? It will break my heart if I have unjustly punished our son." Jim replied that he had never heard of "flower-eating" rabbits, but that there were many things he had not heard of. They both agreed that it was unlike Bobby to act so stubborn.

It was a disturbed little boy who again went to his play after lunch. And a disturbed Helen closeted herself in the library to think this perplexing problem over.

"Suppose," she said to herself, "I have punished that poor boy unjustly. How shall I know? Our heavenly Father is interested in every matter in our life, whether small or great. Surely if I ask His help He will reveal the truth of the matter to me." She fell on her knees and buried her head in the big leather chair.

"Our Father," she prayed, "Thou hast given to us a dear little lad. We want him to grow up to be a man after Thine own heart. We are distressed if he tells an untruth, and want, with Thy help, to try to correct that evil. But, Father, forgive me if I have wrongly punished him. Reveal to us the truth of the matter. There are five partial stalks of those petunias left in the flower bed. May they disappear by morning if a rabbit or some other animal has been eating them."

A little later Mrs. Brown, a near neighbor, came in to borrow a cup of sugar to finish icing a cake.

"Mrs. Brown," inquired Helen, "did you ever hear of rabbits eating flowers?"

"Yes, indeed, I have. It isn't a common thing for them to do it. But once in a while they will."

Before the family retired that night, Jim went out the front door to bring in Bobby's big rubber ball. "Hey, Mother," he called, "Sir Bunny just ran out of the zinnia bed by the walk. That looks suspicious to me."

"Indeed it does," answered Helen.

Early the next morning Helen slipped out of bed. She waded through the dew to what had once been the colorful petunia bed. She looked, not once, but twice, and saw that the remaining stalks were no longer there. She fell on her knees then, just as the sun was peeping on the dewy, sparkling morn and thanked God that even in so small a matter He had answered her. She begged forgiveness in wrongly accusing her small son.

Her heart felt light as she stirred the oatmeal and fried the bacon and eggs. When Bobby came downstairs for breakfast she took him on her lap and told him all about how God answered her in this particular matter. She told him, further, how very sorry she was for punishing him for something he did not do.

"Now, Bobby," she added, "will you forgive Mother?"

And she was certain he had, when a slow, shy grin spread over his face as he merrily skipped to the breakfast table.

Drumore, Pa.

MISSIONS

Voluntary Service Reaches the Navajo

By LEVI C. HARTZLER

Director of Service and Relief of the Mennonite Board of Missions and Charities, Bro. Hartzler tells interestingly of the first efforts of our mission board among the American Indians.

This is a beautiful Sunday afternoon in San Rafael, a small town about four miles south of U. S. Highway 66, near Grants, New Mexico. The Navajo Indian Migrant Unit lives on the edge of the village in a large house owned by the wife of a former landholder. The house is a spacious two-story dwelling with large rooms and high ceilings. It rests against the southeast slope of a low sagebrush-covered mountain. The village of San Rafael stretches along a dusty highway to the right, and green irrigated fields lead away to the southeast into the valley until they touch black lava beds which extend up the valley to the left toward Grants.

Beyond Grants a range of mountains runs northwest and southeast, paralleling U. S. Highway 66. These mountains are intersected by another range running northeast and southwest several miles across the valley in front of the unit home. The mountains are sparsely covered with timber and sagebrush.

Through the window of my room, I hear bells tinkling from the necks of grazing cattle as they move about among the sagebrush and cactus on the side of the mountain to the rear and north of the house, cropping the sparse grass which has been inspired to grow by recent rains. Looking out of the window I can see red apples on several of the half dozen trees on this side of the house, and I remember that a similar number of trees are growing on the opposite side of the house, all within the cement-based iron fence which surrounds the whole plot on which the house is built. The apples, like other fruit and vegetables, have been produced by irrigation.

The constant hum of car wheels and the rattle of loose car parts over the washboard gravel road running in front of the house reminds one of the Indians who work in this area and drive old model cars, and recent model pickup trucks, to the carrot fields. Some have larger trucks which they use to transport fellow workers to the fields.

The Bluewater reservoir northwest of Grants formerly provided water for irrigating the Bluewater Valley through which U. S. 66 and the main line of the Santa Fe Railroad pass. More recently deep wells supply the necessary water for irrigation since the reservoir did not prove adequate. Many large carrot and some pea fields line both

sides of the highway and the railroad. The Navajos work in these fields during the growing and harvesting season. Just now the carrots are being harvested, and the large farming concern, among whose employees our service workers labor, has been packing out five or six freight carloads of carrots each day.

Last evening I went with the unit to the Indian camp. We arrived about six o'clock.



Scene at the Indian Migrant Camp, near Grants, New Mexico, Viewed Through the Porch of the "Hogan" Used by the Voluntary Service Unit

The Indians were late in coming home from the fields and some left camp soon again to go to town. However, the children gathered around to play catch and dodge ball. Several mothers brought children to the nurse for treatment and medications. After the loudspeaker was connected, Gospel songs went out over the air to the whole camp. When darkness came the unit built a fire, and the children gathered around to sing. Everyone was invited to join our group for a service. Indian laborers were still coming in from the fields. Although the adults did not gather around our fire, they were listening from the cooking fires in front of their own hogans nearby. During the message which went out over the loudspeaker, one unit member walked through the camp and noted adults listening in small groups here and there. When Navajo records of the Twenty-third Psalm and the story of the

Good Shepherd were played, some adult Navajos ventured to join the circle around our fire. One Indian girl brought records of Gospel songs in Navajo to be played. The evening closed with an announcement of the next service for adults.

* * *

This is a sunny Monday morning in the Navajo Indian migrant camp. We arrived here about seven o'clock. The last truckloads of workers were leaving for the carrot fields. Our jeep station wagon stopped beside the hogan built for the unit by the Indians. Constructed of rough boards, it looks very much like a large box turned upside down, except that the roof slants slightly to the rear and juts out over the sides to form eaves six to ten inches in width. The hogan has a floor of inlaid wooden blocks, scraps from a nearby sawmill. All of the wood used by the Indians for cooking and heating consists of sawmill scraps.

The unit has constructed a large sandbox to the rear of the hogan for the benefit of the smaller children. They also extended the roof to the right of the building with rough boards supported by four posts to

make a shaded area for children's classes. The unit building is situated immediately beside the main drive through the camp in the third row of hogans.

The first task of the unit this morning is to build a fire to heat water for sterilization purposes. The water is heated in a granite kettle set over an open fire and supported by two cement blocks bridged by two steel rollers firmly fastened at each end to parallel angle irons. Hot water is also needed to wash the diapers of the two babies left in care of the unit by their mothers who have gone to the carrot fields to work. The babies are named Ronald and Doris, the latter having been named after a member of the unit. At noon the unit stationwagon goes to the fields to bring home the mothers of the babies.

An old Plymouth converted into a pickup drives up and a father gets out, comes to the

unit hogan, and says something in Navajo. Mrs. Johnson, wife of the Navajo deputy sheriff in the camp, is called over to interpret. Several of the women in the pickup and one of the children need diarrhea medicine which is dispensed to them. They have come from one of the other camps in the area.

During the morning children in the camp come to be treated for skin sores which are very prevalent among them. But then, the facilities for keeping clean are very meager and the dirt is ever-present. The workers comb and braid the hair of some of the little girls. Neatly braided hair can even enhance a dirty face.

The boys are out playing ball. Those of school age were prevented from going to the carrot fields this morning in conformity with child labor laws. One little boy cried loudly when he was dropped off the rear of a loading truck. He sat in the dust and wailed until an Indian woman came and took him away. He didn't want to leave his mother, but the Navajo supervisor insisted that he could not go. Later the deputy sheriff went to the fields and brought back those children of school age who had gone to work.

The children are very friendly and often attractive. They like to play tricks on each other and on outsiders. The workers brought along children's books which they

read to the children, teaching them as many English words as possible. Some of the children who have been in school read the stories aloud. Later in the morning the children colored drawings prepared on the unit mimeograph and were taught to write their names. A Bible story hour for children is conducted each evening.

Thus far the facilities for working have been quite meager, but Mr. Card, the local farmer in whose camp the unit works, has promised to build a cement block building which will have rooms for a clinic, a nursery, and a school. With these added facilities a better organized program can be carried on.

Our young people have been accepted very well by the Navajos. Several of their leaders have expressed sincere appreciation for what is being done. However, much patience will be required to overcome the natural reticence, suspicion of the white man, and general indifference to the white man's religion so characteristic of the red man. Generations of injustices are not easily overcome.

The Navajo Indian Migrant Unit is administered by the Mennonite Relief Committee, Elkhart, Indiana, and supported by your offerings for voluntary service. We solicit your earnest prayers that God will lead our young people into a larger witness to the Navajos. Elkhart, Ind.

VOLUNTARY SERVICE—M.R.C. LONG TERM

Location	No. Workers
Bethel Mission Unit, Chicago, Ill.	2
Indian Migrant Unit, Grants, New Mexico	7
Kansas City Hospital Unit	15
La Junta, Colorado, Hospital Unit	21
Puerto Rico	34
West Liberty, Ohio, Children's Home	2

VOLUNTARY SERVICE—SHORT TERM

M.R.C. Voluntary Service Short Term Personnel	12
M.R.C. Voluntary Service Summer Service Personnel	117

The Voluntary Service program as the figures given indicate is assuming a larger place in the work of the Board. This is an expression of the Mennonite faith that witness consists of deeds as well as words, and that "our faith is what we live by." With the increased tempo of Selective Service it is expected that Voluntary Service section of the Board's work will be still further enlarged. We believe it is correct that the Voluntary Service of the young people of our church should be integrated with the mission program and that the witness value of each unit should be as fully exploited as possible.

The foregoing figures and descriptions are merely the external framework of the program. Underneath are the consecrated men and women, the prayers, concerns, and the gifts of the entire church. This is primarily a spiritual task. The true standard by which all our work is to be judged is "the will of God." Are we doing His will? Are His saving purposes being accomplished?

By next year we expect plans to mature in actually opening the Mennonite Center in London. Uruguay has been on the "waiting list" now for several years, and as soon as workers are forthcoming it will be placed on the "active list." Alaska is the land of opportunity, not merely for homesteaders, but also for the missionary. Direct mission work and a service unit are both awaiting implementation there. Spain is a dream we hope to fulfill. We began there as a church with a relief program in the late thirties, and we are awaiting the slightest crack in the stone wall in order to get the Gospel through to Spain. The Jew is still looking for his Messiah. Should we not tell him much more effectively and positively that He has come and invites his acceptance? Some one remarked that the church of today is neglecting the two most responsive groups to the Gospel—the colored people and the laboring classes. Should we not be doing more here?

In her program of world-wide missions the Board feels the need of still greater faith and vision. There is abundant evidence that the brotherhood at large wants an expanding program. They are pleased when witness is opened in new fields, when new types of work are undertaken. After all, making the Gospel known is the supreme task of the church, so why should not more and more of the church's resources, of both persons and finance, be spent on this primary task? May the Lord grant us greater vision and the faith needed to launch out into ever deeper waters.

Elkhart, Indiana.

The Church at Work Through the Mennonite Board of Missions and Charities

BY J. D. GRABER

The Secretary of the Mennonite Board of Missions and Charities gives us a good review of the present functions and outreach of our general mission board.

The Mennonite Board of Missions and Charities feels it has a twofold function: (1) To open the channels and provide the facilities for the missionary and charitable outreach of the church, and (2) to inform and challenge the church to an increasing fulfillment of the Great Commission. We are not merely a corporation or a society set up within the Mennonite Church to do mission and charitable work, but we represent the church at work on her primary task. It is always our ideal to fulfill these functions for the entire brotherhood—east to west and north to south—and to be, as it were, a tool which the church can use effectively. We hope also that we can be more than a tool, that we can furnish leadership and face the church with new challenges to do her task in the world more faithfully.

Statistically the work as administered by the Board in foreign fields is as follows:

FOREIGN MISSIONS

Name of Field	Year Founded	Missionaries on Field, Furlough, and Appointed
1. India	1899	43
2. Argentina	1917	28
3. Puerto Rico	1945	21

4. China	1948	6
5. Japan	1949	6
6. Belgium	1950	4

HOME MISSIONS

Location	Year Founded	No. Workers
Mennonite Home Mission, Chicago	1893	3
Ft. Wayne, Indiana	1903	2
Canton, Ohio	1904	2
Twin City Missions, Kansas City	1905	3
Toronto, Ontario	1904	7
Lima, Ohio	1910	2
Peoria, Illinois	1919	3
Detroit, Michigan	1926	3
Chicago, Mexican Mission	1934	3
Texas Border, Mathis, Tex.	1936	2
Culp, Arkansas	1936	10
La Junta, Colo. (Spanish)	1940	2
Denver, Colorado	1941	2
Bethel (Colored), Chicago	1944	3
Saginaw, Mich. (Colored)	1950	3
Cleveland, Ohio (Colored)	1951	2

INSTITUTIONS

Location	Year Founded	No. Workers
West Liberty, Ohio, Children's Home	1896	8
Kansas City Children's Home	1919	13
Mennonite Youth Village, Mich.	1949	2
Home for Aged, Bittman, Ohio	1901	5
Home for Aged, Eureka, Ill.	1922	7
La Junta, Colo., Hospital	1907	92
Greensburg, Kana., Hospital	1950	12
Lebanon, Oregon, Hospital	1950	30

Eastward to the Sun

V. Charming Switzerland

BY SANFORD C. YODER

Rich in history, scenery, and industry, little Switzerland is the subject of Bro. Yoder's interesting travelogue this month.

Switzerland, mother of Conrad Grebel, Felix Manz, Andrew Castleberger, George Blaurock, and William Reublin, we salute you! Here in your land a faith was reborn that set in motion wide new movements in the world and released the Gospel from a bondage that had lasted for centuries. In your soil, impregnated with the spirit of freedom, great souls planted the seeds of Christian liberty which brought forth its fullest fruit in the faith of the Swiss Brethren. At a time when the powers of the church and state were against them, this group of believers courageously rejected the large body of ecclesiastical tradition that had grown up through the centuries, as well as the whole state-church system. The movement became known as Antipedo-Baptist or Ana-Baptist because its founders and leaders repudiated the doctrine of infant baptism and insisted that the rite should be administered only upon a personal confession of faith and acceptance of Jesus Christ as Saviour. They accepted the Scripture as the final authority in all affairs pertaining to faith and life. Holy living and a humble denial of self were practiced in all matters in which their own desires came in conflict with the Word of God.

The stubborn persistence of these humble folks and their unflinching loyalty to these convictions set the fires of persecution burning and caused them much suffering and

tury and robbed many lands and people of liberty that had earlier been dearly bought. It is cut off from the sea on all sides, except for the streams that flow past its doorway or which have their sources in the icecaps or snow fields that lie upon its mountain peaks. It is a broken, mountainous country, with beautiful valleys filled with villages and towns and lovely homes such as the Swiss know how to make.

The importance of Switzerland is not related in any way to its size. In fact, it is important in spite of its smallness. In length it measures only two hundred ten miles. Its breadth is approximately half that distance. It consists of twenty-five political divisions known as cantons or demicantons.

By its constitution, adopted in 1848, it became a confederation of states or cantons. In 1874 this fundamental law was revised and it became a Federal State, governed by an assembly of one hundred eighty-nine deputies who are elected by popular vote. The executive power of the nation is vested in an Executive Council, consisting of seven members, chosen for a term of three years by the Federal Assembly. The members of this Council are heads of the administrative departments of the government and correspond somewhat to the cabinet officers which the President of our country appoints. The President and Vice-president of this Council are the chief magistrates of the Republic and hold their respective offices for a term of one year. The General Assembly is the lawmaking body and concerns itself chiefly with such duties. The investigation of its crooks, gamblers, lawbreakers, and hooligans, is left largely to the Department of Justice and the judicial system which has been set up for their trial and prosecution.

By the Constitution of 1874 the people of Switzerland were finally granted complete religious liberty, after a long struggle covering centuries.

It was here that the seeds planted by Grebel and his followers, more than four hundred years before, reached their full fruitage. By this same act a number of powers were taken out of the hands of the church. Civil marriage is now compulsory. Jesuit Societies are excluded and the establishment of new convents is prohibited. The church may appoint no bishop except by sanction of the government.

Few countries the size of Switzerland can boast of such a wide variety of climate and vegetation as can this little mountain-crowned republic. In the lower altitudes, the vineyards prosper and the wineries flourish. From here the grapes, as well as the wines, find their way to markets of cities and towns. Beyond the vineclad hills lie the clumps or rows of walnut trees and fields of spelt which, farther on, blend into groves of lovely birches, and fields of grain such as oats and barley which stretch onward to the upper fringes of pines and maples. Then come the Alpine pastures where herdsmen graze their cattle during the brief summer months. From here they carry their cheese and other dairy products down the mountain trails to where the motors run, from whence they find their way to the consumer's table.

In the fields of industry one finds the famed Swiss watches and clocks, laces and embroideries as well as other needlework, wood carvings, and such other products as the patient skill of these industrious people produces. The name "Gerber" is to the cheese industry of Switzerland what "Kraft" is to America. Dairy products and fine candies of the choicest kind are manufactured here, much of which finds its way to markets far beyond the borders of the homeland. Swiss watches were on sale at Aden, Arabia, when we stopped there en route to India, and Swiss chocolates were to be had in Bombay.

As one travels from place to place he becomes impressed with the tremendous electrical development of the country. Deep mountain gorges furnish the setting for huge dams and reservoirs. Snowcapped mountains and the heavy rainfall of the higher altitudes supply the water that furnishes the power to turn the generators which furnish the electricity for the factories and mills, for the trams and trains throughout the country, and for lights that brighten the homes and streets of the cities.

The Swiss people are a lovely folk—industrious, intelligent, and skillful. They are kind, considerate, and clean, good housekeepers, and good cooks. One feels at home here and could easily stay with them always. Even the Hindu boy, whose upbringing, ways of life, and religion were as different from that of central Europe as the world is wide, after having spent four years at the University of Basel, wished that he could stay in Switzerland the rest of his days.

The population is mixed in race and language. German is spoken by a majority of the people in fifteen of its cantons, French in five, and Italian in one. To the person who comes from a large country whose domain stretches over thousands of miles with a state owned and controlled educational system and only one language spoken throughout its entire length and breadth, it seems strange to find in a nation so small, the sectional differences that exist here. One may presume that long ago when mountain barriers were not as passable as they are now, the inhabitants of each valley developed along their own lines and built up a loyalty



Mennonite Central Committee Headquarters, Arnold Boecklinstrasse 11, Basel, Switzerland

hardship—often imprisonment, exile, and death. It was not until the breath of freedom swept over the world early in the nineteenth century that liberty finally came to these patient souls.

Switzerland, brave little land, maintained, not without anxiety and difficulty, its neutrality and freedom during two global wars that rocked the world in this present cen-

to their own ways that is not easily overcome.

But Switzerland has other things to sell besides watches and cuckoo clocks, cheese, and other wares that are the product of her mills and factories. It has its scenery, a commodity—if such it may be called—that has been sold to admiring travelers for centuries and still has all of it left. These folks know not only how to package and display their cheese and other products to the best advantage, they know also how to show up their mountains and hills and valleys in order to allure the nature-loving folks that travel across the world to seek out and admire its wonders. Winding roads, such as only highland engineers know how to build, traverse mountains piled one upon the other with deep gorges and gaping chasms between. Large buses, driven by expert operators, follow the highroads to the farthest divide where one becomes enthralled with the grandeur of this garden of God.

Here the glaciers have their home from which issue rivers and streams that furnish the power which sends her finely equipped, government-owned trains speeding across the country to all its borders and beyond. From these snowy heights come also the waters that fill the lakes whose shores are studded with villages and towns that are the delight of travelers and sight-seers from many lands. In the beautiful valleys that lie between are found the homes of the husbandry which adorn the landscape and add to its impressive and unforgettable beauty.

A person who has once entered Switzerland would hardly dare to return to his homeland without having spent some time traveling over its mountains, across its lakes, and through its valleys. Accordingly, I left the Mennonite Central Committee headquarters at Basel early one September morning for a week or ten days of vacation. The long, finely equipped, international train stood at the station when I arrived, waiting to take on its load of passengers. Promptly, on the second—so it seemed—the wheels began to roll. We were on our way for a period of happy, pleasant, thrilling experiences on the rails, through endless tunnels, and then on to lakes and rivers and cities.

The country in itself is beautiful, and it seems that the people and what they have added make it all the more charming. Lovely Swiss homes dot the valleys or hang—often precariously—on the mountainside where they may be reached by winding trails that play hide-and-seek with the observer as he floats smoothly along on the speeding train. It was the time of year when farmers were occupied with seasonal duties. Many a scythe swung by lusty arms clipped the succulent grasses that grew in their narrow fields, while small wagons, drawn by oxen, gathered up the hay and stored it into barns that were frequently joined to the living quarters of the family. In the lower altitudes most luscious grapes were being garnered for the wineries or for the shops and markets throughout the country.

The first stop was at Zurich, the seat of a great University and the scene of many a tragedy during Switzerland's struggle for religious freedom. Fortunately, the hotel where I stayed was in an historic part of the city. From my window I could see the Gross-Münster Church where Zwingli and Bullinger held their famed disputations with Grebel, Manz, and Blaurock. Close by the hotel flowed the River Limmat where Manz was drowned. Along the street Blaurock

hidden, and creeping silently along in the shadows toward their homes. Places like this, once so filled with tragedy, conjure up strange thoughts! This evening everything seemed so peaceful and quiet that one can hardly imagine that once the city was filled with sorrow of which most of us know nothing except what the bygone years unfold.

The next day found us en route to Lucerne and across the lake of Wilhelm Tell fame.



Monument of the Reformation at Geneva, Switzerland, with Statues of Leaders of This Part of the Reformation

was driven with hands tied behind his back, stripped to the waist, and beaten with rods until the blood flowed. Referring to this incident in later years, Zwingli says that Blaurock was so badly abused that he was brought near to the gates of Hades. But it can hardly be said that those who appeared to be the victors were always victorious. After the above unhappy episode one of Zwingli's supporters wrote anxiously from Strasbourg inquiring about the fate of these unfortunate victims. He says: "It is reported here that Felix Manz of your city has suffered death and died gloriously," and added that Zwingli's cause had suffered greatly on that account.

The University was not in session. Some students remained and were eager to give information and show an American what a European university looks like. The Gross-Münster Church was closed, but the inscriptions and some plaques on the outside furnished some information that was desired.

At the close of a drizzly afternoon the skies cleared and the full moon rose and lighted up the city and the surrounding hills. Through the open window my eyes followed the street and stream up toward the Gross-Münster Church, but my thoughts wandered far back into the past. I almost fancied that I saw the "shades" of the saints of long ago coming out of the dark recesses, where their places of worship may once have been

How smoothly these steamers filled with happy folks glide over the waters, and how restful it is! At each village where stops were made people whom we had met came and went. These acquaintances of such short duration drop out of our presence and will perhaps appear no more except as they come into our memories in the years ahead. High above us on the mountainsides are little specks that mark the homes of the cowherds who take their cattle to the summer pastures on these remote heights where the clouds are always low. Even the holiday passengers with whom we sailed seem subdued in the midst of such sublime surroundings and grandeur. In the midst of the peace and quietness hardly a sound is heard, save the churning propellers, and now and then the tinkling of an Alpine bell, or the blast from the long horn of the cowherd that echoes from mountainside to mountainside across the waters.

Late in the afternoon we left the boat and took the train at Flüelen to Göchenen from whence we were carried up the steep incline by cog-train to Andermatt where the air is rare and the nights are cool even during the hot summer season. Here was a restful little hotel—good food, good company, and a deep feather bed to keep one warm during the chilly night. Early in the morning before the sun rose above the peaks a "tap" at the door awakened us and a

friendly voice informed us that breakfast was waiting. The tinkling of bells told us that the cattle of the high hills had been milked and were on their way to pasture. A blast from a long horn announced the arrival of the bus.

This was destined to be a day of thrills. Owing to the lateness of the season most of the tourists were gone, hence there was lots of room. When the bus drove away from the station at Andermatt what few passengers there were, thought perhaps that we were near the top of Switzerland. But still we climbed upward where the road wound and curved and seemed at times to have a slender hold on the very steep hillsides to which it clung. Now and then, we suddenly looked into empty spaces when the driver hit curves so short that it seemed as though he was driving off into the "blue." At one of those turns there was a sign saying, "Hier ist Peter Bender verunglückt." When my eyes followed the steep declivity down which his body must have rolled, I concluded that Peter did more than have an accident—he, no doubt, provided the occasion for a very sad and solemn meeting at the village church.

The trip took us upward to where the glaciers are formed. The Rhone River has its source in such a place at a turn in the road where the bus stopped for rest and lunch at a lovely restaurant. Then the trail led down a long, steep grade to a beautiful flower-bedecked village from which we climbed again to greater heights where the falling mist told us that we were in the clouds. Once during the day, kind nature drew aside her flimsy curtain and unveiled the Jungfrau with her white cap which she wore on her stormy head the year around. The trip took us through sunshine and rain, past vast power plants located in deep recesses and large summer hotels to which people from around the world come for rest and quietness on these sublime heights where ragged nerves are soothed and jaded spirits are made new.

At Meiringen the passengers left the bus and trains carried them to Interlaken where markets and shops and ancient things afforded one ample opportunity to pass the time interestingly, and wares of all kinds for which this place is noted, tempted one to part with his money. In the middle of the river that flows by stands an old round tower with its dungeon far below the water level of the stream. Here, in this gloomy place, so a flower vendor informed us, is where they kept heretics and Anabaptists when imprisonment and extermination by axe and flame were still in vogue. The devices of the inquisitors had surely reached a high state of development during those days when the practice of persecution was employed as a means of settling their ecclesiastical problems.

From Interlaken, a steamboat carried us over Thunersee to Thun from whence a swift train took us to Berne, the capital city of the country, where a restful hotel awaited us. Berne is a beautiful city with its great government buildings, lovely parks, shops,

street markets, and some industries of a refined nature, one of the park bench occupants informed me. By this, he may have meant such as would not profane the beauty of the place with grime and noises. If the capital city is to this country what capital cities often are to other lands, then its chief product is the making of laws and a studying of policies to decide which can be most advantageously debated—so it seems to those who are unschooled and unpracticed in the art. As one listens to the proceedings on the floors of the world's legislative halls he becomes overwhelmed with words and words until he wonders whether ideas ever get mixed up in the discussions. And yet countries survive, and over a period of years one can often see some progress.

After restful days at this beautiful place we were on the train again en route to Lausanne by Lac (Lake) Lemman (Lake Geneva) which Byron in his travels said:

"... Weos me with its crystal face."

A pleasant afternoon on the lake steamer with new friends came to a close when the sun went down over the city of Geneva, the home of the United Nations. This is a historic spot. Here John Calvin, lawyer, theologian, and man of letters, lived and wrought in Reformation times and by his rigid enforcement of righteous principles, based on the Scriptures, turned the disorderly populace of low morals and rowdiness into a quiet and peaceable people.

Geneva became, also, a sort of "city of refuge" for such men as the great John Knox of Scotland during the time when the "Bloody Mary" tried to bring Britain's populace back into the fold of the Roman Church. Here he formed a rich and congenial fellowship with the persecuted folks from Holland, Germany, France, and other lands where they were beset on every hand by dangers because of their faith. In this city these unwanted intellectuals thrived in the atmosphere created by the scholarly, dyspeptic Calvin. From the Academy operated here came an array of learned, devout, fearless ministers who became leaders in the Reformation movement and champions of Protestantism wherever they went. Out of this stronghold came, too, the doctrines which colored the beliefs and dominated the forms of government of several of the strong churches which came out of this period.

On Sunday morning early, I walked to the docks for a last glimpse of:

"Clear, placid Leman! thy contrasted lake,
With the wide world I dwelt in, is a thing
Which warns me with its stillness to forsake

Earth's troubled waters for a purer spring."

A train ride from Geneva to the Italian border and my vacation in Switzerland was brought to a close, but the Mennonite Central Committee center at Basel was still my European home. To this place my travels brought me again several times before I left the continent, but my stays were brief, and from henceforth my journeys were made for other purposes.

Though Switzerland kept itself out of the last two great wars it does not mean that it

had no anxious moments as, for example, when an American bomber accidentally dropped his missiles of destruction within its borders. Nor does it mean that being drawn into the conflict was beyond a possibility. Its vulnerable points bristle with anti-aircraft guns and weapons of defense of all kinds. Its mountains overlooking highways, mountain passes, railroads, and other points where invasions might be attempted by land or air, are strongly fortified and prepared to resist any effort of the foe to secure a foothold in its soil. Deep within the heart of the high peaks and other advantageous and inaccessible places in the mountains are large chambers excavated by engineers where thousands of soldiers may be quartered in wartime. Here guns and other implements of war are mounted and ready, they say, for any emergency. Here also is stored food in sufficient quantities to sustain a beleaguered garrison for months, even years, even though help from the outside should be cut off. So cleverly are these places designed to fit into the landscape that they are barely discernible, in some instances not at all. On arriving at one of the passes we barely took notice of the large boulders that lay strewn on the slopes around us as one finds them everywhere in these great hills. On closer observation it was noted that they were not rocks at all but anti-aircraft shelters with their guns poking their ugly noses from underneath.

When one looks at all the bunkers and walls, tunnels and entanglements of the Maginot and Siegfried Lines and recalls the boast of their impregnability, he is made to wonder about the trustworthiness of any such provision that man may make. We know now that they were not adequate to prevent armies from moving hither and yon in their maneuvers during war. Usually the ingenuity of man can overcome any obstacles he may create. And above all this, there is a Hand which holds a power that knows no limit and a Mind that knows how to bring to naught every device of man's creation. When humanity has done its best—or its worst—to bring about its designs and accomplish its ambitions then that **Great Immeasurable Power** begins to move and the glory of man's achievements fades away. Did not such a simple, common occurrence as a snow storm lay low Napoleon's hosts and bring to naught at Moscow his designs upon Russia—or a rain in Flanders bring to an end at Waterloo his plans for an empire? Some day the voice that roared out of Zion in Amos' day will speak again. Then the things that can be shaken will be removed and those that can not be shaken will remain.

Switzerland, my days with you are done, but memories of you will linger with me always. You have been a pleasant host, and you have much to teach us. While wars raged around you, even to your very gates, you remained an island of peace and a haven of refuge in a wide, restless sea of madness and strife. May He who rules the destiny of the nations keep you ever, though the waters roar and your mountains are car-

ried into the midst of the sea. You are blessed of God with amazing beauty and loveliness! Though the fires of your persecution burned long and their flames were hot, we still love you. Many a saint who died for his faith lies enfolded in your bosom. Other thousands who fled those dire days found homes in other lands where they brought forth strong, new settlements which

bear the names of the places which they left—Berne, Sonnenberg, etc. The germ of freedom that stirred in your bosom in the early Reformation days has now brought forth its full fruit—liberty to follow one's conscience in all things that pertain to faith and life. May you, lovely land, always abide in peace!

Goshen, Ind.

"To Do Good . . . Forget Not"

BY MIRIAM BEACHY

Truly a missionary is called upon "to give all kinds of help." "Blessed are ye that sow beside all waters" (Isaiah 32:20).

It was getting dark, at the end of a hard day's work. We were going into the house for our evening meal when Yakub, one of the men who work for us, came to us and said, "My mother is sick. People from my village told me in the bazaar today that she has been unconscious for several days. She has fever and it seems she is dying."

What should we do? The trip to their village would be difficult at night because one has to go a road which curves up a mountainside, then finally through fields to the village itself. We could not know what time we could get back, and tomorrow would be another day's work. The big question was, "Is the mother really as seriously ill as Yakub had been told?" After praying and asking God's wisdom and guidance, we both felt that we must do whatever we can. John collected medicine in his kit, including penicillin and took an injection syringe. They found the mother lying on a mat on the cold dirt floor, in a small room without windows, lighted only by a little piece of cloth burning in crude oil. She was breathing hard and irregularly; they could not talk to her to get her consent to bring her to our home. On seeing her, John felt she must be suffering from malaria. They decided to bring her back to our compound where she would live with Yakub and we could treat her. She hadn't eaten for a number of days and was so weak she could not sit up by herself. We continued giving malaria medicine, together with iron to build up her body. After a few days she did not have fever any more. Gradually she was able to eat and after about ten days was walking around outside, well and gaining strength. What a wonderful tribute to the love and power of God!

Before coming to India we had heard that a missionary is called upon to give all kinds of help. We have found this to be true—even to giving medical help without training. Each day is crowded with new experiences, yet we can trust our God to give wisdom and guidance for each one. At first, when I saw other missionary women giving medicine to the sick I thought how wonderful it must be to know how to help the many sick and needy. But one learns quickly to recognize and treat the common diseases, such as dysentery, itch, sore eyes, and malaria. We have government doctors, but they give mostly liquids (contents doubtful) and

charge fees which are too high for the poor people. When the sick come begging for help one just must give whatever one has to give.

A coolie who had been working for us had had malaria for several weeks. After getting medicine from us he became well and he felt that we could treat anything! He asked for medicine for his old mother who had a large abscess. We did the best we could, asking God to bless and bring honor to His name. Since we are in the hills this summer Esther Vogt has written that when she and a Bible woman went to that village



Meal at a Christian Workers' Conference at Bihar, India

this woman told them we saved her life when she was dying.

Another time a mason who was working for us received word that he should come home because his son was mentally ill and had become so violent that he could not be controlled. He begged us to take him home and bring his boy back with us. This again meant a trip through the jungle at night. Also we did not know where we would find the boy and in what condition he would be. The father was so anxious about him that he offered to pay the gas, which would have been a lot for him to pay. This made us feel it really must be serious. After a hard trip, going through places which looked impassable, we brought the boy home late at night. We let him work for us on the new bungalow and after several weeks he seemed quite normal again.

On our way to get this boy we saw a man lying at the side of the road in the jungle. He was still there when we came back, so we stopped. We found that he was intoxicated. He was wearing few clothes, was

cold and possibly would have frozen if left there all night. Besides this, he was likely prey for wild animals. The men with us tried to rouse him by saying a tiger was coming, but even that brought no response. We took him home, put him on a bed of straw, and covered him. (He probably could not have afforded even this in his own home.) The next morning he was gone.

"Behold, a sower went forth to sow; . . . some seeds . . . fell into good ground." It may be that these who receive help for their physical bodies will be good ground for the Word of God and will bring forth fruit.

Chandwa, Palamaw Dist., Bihar, India.

CONSTANT THANKFULNESS

Have you ever tried the blessing of constant thankfulness? Not occasionally or when it suits you, but every day, and all day long? If not, begin at once, and the next time you feel disheartened or discontented, instead of getting irritable and complaining, just look long and gratefully on your blessings, and put all grievances behind your back. A French king once said: "If a civil word or two will make a man happy, he must be a churl, indeed, who would not give them to him. We may say of this kindly temper that it is like lighting another man's candle by one's own, which loses none of its light by what the other gains."—Sel.

* * *

"Blessed be the Lord, who daily loadeth us with benefits."

THE GREATER THANKSGIVING

(Continued from page 326)

the machinery of life would run, both in the home and out of it, if it were oiled frequently and freely by that fine lubricant called gratitude! Beyond the fact that thankfulness is a blessing to us and to others, God's heart is no doubt gladdened by our expression of gratitude and thanksgiving. Let God's redeemed say so.

God has so marvelously provided through His Spirit that even the most destitute in a physical way can feel and express thanksgiving and praise, even if called upon to die. Let us pray for each other and not faint by the way.

A physician, in an account of his experiences among hospital children says, "One little fellow had to have some dead bone removed from his arm. He got well, and perhaps thought I had taken a good deal of interest in him. The morning he was to be dismissed, he sent for me. When I reached his bed, I bent over him. 'Well, Willie,' I said, 'Did you want to see me specially?' The little fellow reached his hand up and laid it on my shoulder, as I bent over him, and whispered, 'My mamma will never hear the last of you.' Could anyone express gratitude more beautifully?"

"Let the redeemed of the Lord say so."

Nampa, Ida.

BIBLE STUDY

Christian Ordinances

VI. Baptism—The Three Baptisms of the Believer

BY THE BIBLE STUDY EDITOR

The three baptisms of Jesus were those of water, Spirit, and death. The latter is sometimes called His baptism of suffering, but, reconciled with the Scriptures concerning His atonement, His baptism was that of the cross, or death.

The believer in Christ, in the process of his faith and testimony, is also associated with three baptisms. He also is baptized with water, with the Holy Spirit, and with a spiritual death. It is true that every believer, prior to Christ's return, will at length suffer natural death, because it is the end of life. Every man will experience the same death, that of the body. But the believer has the experience of a baptism into death, which the unbeliever does not have. The New Testament deals with the subject of a death for the Christian which is not the natural death of the body.

The baptisms of the Christian are in reverse order to the baptisms of Jesus. Jesus began with the baptism with water, declaring to John that it thus became them to fulfill all righteousness. Jesus was already in the kingdom of His Father. There was no need of His conversion and renewing of the Holy Spirit in order that He might become a member of the kingdom of God. But the Christian cannot approach the kingdom of heaven without first being born again. The essentials of a new birth are those of faith in the atonement and regeneration of the Spirit. It is possible that many people are baptized with water who never enter into the grace of salvation. And there may be many who begin with a water baptism, who later find the efficiency of the atonement and the quickening of the Spirit. But the usual process of the Gospel begins with faith in Jesus Christ, followed by the quickening of the Spirit and the testimony of water baptism.

The only effective agencies of God to save men and reconcile them to Himself are those of the spiritual nature. Atonement and reconciliation to God are accomplished by faith. God provided both the sacrifice for sin and the gift of life by the resurrection of Christ from the dead. Men are brought unto God by the Spirit and are renewed in life and sustained in their divine relationship by the coming and abiding of the Holy Spirit in their inner life. The first

step in our saving faith is in redemption by the blood of Christ.

I. The Baptism into Death

"Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. See John 6:48-58. This is, no doubt, a controversial passage, but it is one of the first statements of the essential death of Christ for the salvation of men. One should note that Jesus spoke of the flesh and blood, of which men are to partake. Where flesh and blood are separate there is death. And Jesus gave to His disciples the suggestion that He had reference to His death, for He also spoke of His resurrection in this same chapter. "What and if ye shall see the Son of man ascend up where he was before" (v. 62)? And He also suggested that the partaking of His flesh and blood was to be a spiritual matter. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life" (v. 63).

The confirmation of this essential faith in the separation of His flesh and blood, and of His followers partaking of it, was given at the time of the Last Supper. Jesus and His disciples observed the Passover for the last time. The Passover feast was closed with the dividing of the cup among the disciples. Luke 22:16-18. The instituting of the new ordinance is signified by the fact that Jesus spoke to the disciples of a **new covenant**. The old covenant, a perpetual ordinance of the Jews, was that of the blood sprinkled on the door, of the house in which the Passover was observed, the roasted flesh of the lamb, and the unleavened bread. The new Testament (or covenant) consisted of His own flesh and blood. The bread was broken to represent His broken body, and the cup represented the blood which was separated from His flesh. This was what Paul said, "Ye do shew the Lord's death till he come" (I Cor. 11:26). See Luke 22:15-20.

It is quite a common conception that Christ died only as a substitute for the sins of men. In such a case, there would need

to be no further recognition of His death than that He died in our stead. This would imply that we had nothing further to do with death; and that we have escaped it as the judgment for our sins. But in the presentation of the Gospel of redemption, both in the Old and New Testaments, the sacrifice for sin becomes a representative one. We are represented by the One who died in our stead. It is true that "the good shepherd giveth his life for the sheep." But those for whom He died must "eat" His flesh, and "drink" His blood and thus partake of His death with Him. The Passover was slain and the blood was sprinkled on the door, but they who partook of the blessings of the shed blood—over which the death angel passed—were partakers of the flesh of the slain lamb. The people of Israel identified themselves with the Passover lamb, for it took the place of their first-born sons. The Son of God slain is both our substitute for our sins and our representative in His death for sin.

Would it be possible for us to have fellowship and partake of the resurrected life of Christ, and not be partakers also of His death? Paul declares that Jesus is the "justifier of him which believeth" (Rom. 3:26). The Apostle continually associates the believers with the death and resurrection of Jesus. We are both **dead in Him and alive in Him**. In the language of the Word of God, "I am crucified with Christ" (Gal. 2:20). "If ye then be risen with Christ, . . . For ye are dead" (Col. 3:1-3). "Ye also are become dead to the law by the body of Christ" (Rom. 7:4). "Our old man is crucified with him." The Christian's death because of sin is accomplished in the death of the body of Christ. This death is not a continuing process, but an accomplished fact. Because of the death of Christ for our sins, we are also reckoned dead and the power of sin has no longer dominion over us. By death we are escaped from the judgment of sin. But how does one become dead to the judgment of sin? It is a matter of faith, by which we are reckoned to be dead in Christ. (Rom. 6:1-23). By faith alone is it possible for one to appropriate the death of Christ. Can one be baptized with water, and thus begin a life, which, in continuance is a matter of crucifying one's self until sin is overcome? Where sin is not overcome by the judgment of death, there is a constant condemnation, and there is no passing from death unto life. Life of the spirit by faith can only be begun after the judgment of sin is past. If the Christian has forgiveness, it is only because of the sufficient propitiation through Jesus Christ. He is the only Saviour from sin.

This brings us to the fact that every believer must accept the death of Jesus Christ

and be reckoned together with Christ in His death. This place with Christ in His death becomes a matter of appropriation by faith. Christ's last baptism of death, becomes the first baptism of the Christian. The only Christ, in whom we can believe, is the Christ who was slain and is now risen. Paul said, "I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2). Note II Cor. 5:14-17: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This fact of death for every believer is brought about by his being baptized into the death of Jesus Christ. Rom. 6:3-5.

Jesus, whom God sent in the likeness of sinful flesh, and for sin, condemned sin in the flesh, was buried, and He never again appeared in flesh and blood. "Henceforth know we him no more." In the body of Christ who was crucified all Christians are become dead and are buried in so far as the flesh and sin and the old man and the world are concerned. Like all dead things, and buried ones, they are no more. "We know no man after the flesh." What is become dead and buried, is not resurrected. It does not become new. The new creature is he who is risen in the Spirit. The risen Christ dwells within the flesh, but the flesh is reckoned dead, through faith. The baptism into the death of Christ is purely spiritual and is a matter of faith. Such a condition of being dead to sin, and to the law, and to the old man, is not accomplished by the material baptism with water. Out of that death, as a result of it, there is a new life. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). This also is a new life brought about by the Father, through the Holy Spirit.

II. The Baptism of the Spirit

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (Jno. 3:6). "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). The fact is that every Christian is a new creature because of a new birth. His is a spiritual birth, born again, or born from above, else he has no claim on the kingdom of God. Nicodemus thought of a new body. That is impossible. He must become a new creature with his old body, but not by his body being made new. Like the unseen wind, the Spirit comes into his life and makes him a new creature, through Christ Jesus. The Christian believes and trusts in the power of Jesus Christ who rose from the dead and lives forevermore.

This is the everlasting life with which the Christian is endued. But the Spirit can have life and fellowship only where the life is reconciled to God and sin has been atoned for. This condition has been brought about by the crucifixion of Christ and through His resurrection. Jesus is the present Mediator, between God and man, and is our present propitiation for sin. As a result of His mediatorial ministry, the offering of His blood before God, He has given the Holy Spirit to men. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you" (Jno. 16:7).

The Comforter is the Holy Spirit. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (Jno. 14:16, 17). "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (Jno. 14:23). "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (Jno. 16:13-15).

The Holy Spirit did not come to the disciples until after the ascension of Jesus. Jesus remained with the Father, but sent the Comforter in His stead. The Comforter became the spokesman for Jesus and the Father, and represented the person of the Father and the Son by His indwelling and abiding presence in the heart and life of the Christian. This is the new life that is born in the heart of each one who believes on the Lord Jesus Christ. Thus Paul explained the indwelling of the Spirit. "To be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith" (Eph. 3:16-19). The Christian possesses in person only the third person of the Godhead, but through Him he possesses all the fullness of God, as in a corporate body of believers.

The Holy Spirit is the "one Spirit," by which all are baptized into one body. I Cor. 12:1-31. Each believer possesses the Holy Spirit. Both Jews and Gentiles possess the same Spirit, but the Spirit gives to each, individually, the special gift enabling him to serve in some particular manner in the whole body. Each is but one member of the body. The Spirit is the Lifegiver and the Energizer of the whole body.

The Spirit is not a cultivated faculty. He is not from men; He is the Gift of God and the Messenger from above. He was poured out on the Day of Pentecost upon all the believers, the Apostles and their associates, and upon those who believed through their testimony on that day. The baptism of the Spirit is the coming in of the Spirit into the

heart and life of those who believe on Christ. He remains, as an abiding Comforter. He may be grieved and quenched, and His power lessened in one's life. He will fill and repeatedly fill those who will yield to His teaching and His guidance.

III. The Baptism with Water

"Suffer it to be so now: for thus it becometh us to fulfil all righteousness." The testimony of Jesus to all men, that He was the Son of God was His obedience to the will of God. Both He and John had an obligation to this testimony. John was sent to baptize Jesus, and to see the Holy Spirit descend and abide on Him. Jesus must be baptized that this Divine witness might be shown to John and to others. They both fulfilled the will of God in this testimony of baptism. The disciples who were baptized, and the people who came and were baptized, gave their testimony by being baptized that they, too, were willing to do the will of God, and prepare for the kingdom. The baptisms were clearly a testimony of faith in God and a desire to be obedient to His will.

The baptism spoken of by Peter was definitely water baptism. For he associates it with the effect of water in purifying the flesh. But the real purpose of the baptism, according to Peter, is, "the answer of a good conscience toward God" (I Pet. 3:21). The good conscience of the Christians is appealed to, as they sanctify the Lord God in their hearts. I Pet. 3:15, 16. The obedience of Noah, in the midst of unbelievers, was his testimony of a good conscience toward God. He was saved by the ark which he built, and by the flood which destroyed the wicked. So, Peter suggests the source of the power of our salvation—the resurrection of Christ from the dead, in which all believers trust, and show it by their public confession through water baptism.

Baptism does not create faith, nor is it the beginning of faith; it is used as a testimony of the faith which the soul possesses. "If thou believest . . . thou mayest [be baptized]" (Acts 8:36, 37). The same was true in the case of the centurion, Cornelius. Peter asked for the testimony of baptism for those who had received the Holy Spirit by believing on Jesus Christ. Acts 10:44-48. Jesus commanded that His disciples should preach the Gospel in all parts of the world, and that those who believed should be baptized "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). This command to make disciples among all nations was to be witnessed to by the baptizing of all, in all nations, who believed. The baptism was to be a witness to faith in God the Father, in Jesus Christ the Son, and in the Holy Spirit the Comforter. In this act there is implied faith in the Word and will of God; faith in the redemptive work of Jesus Christ the Son and in the regenerating power of the Holy Spirit.

There is on record one instance where baptism was administered before the receiving of the Holy Spirit. It followed the preaching of Philip in Samaria, for the giving of the Holy Spirit was to be confirmed

(Continued on page 349)

EDUCATIONAL

Hesston College—A Campus of Christian Scholarship

By MERLE SHANTZ

Instructor in Education on the Hesston College faculty, the writer gives a good resume of the developments and activities of the second oldest educational institution in the Mennonite Church.

Hesston College and Bible School has experienced a steady growth in enrollment, faculty, curriculum offerings, staff workers, and plant facilities during the forty-two years of its existence. In 1909, the beginning year, sixty-nine students enrolled. This year, forty-two years later, 272 full-time students have enrolled and eight part-time—a total of 279 full-time and part-time. This figure is the third highest in the history of the College, the highest having reached 290 in 1946-47.

Hesston College is divided into three divisions—four-year high school; two-year junior college leading to the A.A. degree; and four-year Bible school leading to the B.R.E. degree. In each of these divisions this year there are enrolled 114, 99, and 12 respectively. The four-year Bible school is one of the most recent developments. Hesston College and Bible School has always emphasized the importance of Bible training. A wider selection of courses is now available because of the division in advanced Bible. The curriculum is designed to prepare consecrated young people who want training for service in the home congregation as well as for missionary work at home and abroad. Hesston College requires every student to enroll in a Bible course each semester. Candidates for the A.A. degree must have ten hours of Bible, candidates for the B.R.E. must have sixty hours of Bible and applied Bible.

The high-school work is fully accredited by the State Department of Education and holds a Class A rating among high schools. The junior college is fully accredited by both the State Board of Education and the State University. Hesston College is a member of the American Association of Junior Colleges.

This year Hesston College has the largest faculty in the history of the school. Not only in number is the growth significant but in training. Eighty-three per cent of the instructors have a Master's Degree or higher.

The chief administrative officer of Hesston this year is Dean Walter E. Oswald. Inasmuch as the legal requirements of Kansas specify two years' teaching experience prior to the assuming of an administrative role, President-elect Roy D. Roth is serving in

the capacity of a teacher in the Bible department. Dean Oswald, by special appointment of the Mennonite Board of Education, is chairman of the administrative committee, which consists of Roy D. Roth, president-elect; Daniel Kauffman, business manager; Leonard Lichti, dean of personnel; and Merle Bender, director of public relations. The administrative committee will work as a team in the area of public relations and church contacts until the year 1953 when Bro. Roy D. Roth will assume the full responsibility of president. Ex-president Milo Kauffman resigned his position after serving nineteen years as president. He is on a year's leave of absence. During his leave from the campus he will be serving the church through evangelistic meetings and general church work.

As enrollment increases and as new divisions are added there is a need for wider course offerings in all departments. The agriculture, industrial arts, and home economics curriculum have expanded, making it possible to graduate with the A.A. degree with a major in one of the vocations. The teacher education curriculum prepares teach-

ers to certify in any state that requires sixty hours of college work or less. Agriculture has just recently been added. The course is a three-year program designed to give the student a broad basic background in the field of agriculture with emphasis on returning to the farm after completing the education. Class work consists of reading and discussion; laboratory and field work. Local students are expected to own and keep records of an approved project. Boarding students are assigned projects on the College Farm, which consists of 160 acres of land.

The College Farm bungalow and barn are located on the corner of the campus. The farm maintains a herd of some twenty cows and supplies the town of Hesston with Grade A pasteurized milk. The profit from the farm helps to subsidize the operating expense of the school. Some of the beef and pork for the college dining hall is raised on the farm. Small grain and forage crops are produced on the farm. Occasionally students are hired to help with the farm work. A full-time farmer is employed to operate the farm. He lives in the farm bungalow.

Increased enrollment and curriculum offerings bring with them a need for more staff workers and assistants. This year six secretaries, three cooks, two maintenance engineers, and one laundry supervisor are employed as full-time workers. These are then assisted by students who are given campus jobs. Eighty campus jobs have been assigned to students this year.

Such growth in numbers brings with it a need for added educational plant facilities. Hesston College this year is enjoying another new building along with countless numbers of equipment improvements. The J. D. Charles Hall of Science and Arts accommodates the science laboratories and classrooms and the music and art. Charles Hall is a U-shaped brick building. In the south wing the art and music studios, practice rooms, instructors' offices, and agriculture laboratory are located. Just south of the laboratory is a small glassed-in green-



Ada Webb, Chicago, Siegfried Neufeld, Germany, Conferring with President-elect, Roy Roth, and Dean Walter Oswald (Back of Table). Hesston College Has Students Enrolled from Japan, Germany, Puerto Rico, India, and Canada.



Two Students Under Appointment for South America Are Visiting an Elderly Woman. Visitation in Hospitals, Jails, Old People's Homes, and Extension Sunday Schools

house, an extension of the laboratory. Physics and mathematics are in the northeast corner. One large reading room with desks and a small specialized library of books is located in the front wing. The north wing contains the microbiology and two chemistry laboratories, one for general chemistry and one for organic. Qualitative analysis occupies one of the laboratories. Located between the two chemistry laboratories is the balance room. Immediately off the front corridor to the west is a large lecture room. At the north end of this room, separated by a removable partition, is the chorus practice room with built-in risers. The plans are to build along the corridors of the building glassed-in cases containing museum specimens. The museum cases are the only parts of the building that are not completed. The college has appointed a taxidermist who is at the present time preparing mounts and specimens for the museum.

Since the sciences are moved from the administration building, there is more room to expand facilities in this building. The library now occupies sixty per cent of second floor. An additional stack room was added and a larger office for the librarian. In addition to the library, there are four classrooms on second, used by the history, English, and education classes.

The commercial arts classrooms are moved to the basement in the former chemistry laboratories. With a minimum amount of remodeling and redecorating, a well-equipped typing room and bookkeeping room with an office between is now in use. New typewriting tables and chairs were built this summer by Freedley Schrock, instructor in industrial arts, in the Industrial Arts Shop which is located immediately north of Charles Hall.

There is still room in the basement for one classroom and a mimeographing room. All duplicating for teachers and student organizations is done in the duplicating room. There are built-in shelves to file stencils according to subject.

Other relatively recent improvements and additions have been made in the home eco-

nomics department, health center, student lounge, and residence halls. This past summer the Elms, residence hall for high-school men, was completely redecorated (new tile washrooms is the one outstanding improvement); to the College Women's Bungalow has been added new sets of room furnishings and new floors; Athletic Hall, residence for college men, and Green Gables, residence for high-school women, have received regular redecorating attention as needed.

Hess Memorial Hall is the auditorium-gymnasium built in 1946, with a seating capacity for 1500 people. The building also contains several classrooms and offices for the instructors in physical education. In the basement of this building is a large modern kitchen with refrigeration, storage room, dining room equipped to serve 240 people, dietitian's office, and student lounge. A piano, a radio-phonograph console model, game tables, plastic-covered divans and chairs help to furnish relaxation for students' leisure moments.

South and west of Hess Memorial Hall is a ten-acre field on which is a baseball diamond, football field, two soft ball diamonds, a track, and provisions for minor sports. Four hard-surfaced tennis courts are available.

The Industrial Arts Shop, mentioned earlier in this article, is well equipped with table saws, band saws, and jig saws. The high speed shaper, jointer, drill press, and wood lathes make a variety of work possible. The largest lathe is capable of turning wood sixty inches long. In addition to these there are a number of sanders, buffers, grinders, and a large supply of hand tools. Each year during American Education Week the college sets aside one evening for open house. Visitors are especially attracted to the work being done by students in the shop.

A favorite and attractive corner of the campus is the Bird Sanctuary. Most of the trees were planted during the first years of the school. These have provided an attractive haven for many migratory and resident birds. Adjoining the Bird Sanctuary is the Fossil Garden which has been developed

mainly through the interests and efforts of M. A. Yoder, science instructor. Many different rock formations and fossils have been accumulated and added to the collection. The Fossil Garden is one area of the campus that is continually developing. Each year brings additional interests.

The College Snack Shop is one of the most frequented places on the campus. The mail boxes, snack bar, book store, and ping-pong tables are all located in the large basement of the College Women's Bungalow.

Hesston College realizes that buildings, well-equipped buildings, alone do not provide a superior education for the young people of the church. The college realizes that along with an adequate physical plant must be an atmosphere that nurtures love, devotion, and consecration to a cause. At Hesston College the highest Christian ideals are upheld. Outstanding among the reasons students give for attending Hesston College is the desire for spiritual growth and more effective witnessing. This attitude carries with it a challenge to those who are called to serve in the capacity of leadership at Hesston. The faculty realizes their need for inner strength. Each year the entire faculty meet for a four-day conference prior to the opening of the new term. This year's conference theme was "A Christ-centered Program for Hesston College and Bible School." Subjects assigned were "Promoting Christ in Class Activities," "Promoting Christ in Out-of-Class Activities," and "Promoting Christ During Registration." Each subject was followed by a stimulating discussion among the faculty.

Throughout every year at Hesston opportunity is provided for students to become better acquainted with the Mennonite Church, its doctrines, its leaders, and its institutions of service. Such meetings as youth rallies, Christian life conferences, revival meetings, youth crusades for Christ, daily chapel services, bring in many visiting speakers who represent the many avenues of service in our church. Students are encouraged to establish the habit of reading the church periodicals and publications of our Publishing House. It is a sincere conviction held by the faculty here that Mennonite youth should gain an appreciation and spirit of devotion for the Mennonite Church while attending our church schools.

Many students have come from east, west, north, and south in pursuit of a richer Christian life. A big majority of those who have spent some time at Hesston have now given themselves in service to God, to the church, and to their fellow men.

The task of building an educational institution is always unfinished. Each year brings new needs. Every year's student body requires of Hesston some new contribution. Hesston needs the help of its constituency, its alumni, its ex-students, its faculty, staff, and student body to help build a still more acceptable Hesston College and Bible School. We likewise encourage every interested reader of this article to join with us in praying for the ongoing program of Hesston to the glory and praise of our Saviour Jesus Christ. Hesston, Kans.

The Largest Young People's Institute Ever

By IRA D. LANDIS

Young People's Institutes are a little over twenty years old in the work of the Mennonite Church. That they are continuing to fill an important place is brought out in this article.

The Young People's Institute, of comparatively recent origin, registered nineteen different units in 1950, with the one at Blooming Glen, Pa., the largest, although the youngest in the family. It is always held over Labor Day. Of the total 2,186 enrolled in Young People's Institutes in 1950, Blooming Glen was first with 453, and the one camp at Laurelville second with 229. This fifth in the Blooming Glen Church saw 553 enrolled, the largest ever. It is sponsored by the Franconia Young People's Activities Committee: Elmer G. Kolb, chairman; J. Silas Graybill, secretary; Isaiah Alderfer, Richard Detweiler, and John E. Lapp.

With our daughter Rachel at the wheel and with Arlene Eshleman accompanying, on Saturday morning, September 1, we sped over the Blue Ridge Road on our first lap to the Blooming Glen Institute. Our itinerary called for a stop at Weaver's Book Store at Blue Ball, Pa., and then we took the trail through the Conestoga Valley. After a flying trip over the Dream Highway Vincent Church loomed up on the right and the Eastern Penitentiary on the left. The new Skip-pack Church is near by, and the grave of Christopher Dock on the right, and we realize that we are in the section of his invaluable labors of yesterday. Salford Church peeps over the horizon, the scenes of the labors of Isaac Clemmer, of blessed memory, and soon the Franconia Church. Franconia Mennonite School District is now along our route. On the left coming toward us are the three tents of the Brunk Brothers, reminding us of the revival on at Souderton. Soon we see the new Blooming Glen Meetinghouse, screened by the large, old cemetery.

In the Hilltown Township, Berks County, on the edge of this quiet town of the same name we see this large Blooming Glen church building, across the township road from the location of the first one in 1753 on the grounds of Henry Funck, which in contrast was probably 20 by 24 feet in size. John Funk, Jacob Kolb, John Hunsicker, and Daniel High were the first trustees. Abraham Swartz, of Deep Run, undoubtedly was their first preacher. Jacob Meyer (1730-78) was the first resident pastor. Then mostly the older people repaired to the house of worship. This morning with some of their descendants it was mostly the young, and they approached from all sides.

After registration Elmer G. Kolb called the meeting to order on Mennonite time, i.e., a bit late, made some explanations, allocations, and led in prayer for God's presence and blessing. Don Jacobs of the Lancaster Mennonite School faculty, used the pitchfork.

The Sunday-school rooms, basement, and a small tent improvised for the occasion,

gave ample space for quiet discussion and study. The group was divided now in these rooms for their choice of:

Theme	Speaker
Ecclesiastes, Looking at Life	Elmer Moyer
Behold the Field—America	Nelson Kauffman
Non-resistance Today	Marcus Clemens
Assurance of Salvation	Paul Lederach
History—John S. Coffman	Ira D. Landis
Loving the Church	Sanford G. Shetler

The next period we were together in Assembly when George R. Brunk spoke to us on "Christ for Us" in His redemptive work on the cross, calling for reconsecrations. He doesn't spare for us. Romans 8:32. What do we for Him? A few answered the call, manifesting that we are also for Him.

For the third periods we were again divided:

Theme	Speaker
Spiritual Freedom, Rom. 6-8	Floyd Hackman
Behold the Field—the Orient	J. D. Graber
Devotional Covering	Sanford G. Shetler
Helps to Victorious Living	Elias W. Kulp
Serving the Church	Lester Eshleman
Developing a Usable Personality	Carol Kauffman

At 11:40 the menu was as follows:

Theme	Speaker
Joseph—From Prison to the Throne	John Leatherman
Behold the Field—Africa	James Shank
Separated Unto God	Nelson Kauffman
Great Hymns of the Church	Don Jacobs
Developing Our Talents	J. D. Graber
Learning to Enjoy Nature	Noah G. Good

After being spiritually filled and inspired, the Blooming Glen Congregation, cafeteria style, fed us well, Pennsylvania Dutch fashion. This gave an opportunity to fellowship with acquaintances new and old.

Don Jacobs led our singing again. The main dessert this afternoon was a panel discussion on "Courtship." Mrs. Lester Eshleman gave a twelve-point acid test on what to seek for in your choice of a Christian girl.

1. Look for a God-fearing, sensible young woman. Proverbs 31:30.

2. Look for one who has a kindly face and not a face drawn tight with the hard lines of pride, vanity, determination, and self.

3. Look for a girl well dressed, according to God's standards. I Tim. 2:9, 10; I Peter 3:2-6; Rev. 3:18. "An extravagant dress is worn for envy" (Lenski).

4. Look for a girl who has the "sweet savour of Christ" (II Cor. 2:15) and not the "evening in Paris" as the predominant fragrance about her person. Perfume draws bumblebees.

5. Look for a girl who has her sins covered by the blood of Christ and not her lips, cheeks, fingers, and toes covered by blood-red paint.

6. Look for a girl who knows how to lay her hand to the modern spindle—the sewing machine. Prov. 31:19.

7. Look for a girl "who giveth meat to her household, and a portion to her maidens" (Prov. 31:15)—one who can cook and keep house.

8. Look for a girl who is neat and tidy.

9. Look for a girl who speaketh words of truth—one who is not a "gossip Sally." I Tim. 5:13.

10. Look for a woman who will learn in silence and who will not usurp authority over the man. I Tim. 2:11, 12; Titus 2:4.

11. Look for a companion with interests similar to your own.

12. Look for a girl who has the same worship standards and ideals.

Ten tests of True love.

1. Does her love produce calmness within me?

2. Have I been lifted to a higher plane of living by her presence?

3. Will I be satisfied with her alone?

4. Do I want to share all of life with her?

5. Can I share all of it with her?

6. Will I ever be ashamed of her?

7. Do I consider her wishes above those of any one else in the world, except Christ?

8. Will I love her when she is old and faded? (She will not always have rosy cheeks and glossy hair.)

9. Do we cherish the same Christian goals?

10. Do I want her to be the mother of my children?

"What does a girl expect of a young man worthy of her courtship?" was answered by Bro. Lester Eshleman.

1. Utter devotion to God's Kingdom.

2. Doing his best to produce a powerful mentality.

3. Moral uprightness.

4. Never-failing enthusiasm.

5. Worthy ambition.

6. Gentleness, tender compassion.

7. Clean habits.

8. A sympathetic friend. I Peter 3:7.

Sanford Shetler then spoke on "Courtship." The speech must needs be clean and there should be "no fooling" nor piracy. Dangers given:

1. Vulgarity belongs to the questionable.

2. Intimate physical contacts must needs be tabooed.

3. Never stoop to sin.

4. Avoid all dress calling attention to the physical.

5. Have a conduct sanctioned by others, parents, and church.

The evenings were spent at the Brunk Brothers Tent Meetings with voices from the Orient, America, Europe, and Africa. This evening Nelson Kauffman had the Voices from four sections of America: (1) "We never heard." In California (1936) 72% were not members of any Christian churches. Our summer Bible school outreach uncovers many who could make the above statement. (2) "The Lord has a hard time catching up with us"—i.e. the migrant, hobo, et al. These are agricultural and industrial, a large army. (3) "I guess Jesus would not come down here." Of urban population 33% is in filth. Here is where you find 60% of the delinquency, and t.b. There are 1,000,000 in in-

(Continued on page 349)

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

We consider the three remaining topics under the **UNIT XI, DILIGENCE IN CHRISTIAN LIVING**. The first topic was treated in the last issue of the **CHRISTIAN MONITOR** entitled **Maintaining the Full Armor of God**. The remaining three are as follows:

1. **Rejoicing in Tribulation.** The vision of the Christian and his inward blessings enable him to rejoice while he suffers and endures tribulation in the present world. The Lord is ready to supply grace and the comfort of His Holy Spirit and the instruction of His Word to enable His faithful children to triumph over the adverse circumstances of life when they see spiritual things ahead.

2. **Advancing with the Gospel.** The Lord expects His faithful children to carry forward the Gospel message until it reaches the consciousness of every human soul. We need to consider our opportunity and the gifts God has given and use everything in our power to make Christ known by our lives, and by our tongues, and by our prayers, and by our gifts of means.

3. **In Everything Give Thanks.** God delights in the heart of gratitude. He wishes to have a response from us for the many blessings that He gives. It is an evidence of intelligent discipleship when we can see the hand of God in everything we experience, and can exercise ourselves with the outflow of thanksgiving by lips and by service.

During the Month of December we will have a new unit. The first topic of **UNIT XII, THE NONCONFORMED LIFE**, is **Freedom from the Unequal Yoke**. The yoke is a symbol of service. When that yoke unites others it is a symbol of fellowship in service. If the service is of such a nature that it is in harmony with our love and purposes it is a pleasure to serve under it. But if by it we are bound to a partner whose purposes and love are adverse to our own, it is an unequal yoke and needs to be broken from our life. Whatever the bonds are, we need to be free from a yoke in which unbelievers have a part, and whose motives and purpose turn our highest service aside and make us guilty of sharing the evil.

As we study the topics of this issue we are impressed with the importance of doing our part to secure the blessings of God in the enrichment of our Christian life. We trust that many of our young people will be brought to understand their part and will meet the conditions that will bring the riches of grace into their heart and life.

Jesus calls us o'er the tumult
Of our life's wild, restless sea;
Day by day His sweet voice soundeth,
Saying: "Christian, follow Me."

Jesus calls us, from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love Me more."

In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures:
"Christian, love Me more than these!"

Jesus calls us: by Thy mercies,
Saviour, may we hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee best of all.
—Cecil F. Alexander.

REJOICING IN TRIBULATION

Psalm 102

Topic for November 11

MOTTO

"We glory in tribulations also."

MEDITATIONS ON THE TOPIC

I. **Rejoicing in Tribulation.** There is such a balance of knowledge in the truly enlightened child of God which makes it possible for them to patiently meet the afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, fastings, dishonors, evil reports, chastenings,

and sorrows, with such overwhelming joy in the soul as to overbalance the things that give pain and disappointment and sorrow. Cf. II Cor. 6:4-11.

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (I Pet. 2:19, 20). A clear conscience brings inward peace and insures future recompenses of glory and joy. It is impossible to destroy such inward relationship with God by outward afflictions and troubles. Rom. 8:35-39.

It is further the privilege of the child of God to "Know that all things work together for good to them that love God." Such knowledge enables God's own to submit to the wisdom of the mighty God allowing the disciplines of life that He sends to have their desired effect in correcting and purifying the character that will fit one for a closer fellowship with Him who chastens in love. Cf. Rom. 8:28; Heb. 12:5, 6-11.

It is a joy to let the Lord use us after the pattern of our Master, to manifest the Spirit of love and longsuffering kindness to the winning of the unsaved. I Pet. 2:12; Matt. 5:16. We cannot always understand what the purpose of our tribulation is. But if we let patience have her perfect work we know that God will work out something that can enrich our life and bless the lives of those around us. Jas. 1:4, 12; I Pet. 5:10; 1:6-9.

II. **The Text.—Ps. 102.**—In a time of deep depression and reproach the Psalmist turns to God in faith as he pours out his soul to relate the sorrows he is passing through. By faith he sees the brighter day and asks that the Lord will regard his prayer and spare him. He confidently looks forward to the blessing promised upon his seed.

OUTLINE STUDY

I. Tribulation Today.

1. In the world (John 16:33).
2. Regarding material things (Heb. 10:34).
3. In health (Job 2:7).
4. Persecution (Pet. 4:14).

II. The Light Beyond.

1. Tribulation is temporary (II Cor. 4:17).
2. A refining (Isa. 48:10).
3. Victors in tribulation (Rom. 8:35-39).
4. Maturity (Prov. 3:11, 12).
5. Christian character (Rom. 5:3-5).
6. Increased fruitfulness (John 15:2).
7. The furtherance of the Gospel (Phil. 1:12).
8. Eternal glory (II Cor. 4:17).

III. The Apostle First.

1. In prison (Acts 16:25).
2. In physical weakness (II Cor. 12:7-9).
3. In danger and suffering (II Cor. 11:23-28).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Tribulation**.
2. Some Tribulations We Meet.
 - a. Sickness.
 - b. Ridicule and persecution.
3. Hope in Tribulation.
 - a. Correction and guidance.
 - b. Increased fruitfulness.
 - c. Future rewards.

For Seniors.

1. Tribulation Today.
2. Enduring Joyfully.
3. The Apostle First.

PERSONAL THOUGHT

May we have a true vision of life's true values. The sorrows and privations of time do not count. If we have laid hold on eternal life, we may rejoice in the midst of the most perplexing distresses.

SEED THOUGHTS

In the Furnace

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. —Dan. 3:25.

He knows it all, the bleeding heart,
The burning tears, the cruel smart;
He feels the blow, the bitter sting,
His tender love marks everything;
The shattered hope, the grief that's borne,
The burdened soul in anguish torn,
The disappointment's pain so keen,
Your sorrow's depth by Him are seen;
And He is there with staff and rod
Whose form is like the Son of God.

—Edith L. Mapes.

In the highest class of God's school of suffering we learn not resignation nor patience, but rejoicing in tribulation. —J. H. Vincent.

As the skillful artist, in making a good portrait, finds it essentially necessary to use the dark and the bright colors alternately, so the Divine Artist dips His pencil by turns, in Marah and Elim. In Marah first, and the background is laid in darkness black as midnight; and then in Elim, and the blackness is relieved with the colors of the rainbow.—Alex. Dickson.

Be still, sad heart, and cease repining,
Behind the clouds the sun is shining;
Thy fate is the common fate of all;
Into each life some rain must fall,—
Some days must be dark and dreary.

—Longfellow.

ADVANCING WITH THE GOSPEL

(Missionary Day)

Psalm 145

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Topic for November 18

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MOTTO

"Unto the uttermost part of the earth."

MEDITATIONS ON THE TOPIC

I. Going Forward with the Good Tidings.

From the home base to the immediate surroundings, farther and farther until we have reached the uttermost part of the earth where human beings are—this is the program for advance. How far have we gone in this generation? How far have we gone as individuals?

In our day there is world-wide travel. Knowledge is being increased. Travelers are carrying certain kinds of knowledge and certain forms of civilization to the uttermost part of the earth. Many think that if only they can carry the great principles of the American government and educate the nations to this, that a great advance has been made. But our Master did not send the disciples out to propagate a greater government. He did not send them primarily to advance science and humanitarian service. He directed them to be witnesses unto Him. They were to preach the Gospel to every creature. Those who would accept it would be saved. Those who would reject it would be lost. As the light of the Gospel shines in the hearts of men there is sure to be advance in many things in relation to science and to better conditions for men to live in the earth. But unless the one great truth "Christ and him crucified" is the central moving force, all else will end in failure. I Cor. 2:1-5. The Gospel saves men in the most primitive conditions of life as well as those who are in higher rank and culture. Rom. 1:14-16. And while it asks of men that they meet the conditions of being born again and to observe all things which Christ has commanded, it does not wait till culture and civilization and wealth have been applied before they are fitted to receive the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them. I Pet. 1:3-5; Rev. 7:9-17.

This program is to advance through the instrumentality of the church. (I Thess. 1:5-10. Those who have received the Gospel and are born again are the witnesses. They

are to follow a similar program to that outlined for the apostles in Acts 1:8 and in Matt. 28:19, 20; Mark 16:15, 16; Lk. 24:46-48, 49. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

II. The Text.—Ps. 145.—This psalm of praise to God comprehends the grace of God as it has been extended to the whole earth. His saints shall bless the Lord and speak of the glory of His kingdom and talk of His power so that men may know of Him and meet the conditions of blessing by calling upon Him in truth.

OUTLINE STUDY

I. The World-Wide Goal.

1. All men to be saved (I Tim. 2:3, 4).
2. Whosoever shall call (Acts 2:21).
3. Out of every tongue and nation (Rev. 5:9).
4. Into all the world (Mark 16:15).
5. To the uttermost part of the earth (Acts 1:8).
6. The Great Commission (Matt. 28:18-20).

II. Christ in Missions.

1. The Author (Matt. 28:18-20).
2. His presence (Matt. 28:20).
3. His love the motive (II Cor. 5:14).
4. The preaching (I Cor. 1:23).
5. Salvation only in Him (Acts 4:12).

III. My Part in World Evangelism.

1. Financial support (I Cor. 16:2).
2. Prayer (II Cor. 1:11).
3. Witnessing (Acts 1:8).
4. Persecution (I Pet. 4:14).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Witness.
2. Christ Wants Missionaries.
 - a. To go into all the world.
 - b. To tell the Gospel.
 - c. To love people.
3. How We Can Help.
 - a. By our giving.
 - b. Through prayer.
 - c. By witnessing.

For Seniors.

1. The World-Wide Goal.
2. Christ in Missions.
3. My Part in World Evangelism.

PERSONAL THOUGHT

Are we responding to God's program? Have we received the Gospel in its reality? Are we ready to shew forth the praises of Him who has called us out of darkness into His marvelous light? I Pet. 2:9-12.

SEED THOUGHTS

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though ev'ry prospect pleases,
And only man is vile?
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone.

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till like a sea of glory

It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

—Heber.

IN EVERYTHING GIVE THANKS

Psalm 107

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Topic for November 25

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MOTTO

"Be ye thankful."

MEDITATIONS ON THE TOPIC

I. Giving Thanks in Everything. Such will be according to the will of God in Christ Jesus concerning you. I Thess. 5:18. And we are exhorted to do this because it is His will. His will for us is good and right. It not only brings honor that is due Him, but it opens our heart to the goodness of God and makes our lives happy in the acknowledgment of the truth.

As we stop to contemplate the suggestion of giving thanks in everything the first thought might seem to consider it a long and tiresome job. Thanks to God at every step, in every gift, in every opportunity, life with all its accompaniments in things that are seen and experienced, would indeed make a long, long list if we went at it in the laborious way. But God just wants our hearts to be so full of love and gratitude to Him that it flows out like a living fountain so spontaneously that it will be refreshing simply to give expression to the flowing out of our hearts. We may count and name the innumerable blessings from sheer joy, knowing that He is not keeping a record of our failure to name some particular item. And we know that our failure to name everything does not mean disloyalty or lack of gratitude, but simply our lack of power and understanding in which we must give thanks to Him who "knoweth our frame; he remembereth that we are dust" (Ps. 103:14). If at any time there were in our hearts a disloyal thought that would attribute praise and credit where it is not due, then we would be breaking the thought of this command. But if at all times, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him," then the spirit of the command is fulfilled and our whole life is upon the altar for sacrifice and praise. Let us then remember and recount His blessings joyfully and seek to do His will while we "present our bodies a living sacrifice, holy, acceptable unto God" (Rom. 12:1).

II. The Text.—Ps. 107.—This Psalm speaks of the reasons for thanksgiving because of God's providential service toward men. He not only has manifested His goodness in redeeming men from their troubles, but in many of the troubles which He allowed to come upon them in order to move them to get into the place toward God that was good for them. His providential provisions for the life of man upon the earth and His blessings to make the poor prosperous who are right toward Him, deserve the thanks of all men. His righteous judgments are also a wonderful source of grateful thoughts.

OUTLINE STUDY

I. The Sin of Ingratitude.

1. Forgetfulness (Ps. 103:2).
2. An evidence of selfishness.
3. Failure to recognize the Source of blessings (Deut. 8:17, 18).
4. A blight on the soul.
5. Robs God of glory due Him (Luke 17:11-19).

II. Living Our Thanks.

1. In word (Ps. 26:7; 105:1).
2. In obedience (John 14:15).
3. In pleasing God (I John 2:22).

4. In giving (II Cor. 9:7).
 5. In evangelism (Ps. 40:3).
- III. The Place of Thanksgiving in Prayer.**
1. Paul's example (I Cor. 1:4; Eph. 1:16 Phil. 1:3).
 2. Thanksgiving with petition (Phil. 4:6).
 3. Thanksgiving with intercession (I Tim. 2:1).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Thanksgiving.
2. What Ingratitude Does.
 - a. Dishonors God.
 - b. Shows selfishness.
 - c. Hinders spiritual growth.
3. How We Can Show Our Gratitude.
 - a. In word.
 - b. By trying to win others.
 - c. By giving.
 - d. By obedience.

For Seniors.

1. The Sin of Ingratitude.
2. Living Our Thanks.
3. The Place of Thanksgiving in Prayer.

PERSONAL THOUGHT

Has God found my heart full of true loyalty in which my whole being is upon the altar as a living sacrifice, holy and acceptable unto Him?

SEED THOUGHTS

"I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt his name together" (Ps. 34:1-3).

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—Thos. Fuller.

Do not let the empty cup be your first teacher of the blessings you had when it was full. Do not let a hard place here and there in the bed destroy your rest. Seek, as a plain duty, to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—A. Maclaren.

We set our deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres.—Edmund Spenser.

FREEDOM FROM THE UNEQUAL YOKE

II Corinthians 6

Topic for December 2

MOTTO

"Be ye not unequally yoked together with unbelievers."

MEDITATIONS ON THE TOPIC

I. Freedom from Fellowship with the Ungodly.—"Thou shalt not plow with an ox and an ass together" (Deut. 22:10). This command to Israel teaches the lesson against fellowship with any one whose nature is different in respect to the principles of righteousness and godliness. In its application by the Apostle Paul to the Corinthians, he does not mention the Old Testament command except by the one expression "Unequal Yoke." He makes it plain that to be a partaker in any kind of fellowship with those whose characters are unregenerate and adverse to the principles which are to characterize the Christian, is

like the hitching of an ox and an ass under one yoke to pull the same load.

There are ways to be free from such a yoke. First, if we have not yet become partaker, stay out of the yoke. Eph. 5:7-11. Second, if we are already entangled in the yoke, we need to come out, in as far as it is in accord with the instruction of the Word, and to that place where we are not partakers of the evil. There are special teachings concerning the marriage bond. I Cor. 7:12-16; I Pet. 3:1, 2. In no case is the believer to yield to unrighteousness, sin, or idolatry, though the unbelieving companion should make it hard to endure. When the unbeliever would refuse to continue with a companion who stands for the truth and the right, he is to be allowed to depart. I Cor. 7:15. Whatever the yoke may be, we need to free ourselves from the bindings that make us partaker of other men's sins. I Tim. 5:22. It is always wise to stay out of a partnership in which there are both believers and unbelievers included. It is right to get out of any fellowship that involves us in the guilt of evil practices under it. II Cor. 6:17-7:1.

Association in society of the sinner must be like that of the Lord who sought to be their physician but did not partake of their sin. This principle carried into our life of good will will enable us to distinguish between the life for their welfare apart from a life yoked with their unchristian principles. It will enable us to be separate from the unclean thing as we refuse to fellowship in that which defiles our bodies and souls.

II. The Text.—II Cor. 6:1-18.—This chapter sets forth our fellowship with Jesus who was made our Redeemer. As we meet the world about us we find many varied experiences of difficulty and sorrow and reproach which we meet by the grace of God in a triumphant way that enlarges our vision and enables us to see our way more clearly. To experience this enlargement we need to keep ourselves from the fellowship of all that is evil in the life of the world about us. We cannot pull under their yoke, and we cannot ask them to pull under our yoke unless they make a change from their character of unrighteousness and darkness and idolatry to a character regenerated and pure and true and right before God.

OUTLINE STUDY

I. Holy Is the Lord.

1. God's holiness (Isa. 6:3; I Pet. 1:16).
2. No darkness in God (I John 1:5).
3. God cannot look on iniquity (Prov. 15:9, 26; Hab. 1:13).
4. All sin separates from God (Isa. 59:2).

II. A Baited Trap.

1. Friendship of the world (Jas. 4:4).
2. Divided loyalties (Matt. 6:24).
3. Sensual pleasures (I John 2:16).
4. Cultural achievements (I John 2:16).
5. Self-exaltation (I John 2:16).

III. To the Glory of God.

1. A new life (II Cor. 5:17; Eph. 4:24; Col. 3:10).
2. Doing everything in Jesus' name (Col. 3:17).
3. Holding forth the Gospel (Phil. 2:16).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Separate.
2. What Separation Means.
 - a. A new life.
 - b. Putting away worldliness.
 - c. Living for God.
3. Why We Should Be Separate.
 - a. To avoid sin.
 - b. To give a good testimony.
 - c. To honor God.

For Seniors.

1. The Basis of Separation.
2. Satan's Best Trap.
3. To the Glory of God.

PERSONAL THOUGHT

Are we definitely clear as to whose we are and whom we serve? Then we may be clear as to our duty in keeping free and clearing ourselves from all the bonds of an evil yoke.

SEED THOUGHTS

Show me the men who imbibe the spirit of the world, who choose the company of the world, who imitate the example of the world, conform to the maxims of the world, are swallowed up in the gaiety, fashions, and amusements of the world. Behold these are the ungodly, who are brought into desolation as in a moment.—Gardiner Spring.

Not by empty protestations against the pleasures of the world, and cynical denunciations of its enjoyments, but by our superiority to its perishing greatness, to its fading beauties, and its impotent antagonisms, are we to express our redemption from its power.—Geo. C. Lorimer.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.—I Jno. 2:15-17.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Rev. 18:4.

And have no fellowship with the unfruitful works of darkness, but rather reprove them.—Eph. 5:11.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Tit. 2:11-14.

WHEN THE WAVES RISE

A little boy made himself a boat and went off in high glee to sail it on the water, but presently it got beyond his reach, and in his distress, he appealed to a big boy for help, asking whether he could get it back for him. Saying nothing the big boy picked up stones and seemed to be throwing them at the boat. The little chap thought he would never get his boat again, and that instead of helping, the big boy was annoying him. But presently he noticed that instead of hitting the boat, each stone went beyond it and made a little wave, which moved the boat a little nearer to the shore. Every throw of the stones was planned, and at last the toy was brought within reach, and the little boy was happy again in the possession of his treasure. Sometimes things in our life seem disagreeable and without sense or plan. But wait a while, and we shall see that each trial, each striking of a stone upon the quiet water of our life, has brought us nearer to God.

—Christian Action.

SUNDAY SCHOOL

Lesson Nuggets of Truth

By MERLE SHANTZ

THE PEOPLE DELIVERED

Exodus 12:30, 31; 14:15-22, 31; 15:11-18

Lesson for November 11, 1951

Exodus 12:30, 31. What preceded deliverance? What but a demonstration of God's mighty power? A series of matchless miracles climaxing in the smiting of all Egypt's firstborn, whether in palace or hovel, whether man or beast. That memorable night every house where blood had not been applied about the door was a house of mourning.

Following the darkness came the dawn—for a people that had well nigh lost hope beneath oppression and amidst bondage. Yet hear God's clarion call to Moses and Aaron: "Rise up, . . . and go, serve the Lord." He had removed the restraining hand. They must now take immediate advantage of the divinely created opportunity. Had they lingered in Egypt they would have missed God's proffered boon.

Exodus 14:15-22. Though delivered from Egypt Israel was not immediately transplanted to Canaan. Between bondage and their promised home lay many tests and barriers. In this passage we see a formidable one. Having left their Egyptian homes they were soon pursued by Pharaoh's hosts. Behind them was the enemy, before them stretched the sea. The plight of the Israelites was in part comparable to the British at Dunkirk, but there was no flotilla of boats approaching the shoreline to rescue the entrapped people. Yet the Lord said unto Moses, "Speak unto the children of Israel, that they go forward." The word "impossible" is not in the divine vocabulary.

These verses also contain a hard saying. Yet hardening from above is but God's judgment upon hardening from within. The moral obtuseness of the Egyptians led to their destruction and the obedience of the Israelites led to their salvation. Judgment and salvation are God's alternatives to man. There is no place in human experience for indifference to the Almighty.

Exodus 15:11-18. Faith is lyrical, it sings. A characteristic of much modern religion is that it is boringly prosaic. But the Bible is in large part a poetic book, a book of songs and lyrics because of what God has done, is able to do, and will still do. And this paean of joy is addressed to the Almighty. Much of modern life is sad and cynical because it has become godlessly sub-

jective. This is an age of psychiatry, self-analysis, and introspection, rather than an age of praise, faith, and glorifying God.

LAWS FOR THE NEW NATION

Exodus 19:7, 8; 23:1-13

Lesson for November 18, 1951

Exodus 19:7, 8. Though the Israelites were of one blood and had common experiences in bondage and in deliverance from Egypt, these factors were insufficient to weld them into an integrated national unit which would identify them as a nation of God. Despite their common faith, which was still very much on an elementary level, they needed to receive something more detailed and explicit for their guidance in national life. These two verses are an extract from the chapter which is immediately introductory to that containing the Ten Commandments. This chapter records their preparatory consecration for the reception of God's law. Notice how God conveyed the law to Israel. He called Moses into His presence and revealed to him His divine intention. See also the professed readiness of the people to meet God's requirements: "All that the Lord hath spoken we will do." How often are our consecrations but words, words, words!

Exodus 23:1-13. This section is part of the elaboration of the law following its actual presentation. Bare statements of truth rarely suffice. Most people need detailed and specific applications. Few people, if any, are natural ethical experts. Though some may have a more discerning mind than others, still even in them the blight of the fallen nature has left moral blind spots.

Space forbears comments on all these verses, but let us notice some of the emphases. The section begins with reverence for truth. Healthy natural life requires regard for truth. There is warning against being influenced by the mob. In this the Fall has made man akin to the beast, he has become herd-minded. Social responsibility is prominent in these verses, although we must guard against measuring truth by the opinion of the group. Yet others' needs must be our concern. Rectitude is stressed. Periodic rest is recognized as essential. Obedience to God and recognition of His Sovereign Deity closes the lesson.

THE PEOPLE AT WORSHIP

Exodus 24:10, 11, 17; 29:43-46; 35:20-29

Lesson for November 25, 1951

Where did Israel learn to worship? Where but 'neath the austere height of Sinai? The God who requires obedience is He who inspires reverential awe.

Exodus 24:10, 11, 17. The first two verses record a preparatory revelation to Moses, to Aaron and his two eldest sons, as well as to seventy elders representing tribal and family heads. This revelation to the few preceded God's fuller instructions to the nation. But this select group did not accompany Moses all the way. All but Joshua were left in a mountain valley overlooking the plain. Joshua went along to a convenient point higher along the mountainside. The various positions of people, elders, Joshua, and Moses, might suggest gradations of spiritual distance between God and war.

Exodus 29:43-46. The intervening chapters concern the material appurtenances of worship such as the tabernacle, its furniture and vessels. This chapter mentions the sacrifices associated with the consecration of the priests, as well as directions pertaining to their consecration. Three other things are prominent: their ceremonial purification by washing, their donning of the sacred garments, and their being anointed.

Herein is stressed the sanctification of everybody and everything connected with the worship of God. Much modern worship is in essence just another secular activity glossed with pseudoreligious veneer. Only a regenerated people aware of their sanctification in Christ can offer to God acceptable worship.

Exodus 30:20-29. In these verses we have Israel's response to Moses' appeal for a voluntary offering towards the building and furnishing of the tabernacle. There is no compulsion. The voluntary spirit is the best adornment of anything associated with worship. Our modern pressurized money-raising methods are an affront to our Christian testimony. The work of God always has place for diversity of gifts and abilities. Each gave what he had and did what he could.

A DOUBTING AND A DISOBEDIENT PEOPLE

Numbers 14:1-11

Lesson for December 2, 1951

Numbers 14:1-11. The previous chapter records the action and report of the spies. All twelve agreed as to the fertility of Canaan. Ten, however, saw the difficulties accompanying immediate entrance as insurmountable. Only two, Joshua and Caleb, advised immediate conquest.

In the printed text is given the consequence of the majority and minority reports. "All the congregation lifted up their voice, and cried; and the people wept that night."

(Continued on page 349)

They looked to circumstances rather than to God; consequently their conduct approached mass hysteria. Unbelief unsettles the emotions and paralyzes courage.

In verse 2 we detect both complaint and self-pity. These two are common bedfellows. They are a symptom of decadent faith. Men with vital faith in God conquer these loathsome sins. In the next two verses we see doubt entertaining disobedience. One sin begets another. All sins are confederate against faith in God, and their common intention is to return men to a state of bondage.

What stemmed this tide of evil which threatened to reverse Israel's progress? What but the loyalty of the few? Against the multitude stood Moses, Aaron, Joshua, and Caleb. Their courage reflected their divine perspective. Men who see God never view difficulties as unconquerable ultimates. "The Lord is with us: fear them not."

Nevertheless the fidelity of the few frequently incites the enmity of the many. The multitude was only restrained from murderous violence by the intervention of God. And God is as capable today to protect the loyal minority as He has been in our age or era.

History is still prolonging the answer to the Lord's question to Moses. The Jews still despise the Lord through their disobedient unbelief. Neither is professing Christendom free from similar sin. Often we disdain Israel for their lack of faith, and yet we with fuller light duplicate their failures.

YOUNG PEOPLE'S INSTITUTE

(Continued from page 344)

stitutions. (4) "Nobody cares for me; my people are too poor," e. g., 330,000 Indians in U.S.A. Among the Navajo only 3% are Christian.

Lawrence Brunk made the large tent, filled to capacity, ring with the singing. Now George R. in his characteristic style called for the need of testimony or confession and drew a number of confessions and reconsecrations following his message. (These meetings have been elsewhere reported.)

The rest of the dark hours were enjoyably spent at the Jacob Moyer home in Enterprise. Sunday morning brought welcome showers to the community. The Sunday-school hour at Souderton was spent with a large class of converts as a result of the tent meetings. Alvin Derstine was in charge, using a course outlined by Jacob Moyer, the home bishop. The first part of the service was given to a testimony and confession meeting, in which numerous folks made confessions of sins newly indulged in and of long standing, as well as a sincere desire henceforth to live more wholly for Him. The message on the Cross of Christ (Matt. 27:54) followed, giving (a) The Seven Words from the Cross, (b) the Seven Words to the Cross, and (c) its present-day application. Friends new and old were here fellowshiped with and contacted thereafter. The Alvin Derstines, in town, "served tables." Here we enjoyed the first contact with this home.

At the tent, J. D. Graber spoke on "By the Way." True to his general assignment, he portrayed before us a trip into other parts of the world. The evening was spent with the Norristown congregation and in Bro. Markley Clemmer's home.

At Blooming Glen again on Mennonite time! The classes, with numerous new faces, after devotions dispersed for repasts, all different, yet refreshing and reflecting the Christ.

Christmas Carol Kauffman spoke on "Developing Personality." God gives us features, but personality we develop. She gave a test on fears: (1) of the future; (2) of the boss or teacher; (3) easily frightened; (4) scared on a high cliff; (5) black cats; (6) when the telephone rings; (7) alone in the dark; (8) on an elevator; (9) of death, the undertaker; (10) cancer; (11) near accident; (12) electric storms; (13) on dimly lighted road. If you possess six or more, you have too many.

If you possess an inferiority complex, improper background, failures, guilt, or sickness, give more thought to others; consider others. If you fail to understand yourself, don't use the "fuzzy way" to arrive at a solution, but one that is clear and sound. What you are to be, you are now becoming. Be at home what you want to be in public. Do it with all your heart. II Chron. 31:21. We all possess hungers: (1) Of the stomach; (2) of love; (3) of freedom; (4) for parenthood; (5) for God. Young people are very successful in shunning responsibility and shunting conviction.

"Under Separation unto God" in the nearby tent, Nelson Kauffman reminded us that we need: (1) Loyalties and devotions to the church, the Word, and Christ; (2) respect for authority; (3) consistency in all of life.

George R. Brunk in assembly called on us to appreciate the "Christ for Us" in intercession. Christ's sacrifice in glory was for the removal of sins (Heb. 10:11) while those of the Old Testament priest on earth were for remembrance. Heb. 10:3. Christ's work on earth was completed, for Christ "sat down," mentioned five times, in Heb. 1:3; 2:7; 8:1; 10:12; 12:2. We are asked to draw near Heb. 4:16; 7:25; 10:1, 22; 11:6; 12:18, 22). and if we do not draw near, at His kind invitation, we will be drawing back. Heb. 10:39.

J. D. Graber had charge of the afternoon panel on "The Gospel for All the World." In this Ivan Magal, Edith Evans, Marta Quiroga, Victor Wood, and Wha Sook Suh represented many varied areas of culture, clime, and kind. In South America 70% are Catholic, yet but 5% believe the Catholic faith. During the Crusades, the cry was, "Kill a Jew and save your soul." The Lord Jesus Christ has ever been misrepresented to the Jew. Confucianism is a culture, not a religion.

These few excerpts of the many spicy, profitable things we enjoyed together at the Blooming Glen Y.P.I. in 1951, are enough, I feel confident, to inspire others to put forth every effort to take in the next one, a year hence.

Good-bye's were said, and since nothing phenomenal happened on our homeward trip, here we will drop the curtain. Adieu. Bareville, Pa.

BIBLE STUDY

(Continued from page 341)

by the apostles, Peter and John, who were sent from Jerusalem. Acts 8:14-17. Baptism is not consecration, nor a purification, neither a mystical door to the kingdom of God. It is the soul's answer of "Yes" to God, the answer of every good conscience in the presence of all men.

(To be concluded)

WORLD NEWS

(Continued from page 352)

should be in charge of the best-informed people. The large lobby of the College auditorium was superb. Good work was done this year. The very excellent book, *Separated unto God*, by J. C. Wenger, was given a merited publicity.

It was a welcome addition to General Conference when the wives of delegates were recognized; they too want to take home more than an emptier pocketbook. One of the fine features was their own personal sessions. This is as it should be. Their presence adds to the value of results. Much of the inspiration, and consequent service rendered, will be carried by them to the home base. Women are vitally connected with the home, with the activities of the church, with the life of the nation, with the world at large.

In conclusion, we repeat, "General Conference is a Vital Forum." Until He come, God bless every session.

THE COST OF DODGING DUTY

I have read of a king who placed a heavy stone in the road and hid, to see who would remove it. Men of various classes came, and worked their way around it, some loudly blaming the king for not keeping the highways clear, but all of them dodged the duty of getting the stone out of the way.

At last a poor peasant on his way to town with his burden of vegetables for sale, came, and contemplating the stone, laid down his load, and rolled it into the gutter. Then, turning around, he spied a purse which had lain right under the stone. He opened it and found it full of gold pieces, with a note from the king, saying it was for the one who should remove the stone.

Under every cross our King has hidden a blessing. We can turn back from a cross, or go around it, but we are eternal losers if we do. We cannot dodge God's blessing and we cannot refuse it without endangering our crown—God is watching.—Unknown.

To live for today is in the noblest sense to live for eternity. To be my very best this very hour, to do the very best for those about me, and to spend this moment in a spirit of absolute consecration to God's glory—that is the duty that confronts me day after day.

—David J. Burrell.

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

Hebrew Christian Alliance of America

Even so then at this present time also there is a remnant according to the election of grace. Romans 11:5.

The thirty-fifth Annual Conference of the Hebrew Christian Alliance of America met this year in Toronto, Canada, in the Knox Presbyterian Church. Representatives of Hebrew Christians from all over the United States, Canada, and Great Britain met in Christian fellowship as a testimony both to the Jews and the Church of Christ. These Jewish Christians belong to various denominations. We are happy to report the presence of Hebrew Christians who are members of the Mennonite Church. If our count is correct there were at least 100 Hebrew delegates, besides the Gentile Christians, who attended the sessions of the Conference.

Recently, in Lancaster, Pa., there was held a stirring and very effective "World Missionary Conference." It was conducted under the canvas of the Brunk Brothers Revival Campaign located near the Chestnut St. Mennonite Church. Through an oversight, with nobody particularly to blame, Jewish missions and evangelism were given no place on the stated program. However, this was corrected by the placing of a speaker on the platform, on Monday evening, who spoke on "Jewish Evangelism." Lest we forget, these bits of news from the work among Hebrews are inserted in these columns.

JEWS IN THE NEWS

The assassination of King Abdullah of the Hashemite Kingdom of the Jordan (Transjordan) by a Palestinian Arab will probably have considerable bearing on the relations of the Jews and the Arabs. King Abdullah was known as the moderate among the Arab rulers and was in favor of making peace with Israel. It is feared that his untimely death may lead to a more intransigent policy on the part of the Hashemite Kingdom and other Arab states.

The Kaiser-Frazer of Israel

The first car to roll from the assembly lines of the newly-opened Kaiser-Frazer plant in Tel Aviv was presented by the company to Prime Minister David Ben-Gurion. The doughty Prime Minister affixed the "made in Israel" seal on the car, and remarked that the Israel plant recalled the "swing and vigor of the parent plant in Detroit."

The company at present employs 200 workers and will take on a further 150 workers when production gets into full swing.

So far, negotiations for cars, totaling \$4,500,000 in value, have been concluded with the Scandinavian countries, France, Turkey, and British East Africa. It is expected that about 800 Israel assembled Kaiser-Frazer cars will soon be rolling on the streets of Paris.

The first consignment of 30 cars was shipped to Finland the day following official opening of the plant.

Peace with Germany

Israel's reactions are bitter. They have reacted sharply to the joint Three-Power Declaration terminating the state of war with Germany. A Foreign Office spokes-

man, commenting on the declaration that the pronouncement by the Western Powers focused attention on Germany's war against the Jewish people, said this has been persistently pursued and has never been called off.

Changed Attitudes Toward Christianity

It is of interest to note the changed attitude of many Jews. Lately, a Hebrew Christian gentleman, of the South, told a very interesting and illuminating item. It has to do with the Christian witness in the synagogue. Here it is:

Tonight I was invited to the farewell dinner for Rabbi F. I have had much liberty in speaking with the people in his Temple, and in fact one man of some position stood up and said, "We should not permit this man to have such access to the Temple." Whereupon the editor of a Jewish magazine stood up and said, "The day that you do not permit him an entrance, I and at least twenty families will leave the synagogue." So do pray for me as I minister among them.

Jewish Sobriety

The German philosopher Hermann Lotze spoke a good word for Jewish sobriety, as well as giving some consideration to "divine inspiration." These paragraphs are worth quoting as good news.

Among the theocratically governed nations of the East, the Hebrews seem to us sober men among drunkards; but to antiquity they seemed like dreamers among the waking folk . . .

The whole superfluity of mystic natural philosophy, which so uselessly burdened the other religions of antiquity, was cast aside by the Hebrews that they might devote themselves to the great problem of the spiritual world, the problem of sin and righteousness before God; they felt themselves involved, not in the whirl of everlasting natural cycles, but in the advance of historical progress; they did not trouble themselves about secrets which concerned only past events, but all the more deeply were they interested in the problems of the future; and these problems were not to remain hidden, but the prophets were impelled by divine inspiration to announce to all, for their comfort the final attainment of a heavenly kingdom, for their repentance the commands of God.

Rabbi Finds Christ

Recently a New York Rabbi who comes of a famous rabbinical family and whose four brothers are rabbis also, has come to a saving knowledge of the Lord Jesus Christ as Messiah and Saviour.

In consequence of this he has had to give up his position as Rabbi. As a result he and his family found themselves in great distress. He was threatened with eviction for nonpayment of rent, the electricity and gas were cut off, and the grocer refused to extend credit for food.

Yet the physical distress is as nothing compared to the torment and anxiety of soul. The Rabbi's brothers, friends, and relatives turned against him. The latest is that our brother's family has disappeared so that he does not even know where they are.

In agony of soul he came to us and we were glad to help him in a measure. But he needs the prayers of God's people for himself and his family. Rabbi F. is paying the price of faith in Jesus. But we know our Lord will bring him out from the valley of tears and mourning into the mountaintop of thanksgiving and rejoicing. He is able.

The objective of this editorial is not merely to be factual, but challengingly evangelistic. Something of the passion expressed in this poem:

Set us afire, Lord;
Stir us, we pray!
While the world perishes
We go our way
Purposeless, passionless,
Day after day.
Set us afire, Lord
Stir us, we pray!

Set us afire, Lord,
That we may be
Thy word to the millions
Who hunger for Thee;
Stir us, empower us
By Calvary;
Give us the passion
To set men free!

To make this article educational to our readers we are pleased to insert a stirring message from the pen of W. N. Carter, London, England, from the magazine, "Israel's Glory,"

"Don't Ask Me to Support Jewish Missions"

"Why?"

"I hate the Jews."

"Then I certainly won't ask you to help to convert the Jews."

"Oh, you won't?"

"No, I only asked because I thought you were a Christian."

"But I am a Christian."

"Then you can't hate the Jews. A Christian does not hate anybody."

"But you can't like everybody."

"No, but you can love everybody. Love is not an emotion. It is an attitude. It is the will to be kind. Jesus Christ has the right to demand of us the will to be kind, if we would be His followers, and He cannot acknowledge us as His followers unless we show that will. You admit that, I suppose?"

"Oh, yes!"

"And you can comply with that demand. It is simply pulling yourself together and saying, 'I want to be kind for His sake.'"

"Yes."

"And do you think your attitude on this question is really Christian in that sense?"

"No, I'm afraid not, but then it seems so little good to send missions to the Jews."

"Why?"

"You can't convert them!"

"No, of course you can't. You can't convert anybody. That is the work of the Holy Spirit and you surely won't say He is less competent to convert the Jew than the Gentile."

"No, but the fact remains that so few are converted."

"Is it a fact?"

"Well, I've always heard so."

"No doubt, but that does not make it a fact. The fact is that it is utterly false, as anybody who has the interests of truth at heart and the will to inquire can easily prove. What makes one a little impatient at times with opposition to missions to Jews, is that the reasons alleged are so utterly baseless and are passed on from one to another without thought or examination."

"Well, are there any Jews being converted?"

"First, I should like to ask you a question."

"Well?"

"How does it come about that you and I are Christians?"

"Oh, Patrick and Columbanus and Aidan and others brought the Gospel to these Islands."

"But where did they get their Christianity?"

"I'm afraid I don't know."

"Well, who were Peter and Paul and John and Matthew?"

"I suppose they were Jews."

"Yes, converted Jews."

"I know, but that was a long time ago, and at any rate they were not the bigoted Jews of today."

"No, perhaps not, but still I think that the people who would not listen to Jesus Christ

must have been bigoted enough, and we know at least that Saul of Tarsus must have been rather a stiff proposition."

"That's all very true, but what I want to know is, where are the converted Jews of today?"

"Everywhere you choose to look—in your offices, shops, studios, pulpits—"

"Pulpits!"

"Yes. Don't you know that from 250 to 300 clergy of the Church of England today are converted Jews or of Jewish ancestry?"

"Oh, come now, that's too good. You don't expect me to swallow that."

"Well, of course if you won't open your eyes to the facts it is no use talking to you."

"But I'm quite willing to be convinced."

"Then look at 'Crockford' and see all the array of names that are purely Jewish, and remember that besides these there are many Jews who no longer bear Jewish names."

"What's 'Crockford'?"

"It is a list of all the clergy in the country with their ecclesiastical history. The fact is that no mission has been so remunerative in proportion as missions to Jews, and when you come to consider the quality of the converted Jew, the matter is more interesting still. What a debt the Christian Church owes to Delitzsch, Margoliouth, Ederheim, Christlieb, Adolph Saphir, Bishops Hellmuth, Alexander, Scherschewsky, and hosts of others."

"That's very interesting, but after all, that's only a few. How many converts have there been altogether in the last century?"

"Well, a little paper, issued by the Missionary Council of the Church Assembly, puts the figures at 250,000."

"What! Two hundred and fifty thousand?"

"Yes."

"You don't say so."

"Well, I suppose the Missionary Council knows what it is talking about, and judging by the numbers that I know personally, I shouldn't think their statement surprising."

"But, after all, why bother to convert them? Personally I think it is rather offensive to go to people like some of the Jews today, and try to convert them as if they were heathen. You know they have a good religion already."

"Yes, I know they have a noble religion, but don't you see that your suggestion leads you to something like blasphemy?"

"What!"

"Yes, you say it is offensive to preach Christianity to the Jews. I know the Jews think so. They thought it so highly offensive on the part of Jesus Christ that they crucified Him. Do you agree with their action?"

"No, of course I don't."

"But that is what your statement implies. The very men who crucified Christ were the religious teachers of His day, men who taught that noble faith to others. God did not think it enough, so Christ came in the fullness of time, with the fuller revelation we call the Gospel. He died to give it to them. Anyone who professes to be His follower cannot do less than try to give them His message, otherwise we cannot call ourselves Christians—followers of Christ. To be a Christian one must at least try to do as Christ did."

"That is true, but after all, the Jew only becomes a Christian for the sake of what he can get."

"Certainly, but so do you."

"I! What do you mean?"

"Yes! You are a Christian, I suppose, because you receive through Christ the blessing of salvation and all it stands for—confidence, strength, peace, forgiveness, and joy in the Holy Ghost. In the same sense it is true of the Jew, and although no one will be so foolish as to deny that there are Jews who become Christians for other motives, yet your statement is false and cruel in respect of most. Here is one story that is by no means isolated."

"A family of Ethiopian Jews known as Falashas, were overtaken by the Mahdist. They were told that they might save their lives if they would become Mohammedans, and say, 'There is no God except Allah, and Mohammed is his prophet,' the Mohammedan creed. They refused. 'Never,' they cried, 'will we deny Him who died for us on the Cross. We are born Jews, but have been converted to Christ. He is our Saviour, and not Mohammed.'

"The five children were then cut in pieces by the Dervishes before the eyes of their parents. The father encouraged and cheered them, saying: 'Oh, it is only a short suffering, and you will get the crown of everlasting life.' After the children had been thus foully massacred the trembling mother was told: 'Now save your life by denying Christ.' 'Never,' was her reply

from a sobbing, broken heart. 'I love Him; I do not fear death.' Her husband had to witness how she was most cruelly butchered before him. Then his own turn was come. 'Now, old dog, save your life, and become a Mohammedan. We will make you a rich man, and give you all you wish.' 'No,' said he; 'you may torture me, you may cut me in pieces, but I will not deny Him who has died for me.' After which he, too, was killed in the same cruel way in which his poor wife and children had been done to death."

"What have any of us done in witness of our faith in Christ to compare with this? Yet you say the Jew only becomes a Christian for the sake of what he can get. The path of our Mission is strewn with heroic records of the sacrifices and devotion of men and women who have given up all for Christ. Believe me, the excuses urged for neglect of missions to Jews are rooted for the most part in prejudice and want of knowledge. I have never heard an argument that stands the light of candid and fairminded examination. Nor do I know of any that will answer our Lord's test—Matthew 25:34-46."

Some say, "I don't know a Jewish mission which I can support." The "House of Friendship," Kitchener, Ont., is but one such. Recently the Mennonite Conference of North America made this mission their outlet. May all of us be interested in this vital task."

Mennonite General Conference—A Vital Forum

Wherefore my sentence is—

That we write unto them—

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch—

And they wrote letters by them—

It seemed good unto us, being assembled with one accord—

For it seemed good to the Holy Ghost, and to us—

That ye abstain from—

From which if ye keep yourselves, ye shall do well—

Fare ye well.—Acts 15:1-41.

The Mennonite General Conference held its biennial sessions on the commodious grounds, with good housing provisions, and an excellent auditorium, of Goshen College, Goshen, Indiana, during the month of August. It was largely attended, considering the fact that it was largely a delegate session.

The large number of quotations, below the caption, were taken from the account of the first Christian General Conference. The account of this conference sanctions other such conferences, if they are held in the manner of the above conference. It pleased the Lord to bless this early Christian gathering of the ministry and Christian brotherhood. It pleased the Lord to bless the gathering at Goshen, Ind. Many were the expressions of blessings received. Besides, there was much good work accomplished, which cannot be recorded. Largely, the work is not done on the grounds, it is done beforetime and discussed and ratified during the Conference sessions.

The Brotherhood

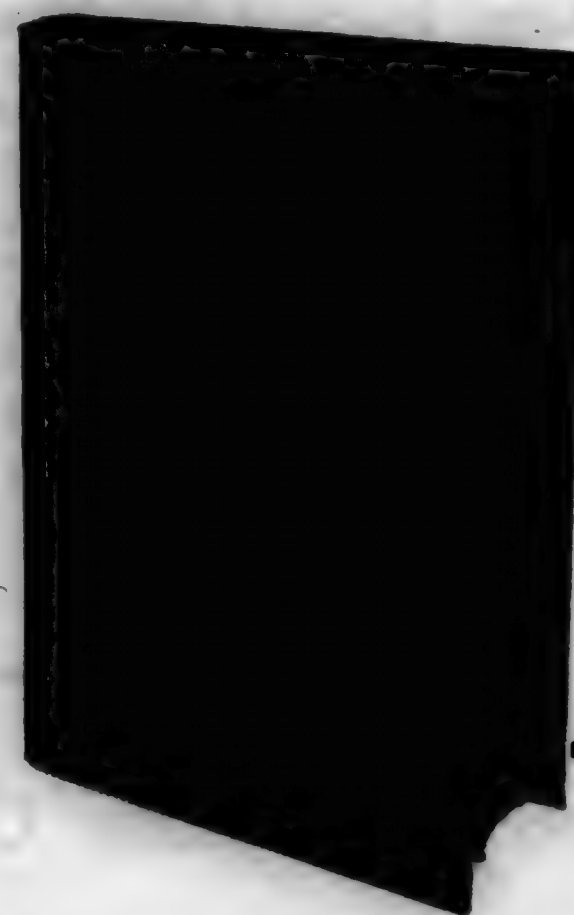
The question is often raised, "Does it pay to arrange conferences where such large crowds attend?" Frequently, this question is raised: "Don't you think it would be better if only the delegate body would assemble?" Personally, this solution looks to the writer to be unscriptural and smacking of an ecclesiastical regime. Reading the account of the early Christian Church, the Spirit directed them to record the following: "It seemed good unto the Holy Ghost, and to us." First, conferences to have divine sanction must be guided by the Spirit, and directed by the WORD. But who is the "US?" The Book of Acts, the Church's per-

fect "Manual of Church Government" (with the addition of I and II Timothy and Titus), does not leave us to conjecture. Here it is: "The apostles and elders and brethren" (Acts 15:23). Another passage clears all doubt as to the place of the brotherhood: "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company" (Acts 15:22). Consequently, there is a large place for the brotherhood. Regardless of the expense, let us always have representative brethren from the whole church present, as well as the "ordained" men.

The Work of General Conference

It is self-evident that General Conference is a "vital forum." Consequently, when the meeting comes to order much work must needs have been done by appointed individuals and by committees—small and larger. With the expense involved, the gravity of

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BY JOHN C. WENGER

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the task, the welfare of the brotherhood, the salvation of the lost, the interest of the world at large, there is no longer an excuse merely for a good time of fellowship. Even great national conventions are clamoring for "less whoopee, and less headaches, and better filled heads." Programs must needs be given the best consideration. Otherwise the delegates will do their best sleeping in the meeting, instead of in bed at night.

Programs, displays, resolutions, etc., should be made so vital, that delegates and attendants feel "that things are happening in meetings that they cannot afford to miss, and which they came miles to get."

Recently, Albert H. Slean, speaking of fraternal assemblies, a man who has watched some 7,000 conventions come and go, said: "Men today insist on going home with more than headaches. They feel meetings are no longer an occasion for backslapping

—it's a part of the expense account, and a big part of the job."

Statisticians, surveying a dozen or so conventions have found that the delegates' stay averages fourteen days, with an expense account of \$100 per person. This money was spent, apart from the expense of travel, in rooms, meals, etc. They found that educators and churchmen spent the least. They felt that this was close to a national pattern. They found that there are about 17,000 state, regional, and national conventions, attended by more than 9,000,000 delegates. Every Monday morning more than 300 conventions go into session. The expense in-

involved is the estimated staggering total of \$4,000,000,000 yearly. This is quite an outlay. Our General Conference costs much less than these conventions, but considerable expense is involved, which brings us to the practical aspect.

Improving Our General Conference

The writer wants to say that he thoroughly enjoyed the 1951 General Conference. If our judgment is right in considering the conversations overheard and the deep interest manifest throughout, others felt the same way. Business was expedited in a careful manner. Placing the reports of organizations and studies of committees in the hands of the "General Council" in bound copies in advance was an excellent bit of procedure. Then, too, the production of enough copies for all the delegates made for a more careful study. Some of us took time to read all or most of the reports and studies before being asked to make decisions. This makes for wiser decisions. It also allows for time, so as to check things needing to be checked.

Speakers should know, and usually do, a long time in advance of their appointment. Speakers should be conscientious about their appointment, and if forced absence becomes necessary, the Secretary should be notified promptly. All speakers should spend weeks in prayer, in study, and in preparation. The Holy Spirit still acts the same way: "While I was musing the fire burned." Programs call for more than "big names," unless they are men qualified, and have done things.

The recipe for a good General Conference is difficult to present. It should not be a time for personal clashes, for sectional fights, for half-baked resolutions, for political maneuvering for offices, for mud-slinging. Programs should be packed with things "new and old," which should help delegates and all others to do better work. There is a large place for the highly inspirational type of program. Speakers should be given enough time to do justice to their subjects, but not enough to grow dull. Open discussions should be welcomed, so as to get the combined judgment of a large group of men.

A new element has come upon the scene, that is, exhibits. These should be dramatic, not static, and also new. These exhibits

(Continued on page 349)

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CHRISTIAN MONITOR



Photo: Three Lions

Shepherds Watching Their Flocks by Night

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"Cast Thy Bread upon the Waters"

BY ARLEAN LEIBERT

It is true that we cannot know what the results of kind deeds will be, but we do have the promise that we shall reap what we sow.

Last autumn, an elderly gentleman friend of ours entered the veterans' hospital in a city about twenty miles from our home town. Since this man had formerly been a close neighbor of ours, and had no kin closer than Minnesota, my husband and I took a drive up to visit him every two weeks.

As the Christmas season approached we cast about in our minds as to what would be a suitable gift for a bedfast patient. He was a man who read a great deal and possessed a goodly number of books of his own. Somehow another book at this time did not seem to be the answer to our problem.

On a snowy afternoon just a few days before Christmas I was passing a local florist shop. I glanced into one of the windows and spied a Jerusalem cherry. I stopped short. There it was—the gift we had been seeking. The plant was perhaps seventeen or eighteen inches in height. It was covered with small, orange-colored cherries. The pot containing the plant was wrapped in a brilliant blue paper and tied with an orange-colored ribbon and bow, which perfectly matched the cherry, for color.

A good rule to follow when buying a gift for another (so it has been said) is to please one's self first. I was thinking to myself, "Now if I were a hospital patient, wouldn't I love to have a plant like that, one that fairly glowed with cheer and good will?" Elated, I entered the shop and made my purchase, which the clerk carefully wrapped in green paper.

When my husband saw the Jerusalem cherry in our home he looked at it dubiously and remarked, "Mr. Nelson won't like that!" I at once began to have some misgivings and my exuberance in the anticipation of our friend's joy vanished as quickly as the air from a pricked balloon!

On a Sunday afternoon we again took to the highway and, picking our way through traffic, we at last reached the veterans' hospital set up against the foothills. The hospital itself is bounded on three sides with beautiful landscape grounds that are a pleasure to behold.

I carefully carried our gift up the steps and into the hospital (which is a huge place), and at last we came to the ward we were seeking. Our friend's bed stood in the farthest corner. With a mixture of feelings (would he or wouldn't he like the plant?) I walked over to his bedside and deposited the package on the small table by his bed. Our old neighbor grinned as he saw us approaching. "Well," he queried, "what have we got here, a present?" While he tore the wrappings off we silently waited to see what his reaction would be. When he beheld the lovely plant a pleased smile crept over his wrinkled face. So! I had been right! My heart came up from my boots and settled

in its normal position, once more!

As it turned out everyone in the hospital became interested in our Jerusalem cherry—the doctors, the nurses, the ambulant patients, and even the cleaning man! One day a cherry fell from the plant and rolled off on the floor. The cleaning man stopped pursuing "dust kittys" that had collected under the beds, retrieved the cherry and asked if he might have it. Our friend not only gave his consent but in addition gave him a few more cherries. Then the nurses began asking for one of the little cherries. So it went on. But our patient did save one of them for himself. When he had recovered from his illness and was at home once more he broke the cherry open and planted the numerous tiny seeds it contained.

Last summer when he visited us, he was telling about the plants he had in an old coffee can. I was somewhat surprised that the seeds would grow so easily and casually remarked, "I wouldn't mind having one of those plants." I was promised one.

IF CHRIST HAD NOT COME

"If I had not come," the Master said,

And, oh, have you ever thought at all
What it would have meant for this world
of men

If He had not come to Bethlehem's stall!

For the bells would have rung no Christmas
chimes.

The old, old Story had ne'er been told,
And the angel's song had been silent all
If He had not come to this earth of old.

But He came; He came in the days of old
To the manger bed, and the cross of
shame,

And the song of earth and the harps of
heaven

Shall forever bless the Saviour's name.

And there's not a joy has cheered our
lives

Nor a hope that lifts our souls on high,
But we owe to the matchless, boundless
love

Of the Christ who came to the earth to
die.

There are millions: yet to whose weary
lives

It is still as though He had not come.
Shall we hoard for ourselves our Christmas
joy.

And refuse to the starving world a
crumb?

Let the love that brought Him to earth
of old

Lead us out like Him to service true;
And so shall our Christmas be like Christ's
And our Christian lives be Christlike,
too.

—A. B. Simpson.

Yesterday, we called upon our friend. He began to tell us how many Jerusalem cherry plants he had given away, all from that one seed pod. Just before we came another couple had been there and he had given the lady one of the plants, which was about three inches high. Pointing to a plant at the end of a bench he told us, "She was eyeing that one, but I was saving it for you."

So, here it sits now in the middle of our dining room table, a Jerusalem cherry, nine inches in height (I just measured it). The plant has two white blossoms with pumpkin-colored centers and at least seven more flowers in the making.

Last evening when we returned home I said, "I was reminded of the verse in Ecclesiastes 11:1, 'Cast thy bread upon the waters: for thou shalt find it after many days.'" My husband said, "Came very near being the same bread." I did not comprehend, at first, then remembering where our gift came from, I answered, "Well, sure enough it did!"

I guess it just goes to show that we never know what the results of our deeds will be. I find it interesting to look back over the past year and review this little story in my mind. I don't recall that I was ever particularly interested in the Jerusalem cherry, which is an inexpensive plant. However, it did seem to be just the gift for a certain person at that time. I will confess I was almost tempted to keep it for myself. As it turned out I have one anyway!

It just occurs to me, Have you planted any seeds lately? In the spiritual kingdom, of course.

Nampa, Idaho.

DEPENDS ON THE ANGLE

One of the best means of developing thanksgiving is to look at circumstances from the proper angle. Every picture in life's changing scene has two sides—the light and the dark—and the discerning Christian should determine to fix his attention upon the brighter side.

We can learn a lesson from the traveling vagrant who lost his leg in an accident. Looking first at his legless stump and then at those around him, he said, "Thank God, it was the leg with the arthritis." A happy soul will find something good in every circumstance.

An old Irish woman was an inveterate grumbler. Her minister heard that she had a good crop of potatoes and made a visit to her home, hoping to strike a note of cheer.

"I heard you have a grand crop of potatoes this year, Mrs. Higgins," he said. "That must cheer your heart."

But the chronic grumbler responded, "Oh, they're good enough, but where's the bad 'uns to feed the pigs!"

In contrast, Billy Bray, that quaint and fervent Methodist of Cornwall, was digging his potatoes one year and found a poor crop. He heard the voice of Satan trying to dis-

(Continued on page 356)

CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XLIII

SCOTTDALE, PA., DECEMBER, 1951

No. 12

A Gift for the Girl Friend

BY SILAS HALVORSON

What better gift for a friend than the Book which tells of God's "unspeakable" Gift to man!



BOB opened his billfold and began counting. Ten, twenty, twenty-five, twenty-six, twenty-seven. Twenty-seven dollars, plus some change in his pocket. He guessed that he could afford to spend ten dollars on Edith. He'd have to allow for at least that much. Wouldn't look right otherwise. After all, he didn't want to take a chance on being considered a cheap-skate, even if he had gone with Edith only six weeks.

He got up from the cafe counter, paid his supper bill, put on his overcoat, and stepped outside into the chill of the December evening. It was lucky for him that the stores were open until nine this week. Otherwise he would never have been able to find time for his Christmas shopping since he worked at the factory from eight to five-forty-five every day.

He shoved his way through the crowd milling on the streets. Christmas. Bah! Just a matter of trying to keep up with the Joneses on the matter of giving. Just another means exploited by the business men to milk people of their money. Old Scrooge had had the right idea when he denounced it with his "Bah! Humbug!" Of course the fool had become sentimental after some spooky dreams with ghosts in them, and had become the worst offender of all. But no chance of that ever happening to him, Bob! He was a realist. He only went through the motions because custom demanded it. He couldn't take chances on his girl.

Bob reached the Emporium. Everyone seemed to be yelling at the top of his voice and shoving as hard as he could. Talk about Christmas spirit, peace, and good will! That was a laugh. If Christmas were treated the way it had been meant to be treated, it might be all right. But the sham had it hook, line, and sinker now.

He fought his way to a counter. A bedraggled-looking clerk smiled at him weakly.

"Something?" she asked.

"Something for a lady friend," he answered.

"Oh, yes." He could see that she was annoyed. Another of those customers who want you to do their work for them! Frankly, he couldn't blame her for feeling that way.

"A Compact?"

"She already has a dozen."

"Hose?"

"I don't know her size."

"A purse?"

"No."

"I see another customer waiting for me. I'll take care of him and then come back. Perhaps you will have thought of something by then." The clerk left.

Bob shifted his feet and waited. It was no use for him to look around or try to think up something. He'd have to have help. The clerk would have to do his work for him, no matter how much she detested doing so.

He watched the people doing their shopping. "Not expensive enough," he overheard one comment on a suggestion. Wasn't it all silly? Bargaining. No one would think of giving another a gift if he weren't confident that he'd get one equally as good in return. What a life! The couple that satisfied themselves with just slapping each other on the back and exchanging ten-dollar bills on Christmas morning weren't so dumb.

The clerk came back and gave him a questioning look that could be interpreted as accusing.

"I haven't thought of anything yet," said Bob. He admitted that this could be looked on as amusing.

"How about phonograph records or books?"

"I wouldn't know which to choose."

"I'm sure that you could find something satisfactory." She was determined to pin him down to something concrete and get rid of him.

"Maybe you're right." He had his doubts, but it wouldn't hurt to follow the lead a little. He had to buy something, and Edith

did like "hot" music and read quite a bit.

Bob obediently followed the clerk's directions. He believed he heard her heave a sigh of relief. Why not? Hadn't she successfully pawned him off on some other clerk? She had even talked him into doing some of his own work!

He pushed his way past the toy department. H'm. There were parents buying things for their little tots. Come to think of it, they wouldn't very likely be reimbursed tit for tat by the youngsters—and they wouldn't care, either. If they did get anything, it would be an almost unidentifiable present made in school or a cheap one bought at a store. No ten-dollar exchange affair. Yet it might mean just as much to the parents as an expensive gift, if not more. Perhaps there were some phases of this Christmas business that weren't so bad after all.

Bob reached the phonograph records. He looked through the popular albums. Phooey! Edith had enough of this kind of junk already.

Here, though, were some Christmas carol albums. H'm. "Silent Night," "O Come, All Ye Faithful," "O Little Town of Bethlehem," "Joy to the World"—all of the old favorites. Something really Christmasy. Of course a few albums had stuff like "Twas the Night Before Christmas" and "Santa Clause Is Coming to Town" in them. They didn't really belong. Even though he wasn't religious, he liked to see Christmas celebrated the way it was meant to be celebrated—if it had to be bothered with, anyway.

But it would be sacrilegious for him to buy something churchy. He passed on to the books.

More rot.

He glanced at a corner that seemed less occupied than the others. Bibles. Of course no one would think of disturbing them. They were too genuinely Christmasy to be appealing. Ha! All people, just like him—and Edith too, he imagined—had Bibles lying around but never opened them, so they lasted years ad infinitum.

H'm. If he already had a Bible that he wasn't using, he was right then guilty of being sacrilegious. In order not to be, he would have to either get rid of it or use it. His realistic nature told him that.

He didn't want to get rid of it. Therefore, he must begin reading it. Edith should, too.

But what if she didn't have a Bible?

He'd buy her one to make sure. Why not? This was Christmas, and a Bible was Christmasy. As a realist, he would do away with the sham and be really Christmasy for once. He'd insist, too, that Edith read her Bible.



They'd read it together. He'd buy a carol album, and they'd play the records to get them in the right mood. With God's help, they'd refrain from sacrilege.

With a lighter heart he picked out a Bible

and an album of Christmas carol records.

"Clerk, I've decided what I want."

You know, he thought, something good might come out of this.

Forest City, Ia.

Dudley Criticizes the "All Is Well" Attitude

Which points out that we should neither be blind optimists nor dour pessimists.

"One can either be a Bolshevik or a modern Democrat and people will say 'He's O.K.' Taking things for granted is one of the sorest spots of our present-day society as well as our churches," roared Dudley as the Sunday school lesson discussion went on. Monopolizing fully half the class time, he continued: "Jesus taught, 'When the Son of man cometh, shall he find faith on the earth?' There's a question! Jesus taught much by questioning; He took nothing for granted; He knew what was going on, and when a man was a hypocrite He told him so. He didn't take for granted that men and women have faith when they live in trespasses and sins; He didn't take for granted that people are saved because they answer five questions from the Minister's Manual satisfactorily, are baptized, and are welcomed into the Church with a kiss. We take for granted our members are O.K. because they commune, come to church, help sing, and stay awake most of the time. Jesus took nothing for granted. When Judas came to that last supper he was soon on his way out, because Jesus knew that he (Judas) had the devil in him. When Jesus met the Scribes and Pharisees, those old religious deceivers, he called them hypocrites just what they were, and didn't try to 'smooth things over' thinking He'd get some money from them like a lot of church leaders do nowadays. If I'd run my business like some church men run their churches I'd have to quit in a very short time. Worthy activities must be based on facts. Facts are hard nuts to crack sometimes, but that's where the kernel comes from."

Dudley was interrupted by Bro. Sam —: "Are you the only saint on earth, Dudley? Do you expect us to have faith in you? I'm taking you for granted. Right here you sit, 224 pounds on this seat. Aren't you real? To me my children are real, I take them for granted—they're children, they eat, sleep, go to school, uh . . ." Dudley broke in, "There it is, they go to school, and you think 'all is well' and they are getting along fine and are virtuous, when 74 per cent of the girls and 83 per cent of the boys at school where they go are not virtuous. We think 'all is well' with our boys and girls at school when they are taught that the Bible is only to be taught to children on Sunday and then not to be taken too seriously. We take it for granted that our children will never 'get in bad' even though they have the normal propensities for good or bad and are learning both every day. We can teach, preach, and pray till we get black all over and it'll do little good, as long as, five days a week we have our children taught and influenced against what we

are teaching them one hour a week. We forget that the public makes such big demands on us that we are losing sight of God. Quite ignorantly we are patterning after the world and worldly methods in our homes, church schools, and even our congregations, and at the same time trying to make ourselves believe that 'all is well'—'we can take it without any hurt to US.'"

Dudley did not favor church schools because they were too expensive, but in his criticisms he often argued for them, unaware of the fact. It was no uncommon thing for Dudley to oppose himself in his criticisms, but woe to the fellow that reminded him of it. Seven more minutes for class, so Dudley earnestly 'prophesies and exhorts': "Paul the Apostle spoke of a time coming when people



HYMN FOR CHRISTMAS

Come hither, ye faithful;
Triumphantly sing;
Come, see in the manger
Our Saviour and King.
To Bethlehem hasten
With joyful accord!
Oh, come ye, come hither,
To worship the Lord!

True Son of the Father,
He comes from the skies;
To be born of a virgin
He doth not despise.
To Bethlehem hasten
With joyful accord!
Oh, come ye, come hither,
To worship the Lord!

Hark, hark to the angels!
All singing in heaven:
"To God in the highest
All glory be given!"
To Bethlehem hasten
With joyful accord!
Oh, come ye, come hither,
To worship the Lord!

To Thee, then, O Jesus!
This day of Thy birth,
Be glory and honor
Through heaven and earth!
True Godhead Incarnate!
Omnipotent Word!
Oh, come, let us hasten
To worship the Lord!

—From the Latin.

will not care for sound doctrine but to gratify their own evil desires will call for teachers who will tickle their itching ears, and not caring for the truth will be pleased to hear myths—that's where the funnies, the fairy tales, the novels come in at—they ought to be burned in the fire. And we see our children reading and ask, 'What are you reading?' and they say, 'Oh, getting my school lesson or something like that.' Then, of course, 'all is well.' I tell you we have become slaves to things, ideas, and philosophies. We take for granted that when we have a meager service, spotted thinly over the earth, we are holy. We think all is well when our schools and colleges are blessed with large expansion programs and highly accredited teachers, when it is those very things which often have caused churches to go adrift and become modernistic. No, sirs! expansion and easygoing are not always healthy spiritual omens, though we take them for granted. We must weigh every move of every twig of every activity of our total church program carefully and regularly, or we will find ourselves where a Syrian who visited America placed the American religious life, by saying: 'I have looked for God in the schools, on the streets, in the subways, and even in the churches, and I have not found Him.' We dare take nothing nor no one for granted in our day. The greatest certainty of our age is its uncertainty. We must KNOW!—that we are saved; that our church is run right; that our institutions and schools are Biblical; that we are on a sound financial basis; that heaven and hell are real, and that God means what He says; and then we'll quit taking things for granted and believing that 'all is well.' 'Truth crushed to the earth shall rise again'—it is truth that we want—to know, and to know that we know, and if we don't know, find out so that we will know—but behead the idea that 'we're taking for granted that all is well.'"

Dudley is an extremist, he is great to monopolize a discussion, but sometimes he gives things that even his Sunday school class takes seriously. —Dunn.

DEPENDS ON THE ANGLE

(Continued from page 354)

courage him, "That's what you get for serving the Lord, Billy Bray."

"Get away with you, Satan," shot back Billy. "When I served you, I had no potatoes at all!"

Some people have no eyes for seeing blessings which God sends them, but others, like Billy Bray, can find reason to praise God even in the midst of adversity.

Whether we grumble or give thanks to God depends on the angle at which we look at life.

* * *

"Heap on more wood!—the wind is chill;
But let it whistle as it will,
We'll keep our Christmas merry still."

—Sir Walter Scott.

Thoughts for Christmas

Selections and a Christmas Wish

By RUBY P. ZOOK

"May the forgiving spirit of Him to whom
we dedicate this season prevail again on
earth.
May hateful persecution and wanton aggres-
sion cease.
May man live in freedom and security, wor-
shiping as he sees fit, loving his fellow
man.
May the sanctity of the home be ever pre-
served.
May peace, everlasting peace, reign forever
supreme."

—Sunshine.

* * *

"God rest you merry, gentlemen,
Let nothing you dismay,
For Jesus Christ, our Saviour
Was born on Christmas day."
—An Old Carol.

* * *

"Calm on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains."
—Edmund Hamilton Sears.

* * *

"Christians, awake, salute the happy morn
Whereon the Saviour of the world was born."
—John Byrom.

* * *

"I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!"
—Longfellow.

* * *

"Oh, the Shepherds in Judea!
Do you think the Shepherds know
How the whole round world is brightened
In the ruddy Christmas glow?"
—Mary Austin.

* * *

"What means this glory round our feet,
The Magi mused, 'more bright than morn?'
And voices chanted clear and sweet,
'Today the Prince of Peace is born.'"
—J. R. Lowell.

* * *

"We keep Christmas rightly by being
merry, for Christmas is our remembrance
that we have had a sign. In the light of
Christmas stars we know that we do not
walk together among the shadows and that
our happiness can rightfully be more than
ignorance."
—Booth Tarkington.

* * *

"There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a Baby's low cry!
And the star rains its fire
While the Beautiful sing,
For the manger of Bethlehem
Cradles a King."

—J. G. Holland.

"When mother-love makes all things bright,
When joy comes with the morning light,
When children gather round their tree,
Thou Christmas Babe, we sing of thee!"
—Tudor Jenks.

* * *

"New every year,
New born and newly dear,
He comes with tidings and a song,
The ages long, the ages long."
—Alice Meynell.

* * *

Christmas Wish

It is
the sincere
wish of this writer
and her family that
the Bell of Peace may
ring in your hearts this
Christmas. At this season,
when we recall the gifts the
Wise Men brought to the Christ
Child, Christmas will mean more
to us as we gather together Tuesday,
Dec. 25, to bring to Him the gift of
a loving and grateful heart. Let none
of us forget the Christ and His Church on
this day of happiness. In a world torn by
uncertainty, may you know, in the year that
is ahead, the peace that passeth all under-
standing. With all our hearts we wish you

A

MERRY CHRISTMAS

La Tour, Mo.



THE STAR OF BETHLEHEM

As shadows cast by cloud and sun
Flit o'er the summer grass,
So, in Thy sight, almighty One,
Earth's generations pass.

And while the years, and endless host,
Come pressing swiftly on,
The brightest names that earth can boast
Just glisten and are gone.

Yet doth the star of Bethlehem shed
A luster pure and sweet,
And still it leads, as once it led,
To the Messiah's feet.

O Father, may Thy holy star
Grow every year more bright,
And send its glorious beams afar
To fill the world with light.—Bryant.

The Challenge of Religion

On the storm-tossed sea of our present day, many young people find themselves sympathetic with the mood of the disciples in the Galilean storm when they cried, "Save, Lord; we perish." Many are turning with a new eagerness to ask, "Can religion really help?"

To the writer, religion is not a mere sentiment, lovely if you have it, but rather of the very warp and woof of life itself. Being a Christian is to accept Christ as Saviour and to take Him seriously—to march forward under His banner for the redemption of life from all its sordidness into the pattern of the kingdom of God.

The challenge of our religion is that of building Christian character. The purpose of our preaching and teaching is to lead and to aid people to become Christlike; so to act and live and work that they may bring others to God. The primary function of religion is to help people to become masters of their own lives. Here we come to realize that the most important thing about an individual is the kind of person he becomes. It is not what he has, or what he knows, or what he can do, but what he is becoming which is the true test of his worth. Pilate unknowingly spoke a great truth when he presented Jesus to the crowd. Jesus stood before the mob with blood streaming down His face because of the cruel thorns pressed on His brow. He was clothed in a purple robe—ironical reminder of royalty. He owned practically nothing. He had written nothing. He was utterly alone in that hour. Pointing to Him, Pilate said, "Behold the man."

There are two classes of people: those who master their lives, and those who are mastered by their lives. How can one become master of his life? First, by seeing life clearly and seeing it in all its relationships. He will need to see both the good and the bad in life with neither obscuring the other. Second, he must see that life is not a mere matter of chance, but that there is reason, purpose, a GREAT DESIGNING cause back of it. He must find a reason for living, for without a valid reason the human race would go to pieces. What are you living for? When you find a valid reason for living, then you will begin to see the radiance in life and to live it radiantly. And when you discover God to be the central, compelling force of life, you will not be overmastered by life. Indeed, you will become the master of your life. The more completely you love God and serve Him, the closer you attain the ideal, the adventure of self-mastery.

—Hervin U. Roop.

"For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

CHRISTIAN MONITOR PULPIT

Christmas—Pagan or Christian?

BY MELVIN RUTH

TEXT: That in all things he might have the preeminence.—Colossians 1:18c.

For most Americans there is more preparation and ado made for the annual Christmas festivities than for any other holiday. Our children give it a large place in their thinking, even before we tear the November sheet from our calendars. Few planned budgets overlook the needs for Christmas expenditures. Stores plan for the expected Christmas rush. And schools and churches plan their formal programs.

The casual observer has little difficulty to note that many details of our elaborate twentieth century Christmas celebrations are distracting or even antagonistic to the spirit of the event which initially introduced this mysterious incarnation to the world.

Let me say that it is not my aim to hinder the Christmas celebrations of any individual or group. However, it is a sincere concern of mine that Christians should carefully plan, and by the help of God, emphasize a Christ-pre-eminent celebration. Then only can we hope to avoid the conglomeration of ideas and activities that are too frequently more pagan than Christian.

A Brief Contrast

For the average American that you and I meet, Christmas time demands or at least involves any or all of the following:

1. Great expectations and elaborate planning.
2. Strenuous activities which overtax physical reserves.
3. Unusual expenditures for material things.
4. Glowing outward displays and formal programs.
5. Feasting and revelry.
6. Much giving and receiving of gifts.
7. Many greetings and remembrances.
8. Traditional and modern music.
9. Little effort to supply spiritual needs.

The simple Biblical narrative which pictures the first advent of the promised Messiah reveals it as a time of:

1. Wonder, gratitude, and worship.
2. Refreshing spiritual deliberations and blessings.
3. Limited material preparations and circumstances.
4. Realization of divine faithfulness and guidance.
5. Great divine revelations.
6. Loyal devotion demonstrated in humble obedience.

7. Absence of human display and frivolities.

8. A sharing of the good news.

9. All attention focused on the Gift, Jesus the Saviour.

The contrast is quite apparent in nearly all points. The first group is mostly interested in the "Merry Christmas" that is as transient as tinsel or colorful wrappings. To such each Christmas fades away without any eternal benefits. The second group will capitalize on the spiritual benefits that give life and vigor to the inner man.

Let Us Receive

"Unto you is born . . . a Saviour," announced the angel. He was not to be just the wonder Baby, but to those who would receive Him, He was the Deliverer from sin, the Saviour.

The graphic, but not elaborate, Bethlehem picture is definitely a wonder of wonders in the progress of God's revelation to men. In it God is fulfilling a promise that to waiting men seemed long overdue. In the fulfillment of that promise, it was necessary for God to speak in events and words that a fallen race was most likely to understand and would find most easy to accept.

What blessings the Jewish leaders missed! Their blinded eyes and adamant hearts were not worthy to know Him, much less to receive Him. King Herod learned the news, but disqualified himself to receive Him promptly because of a suspicious attitude that thought only in terms of preserving his own glory. Pride still deceives its host.

The humble shepherds, the believing Simeon and Anna, and the persistent Wise Men from the East, have given to us impressive examples of honest hearts who received Jesus as the promised Messiah. To them, He was immediately King. They found Him to be the Revealer of the Father. He was definitely the Way, the Truth, and the Life. There is not the slightest trace of disappointment or doubt. Their faith needed not further adjustment despite the humble circumstances that focused all attention on the Light of the world. Our Christmas celebration is pagan unless we receive Him as Saviour.

Let Us Worship Joyfully

The angel lost no time in telling the shepherds that he had "good tidings of great joy."

All heaven must have been jubilant because of what the human race was about to realize.

There were no unknown tongues present. In clear, audible enunciation there was praise to God by the heavenly host. The wondrous regard for the divine message provoked a prompt investigation of the specific Child in a manger. What they saw sent them away sharing the news and finally returning to their flocks, "glorifying and praising God for all the things that they had heard and seen."

Just and devout Simeon blessed God as he saw this wondrous Light to the Gentiles and the Glory of Israel. The widowed, but devout, prophetess, Anna, burst into thanksgiving unto the Lord when her eyes fell on the forty-day-old boy. The Wise Men rejoiced with exceeding joy when they again saw the star. But the sight of the young child prompted an automatic prostration. Their devotion was shown in worship and in costly gifts. In the heart of Mary the marvel and wonder of this Holy Child caused much pondering. This wonder persistently followed those who contacted the Wonder of God in the flesh.

Consistently, then, with these faithful ones who wondered and pondered and worshiped in the past, we have a royal privilege to make our Christmas celebration a season of joyful worship. Let us bless God in genuine thanksgiving.

Let Us Discriminate

Occasionally we meet individuals who are so completely disgusted with the modern Christmas celebrations that they show an antagonistic attitude toward any traditional celebration. Let us be extremists only where and when abiding by the Scriptures makes us extremists. And then by all means let us be humble as well as courageous. God save us from the "better-than-thou" paralysis that is so fatal to the true spirit of Christ.

The Christmas story, profound as it is, has lent itself readily to effective compositions in fields of literature, art, and music. Consecrated individuals with unusual talents have been inspired to enrich our understanding of this glorious event with masterpieces that have been a blessing to Christians for many generations.

What pathos floods our being as our ears catch the first strains of "Silent Night"! The tender sweetness of "Away in a Manger," by Martin Luther, the scarred veteran of the Reformation, appeals both to children and adults. Really, we have inherited a wealth of materials that are suitable and usable for a celebration that truly honors the living Christ of our Christmas.

Because many individuals do not know
(Continued on page 379)

Editorials

We Too Will Worship

As we look at the origin of Christmas we see that on the part of men and angels the predominating spirit was that of worship. When Mary visited her cousin Elisabeth after the angel apprised her that she was to bring forth a son, she worshiped and praised God in the beautiful song which we now call the Magnificat. When the angel of the Lord announced the birth of the Saviour to the shepherds the heavenly host burst forth in the great hymn of praise:

"Glory to God in the highest,
and on earth peace,
good will toward men."

The shepherds, after seeing the holy Child in the Bethlehem manger, returned to their flocks "glorifying and praising God for all the things they had heard and seen, as it was told unto them." The Wise Men, after their long trek of following the star of the east to the house where the Christ Child was, "fell down and worshipped him." The aged Simeon, when he had the privilege of holding the infant Jesus in his arms, blessed God and said, "Now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

These are some of the most important events in connection with the birth of Jesus, and we see how worship was the natural outcome of each one. We might well say that worship was the predominant note in the observance of the first Christmas. When we compare this with our modern Christmas observances we see how superficial and irrelevant many of them are. Many of them are not necessarily wrong, but as Christians we dare not allow them to hinder us from worship or to displace it. There is nothing wrong in sending greetings or giving gifts if these things are done out of right motives and in the right spirit. In fact, as Christians we can capitalize on the prevailing Christmas spirit and use it to spread the Gospel of Christ.

Among helpful activities along these lines we might mention Christmas greetings that carry a definite Christian testimony, gifts that are given out of love, especially to the needy in the name of Christ, Gospel tracts that are distributed to the multitudes of people in shopping centers, Christmas caroling in the homes of shut-ins and aged and as a public testimony, as well as other ways in which modern Christmas observances may be turned into a definite witness for Christ.

We fail, however, in carrying out the true Christmas spirit if we center our attention around activities to the detriment or exclusion of the idea of praise and worship. We have just as much reason to rejoice and praise God that we have found a Saviour as did the Bethlehem shepherds. We have just as much reason to fall down before the Christ in adoration and worship as did the Wise Men of the East. We have just as much reason to rejoice in witnessing to the salvation of the Lord as did the aged Simeon and Anna. We said that we have just as much reason to worship as did these faithful ones who had found the infant Christ soon after His birth. We probably should have said that we have more reason to do so. We have a much fuller revelation of the meaning of the birth of Christ in our New Testament than the saints of old had in the dim light of Old Testament prophecies. We have the presence of the Holy Spirit to illuminate our minds and hearts and to guide us into all truth in a way that the Old Testament saints did not have. And therefore we should be better able to enter into the true spirit of worship than did the outstanding saints of old at the time of the birth of Christ. So let us highly resolve that we too will worship the Christ of Christmas.

Farewell 1951

Partings and farewells are a necessary part of human experience. They have been emphasized in literature and in song and are a part of our hymnody. Our elders seem to have given such hymns a larger place than we do today, although they still occur in our hymnals and a few stand out because of continued usage. The fact that poets and song writers have dwelt upon the parting theme only points out that partings with friends and brethren do pull upon our heartstrings, of course in proportion to the nature of the case.

We also come to the parting of the years as they are marked off in our calendar and by the movement of the planets, and we often personify the years somewhat as we do Time itself. These partings, too, are charged with sentiment and emotion, depending upon circumstances and our own personal make-up.

As editors we mark the volumes of our papers with the division of the years, and so the time comes when we must say good-bye to the old year as far as our particular publication is concerned. As this is written it is still more than a month before 1951 actually closes, but now that the December issue is finished our work on the MONITOR from here on will have to do with the New Year. And that is why as a periodical we must now say, "Farewell 1951."

Since the December issue carries the Index for the year this gives both the editor and the reader a good chance to review the work that was done during the past twelve months. We see here both the type and amount of material that has been published. Bound together the twelve issues would make quite a large book. We hope both the quantity and the quality have been reasonably satisfactory to our readers. Some of you have written how you appreciated the paper, while not many have taken courage enough to criticize, even though there was probably plenty of room for criticism.

While we think of our faults and shortcomings it is only proper to refer to mistakes which sometimes creep into the paper in spite of careful proofreading and checking. In the November issue, for instance, an article on Hesston College, which was written by Melva Kauffman, a member of the faculty, was credited to Merle Shantz, who is the writer of our Sunday school lesson Nuggets. Both the author and the pseudo author were probably much surprised when they saw the paper, but it serves to show what an error can occur when a single line of type is misplaced. We regret the error and offer our apologies to those concerned.

As our readers know it was necessary during the year to increase the price of the paper from \$1.50 to \$2.00 per year. Publishers, like every one else in these times of inflation, are caught in the spiral of rising prices. We trust that our readers feel that a magazine of 352 large pages per year (which would make a book that would sell for double that amount) is worth its present price, which can be reduced to considerably less by paying for three years in advance or subscribing in clubs of ten or more.

Since this farewell speech has already included quite a hodgepodge of ideas we shall include a few more. Over the past twelve years the MONITOR has doubled its circulation, but of recent months the list has been reduced because of the dropping of names of those whose subscriptions were in arrears. We hate to lose these subscribers, but good business procedure makes it necessary. Now our problem is to recoup these losses. Here is where our present subscribers can help. Leaders of clubs can do their best to add new names to their lists, for we feel sure there are many in our congregations that should be getting the MONITOR and who would enjoy reading it. People who enjoy the paper should tell their friends about it and see if they can get new subscribers. And if you are at a loss as to what to give to a friend for a Christmas gift, remember that a subscription to the MONITOR will make a gift that will be appreciated all through the year. As we say "Farewell 1951" we express gratitude for what the year has brought us as a publication and look forward to continued blessings in 1952.

CHRISTIAN LIFE

Revival Blessings in Franconia Conference

By JOHN E. LAPP

Let us thank God for revival blessings that are being showered upon different sections of our church and nation, and then let us pray with the poet, "Let some drops now fall on me."

After the Brunk Brothers, George and Lawrence, had embarked upon the sea of revivalism there was immediate expression of interest heard from dozens of ministers and scores of members in the Franconia Conference District. "Why can't we also have a revival?" was the question asked by many. After considerable discussion and expression of favorable attitudes, with some leaders still maintaining a bit of reserve, there was a unanimous decision by the Executive Committee of Conference that we favor inviting the Brunk Brothers to conduct a campaign in our conference district.

This campaign was not undertaken by a local congregation, but was sponsored by a conference appointed committee for the entire Franconia Conference District. The organization was planned with individuals assigned to take charge of certain areas of work—one in charge of the physical equipment, another in charge of parking cars together with all necessary details including police officers to direct traffic, another in charge of plans to usher the anticipated large crowds. Still another one was assigned the responsibility of publicizing the meetings in the local newspapers, and one was asked to be the moderator of the meeting and liaison between the committee and the Brunk Brothers.

A prayer service was announced in all of the churches, to be held at 6 a.m. daily in the Souderton Church. This prayer service began a week preceding the beginning of the revival, and continued throughout the five weeks of the revival. Attendance at this meeting varied, but some brethren and sisters attended regularly.

On Monday afternoon, July 23, the vans arrived with the tents and equipment. Soon it was noised about that the Brunk Brothers were here. Men gathered by the hundreds to assist in raising the tents. The meetings began in a tent 70 by 188 feet. The approximate seating capacity was 2500. The first evening attendance of approximately 4000 and the overflow crowds on Monday and Tuesday night, called for setting up another tent to seat another thousand people.

When the telephones began to buzz on Friday evening preceding the first meeting that Bro. George was taken to the hospital because of near electrocution, all began to pray earnestly. Why did this near tragedy take place before the revival? God alone

knows, but we believed Romans 8:28 then, and since seeing the mighty hand of God and the marvelous outpouring of Holy Ghost power, we believe this was a part of divine preparation of evangelist and people alike. Without this near tragedy there might not have been the unity of purpose, the sincerity of prayer, and the mighty demonstration of Holy Ghost power that there was. God knows why in His providence Brother George was required to preach for several weeks with his arm bound close to his body. Men now know that physical handicaps do not thwart the operation of the Spirit, the preaching of the Gospel, and the salvation of souls.

Every night, rain or shine, from July 29 to September 3 crowds filled the two large tents. During the last weeks of the revival a truck was sent to Georgia for a new tent 107 by 288 feet, a massive structure of canvas, poles, and ropes to seat 6000 persons. Now everyone could get under the canvas—even to the number of almost 10,000. Attendance grew until the very end of the meetings.

Brother George preached the Gospel straight from the shoulder. Some folks felt he was sarcastic. A few may have stayed away. But many more came to hear this straightforward preaching each night. Life was put into the services with songs led by Brother Lawrence. Testimonies before the sermon loosened up the audience and the stiff, cold formalism of the usual church service was broken. Folks were ready to hear the message and drink it all into the soul.

Because of George's injury he did not preach on the opening night of the meetings, but he took his place on Monday night and preached a powerful message. When he gave the invitation at the close, there was a response of about twenty-five, who came to the prayer room for spiritual help. The invitations continued every night, with anywhere from five to seventy-five responding to receive spiritual help.

In the prayer room sin was confessed to God in prayer. Personal workers by using the Word helped the seekers to a satisfying experience of salvation and the assurance of peace with God through Jesus Christ and the merits of His blood. Cards were filled out by personal workers which in turn were given to the bishop in charge of the congregation, who followed up each with a personal

visit in the home. More than 850 souls received help in the prayer room and in turn further counsel from their bishop. This does not include the many hundreds of others who responded to invitations in their local congregations.

The Blessings of This Revival

1. Members who had been in the formal fellowship of the church, some for years, but who carried burdens of sin or doubt, have been helped to obtain from the Saviour Himself the needed cleansing and assurance.

2. Congregations have been transformed and enlivened. Singing takes on new life in all the churches. Testimonies are freely given, even in regular Sunday morning services. Preachers take liberty to conduct services in more informal fashion, with opportunities for confessions and testimonies in regular services. These opportunities have been a great blessing, and many have responded and found peace in their souls.

3. The ministers themselves have received new visions of the possibilities of pastoral work. Some bishops have been continuing in the work of counseling and visiting in homes of those for whom they received cards, to see that everything is properly cleared with the church. This has continued for six weeks following the close of the revival.

4. In the recent session of the Franconia Conference on October 4, 1951, it was plainly evident that the revival had taken its effect. The Conference Moderator, Bro. Arthur Ruth, preached a most stimulating sermon on Acts 18:24-28, "Apollos a Successful Minister." Following the sermon the following resolution was adopted:

"Praise to God for revival blessings experienced in the recent past. We humbly confess our failures as ordained men in that so many of our members have carried burdens of sin and doubts in their hearts, some of them for years. We dedicate ourselves anew to be more faithful in fulfilling our calling as ordained men in providing for:

- (1) The strengthening of our homes.
- (2) Better nurturing of our young people, especially in their social and devotional life, and in fitting them for Christian service.
- (3) More opportunities in our congregations for revivals, confessions, and testimonies.
- (4) Definite preaching on all sin, including the awful social sins, and more definite positive teaching on Christian assurance.
- (5) More effective and thorough pastoral work in the homes of our people.
- (6) More careful use of our own time in Bible study, prayer and sermon preparation.

5. The spontaneous development of prayer meetings by young people's groups is another definite blessing. This is in addition to the prayer services in the churches. The outstanding one of these is a Bible study and prayer service by the group of converted cowboys. ("Franconia Cowboys" was the nickname given to a group of boys who were reckless and daring in their auto driving.) These boys have been meeting regularly each Thursday evening in the Perkiomenville Church. Having attended the second meeting (by request of the boys) and seeing fifty-one boys from fifteen years to twenty-four years enter into the prayer service, I

want to say that I never in my life anywhere in the world attended a warmer prayer service than this. The leader of the meeting, one of their own number, called for testimonies—they were freely given. When the call was given for prayer requests, without any hesitancy these new converts began to mention names of fellows and business men who need the Lord. Then they prayed—prayed fervently, until past eleven o'clock at night. The writer left at eleven-forty, but the boys continued their visits and fellowship until the wee hours of the morning. Their meetings continue with a study of the Book of Romans under the direction of a competent lay Bible teacher. (This prayer service makes the whole community a quieter place, as their boys express their new-found joy in the Lord in this quiet way.)

Unconfessed sin was brought to light. Evil habits were put away. Differences between brethren were resolved. Barriers between members and ministers were removed. Restitution and confessions were made. Souls were completely transformed by grace divine. As illustrations: One member of the church got the victory over the tobacco habit, drink habit, desire to attend baseball games in Philadelphia. (He even refused to use a ticket already purchased for several dollars.) And like the people of Ephesus who burned their books of curious arts, many dollars' worth of ungodly things were taken to the dump. In another case two brothers who had been at odds were reconciled and neighbors heard them singing praises at a time near midnight.

While it is true that sins were brought to

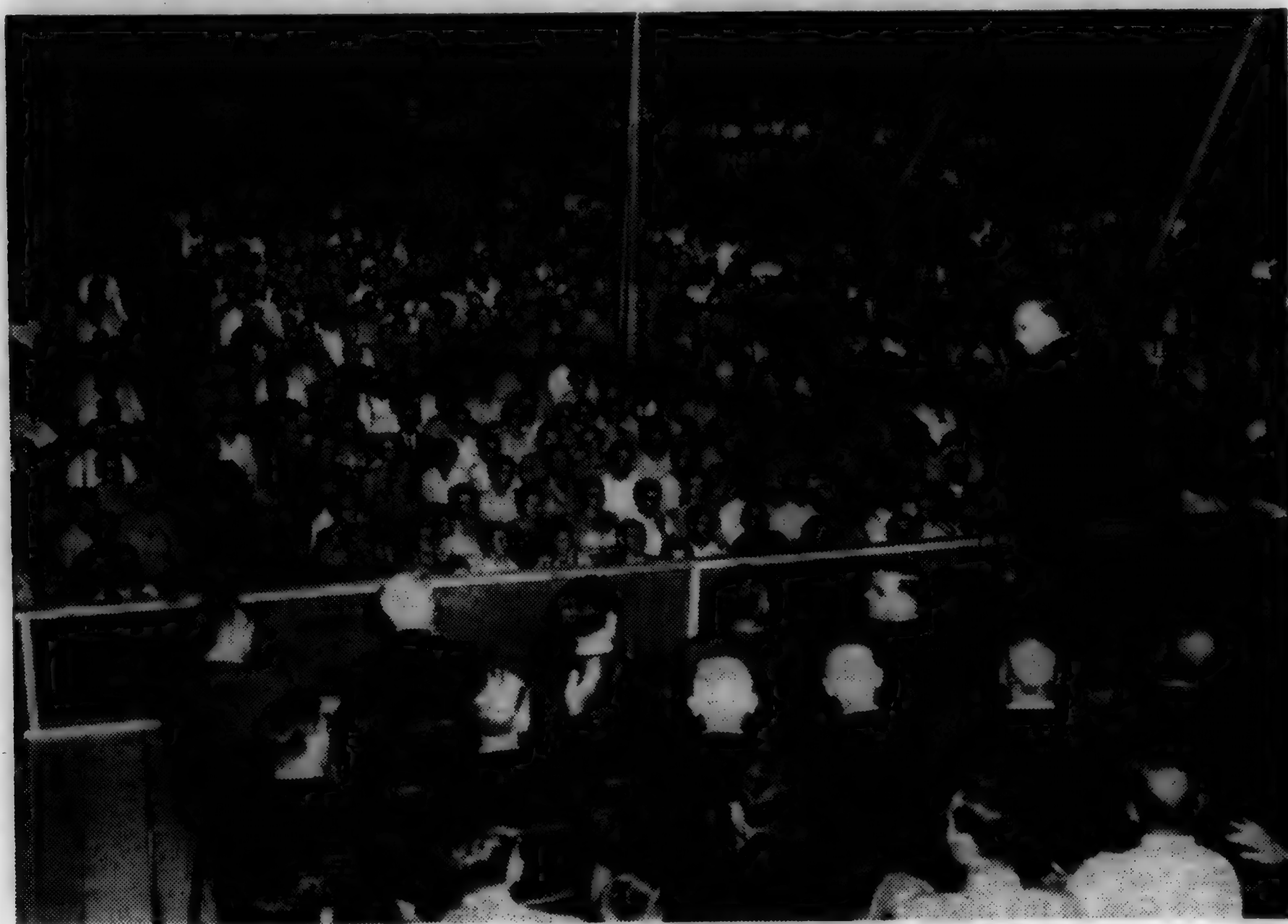
again upon the confession of their sin.

We praise God for the total blessings of the revival upon the church, the strengthening of family ties, the establishment of family altars, and a revived ministry. We praise His name that as a result of the revival between two and three hundred souls are being added to the churches of the Franconia Conference. Besides this, many other denominations and individual members received remarkable blessings in the form of new life in their churches.

Since the members of the Franconia Conference churches have received such remarkable blessings, is it any wonder that they will drive four hundred miles to enjoy the Brunk Brothers Revival in another state, as they did when the campaign was on in Ohio? We must add our testimony to that which we have heard repeatedly: "It was the best thing that could come our way!" And in the words of a fellow evangelist we must add: "We must admit that it took an evangelist from the outside—we could not do it ourselves."

May God mightily use the Brunk Brothers and bless their revival campaign. We pray that God may keep them in the place of humility so that He can continue to use them. We want them in the Franconia Conference District soon again.

Lansdale, Pa.



A Sunday Evening Crowd at the Revival Meetings in Franconia Conference

When the girls saw what had happened to the boys, they decided, "We want what they have too." About twenty-five girls met in a home and began a prayer service. They too are experiencing a growth in grace as they are yielding themselves to the Lord.

6. Another blessing that we must not fail to mention is that of a much deeper feeling of loyalty to the church. Many of our leaders were disturbed for a long time by the worldward drift, especially noticeable in dress. Without the evangelist preaching a sermon on clothes, there have been scores of sisters who have discarded some manifestation of worldliness in attire. Changes in hair dressing is evidenced and many have decided upon the cape dress. Quite a number of brethren, especially young men, have resolved to wear the plain coat. These changes without any attempt at legislation again demonstrate the way God can work with souls who are right with Him, by producing inner convictions.

7. A general house cleaning in the church and in the lives of individual members is the greatest blessing obtained in this revival.

light that required the exercise of public discipline, the bishops of the conference unanimously agreed to handle each case just as respectfully as possible. In every case where the penitent one could claim the blessing of forgiveness of sin and peace, the specific sin was not announced to the church. After clearing with each one individually, the bishop announced to the church the names of those who had received spiritual help through the revival. He said that some lacked Christian assurance, others confessed sins of various kinds (no specific sins were stated), and still others felt that they were backsliders in their own hearts. After this announcement each one was given the opportunity to give a testimony of peace and assurance, together with any others who desired to give the same testimony. In the whole conference the writer knows of only three cases of excommunication as a result of the revival. These were so handled because of the seriousness of the offense, and in at least one case the transgressor did not even attend the revival. All of those excommunicated were received into fellowship

WHO IS A FOOL?

"The fool hath said in his heart, There is no God" (Ps. 14:1).

E. L. Hyde, when conducting revival meetings, once said that he could prove to any infidel within ten minutes that he was a fool. The next morning a gentleman accosted him abruptly by saying:

"Aren't you the man who is preaching at the church?"

"Yes, sir."

"Didn't you say last night that you could prove to anyone within ten minutes that all infidels are fools? If you can't prove it to my satisfaction I will publish in the papers that you are the most consummate liar that ever struck the city."

"Where is your infidel?" said Mr. Hyde.

"I claim to be one," was the reply, "and I am no fool either."

"You mean to say that there is no truth in Christianity?"

"I do. I have studied all phases of the subject, and have delivered lectures against Christianity for twelve years. I am prepared to say there is nothing in it."

"You have been certain for twelve years that there is nothing in it?"

"Yes; there is nothing in it."

"Will you please tell me," said Mr. Hyde, "if a man who will lecture twelve years against nothing is not a fool, what in your judgment would constitute a fool?"

The man turned away in rage. Mr. Hyde, drawing out his watch, insisted he still had six minutes, but the infidel would not hear him; nor was Mr. Hyde denounced in the city papers.—Unknown.

Is Christ on Your Christmas List?

BY RUBY P. ZOOK

"What will you do with Christ this Christmas season?"

This season has become for millions a time of frantic trading and paying—and usually much more than they had planned for. December means a busy time, but how sad that it is not always a joyful time for all people! The angel told the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people" And the multitude of the heavenly host praised God and said, "Glory to God in the highest, and on earth peace, good will toward men."

The world has traveled a great distance from that "silent night" when the little town of Bethlehem lay in a deep and dreamless sleep. But has it been traveling in the right direction?

In December there will be vast crowds thronging the stores, and shoppers will be jostling and pushing feverishly down one aisle and up another in search for the proper gift for some particular person. Many will be saying, "I'll be glad when it's over." Meaning Christmas, of course. Few are thinking of the Christ Child and of what His birth means to the world.

Today thousands are revising their shopping and card lists, or it may be that thousands more are late and are just now planning theirs for the first time this year. How many have put Christ on their list? Have you? Few people ever put His name on their long secret lists along with other names. Among all the shoppers, not one in thousands, we dare say, is looking for a present to give to the Christ Child. How tragic it is that most of us never even think of giving a Christmas gift to Him! In fact, He is too often crowded out of the day which is meant to remember Him the most. "Holly has taken the place of holiness, the wreath has hidden the cross, and the Saviour is asked to give way to Santa Claus."

If the real Christmas spirit of peace, joy, and good will is to prevail we must put it back into Christmas. If one cannot feel the spirit of Christmas, there is no Christmas. Everything else one does is outward display—just so much tinsel and decorations. "For it isn't the holly, it isn't the snow; it isn't the tree nor the firelight's glow; it's the warmth that comes to hearts of men, when the Christmas spirit returns again."

The custom of giving, when families and friends are remembered with gifts, can bring real joy. The Scripture says, "It is more blessed to give than to receive." But have you forgotten Christ? Or, have you remembered Him?

God, because of His great love, gave a personal Gift to mankind almost two thousand years ago. And, for thousands of years previous to His birth God was working out the plan that would eventually lead to Christ's coming as a Babe in a manger. Truly, this is the "unspeakable Gift." "For unto you is born this day in the city of

David a Saviour, which is Christ the Lord." Christ came as Saviour of all. Even now, when the very air is filled with thoughts of Christmas, Christ the Lord is thinking of saving your souls from destruction. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

What will you do with Christ this Christmas season? Will you celebrate His birth again without a gift for Him? Or, will you this day remember the Lord and place His name first on your list?

The three Wise Men are always connected with Christmas. They have become a tradition of the Church. The extent of their discovery is a mystery. If they realized the significance of their discovery it is not re-



"GLORY TO GOD IN THE HIGHEST"

"Glory to God in the highest,"
Came the voice of heav'n to earth
When the wondrous news was given
Of the holy Saviour's birth.
"Glory to God in the highest,"
Hear the message once again:
"Glory to God in the highest,
On earth peace, good will to men."

In the Book of books we find it—
"God so loved the world," we read,
"That He gave His One Begotten,
For lost men to intercede."
And His Word once more assures us
That His death for us avails;
As we trust, He saves and keeps us,
For His deathless love ne'er fails.

But our earthly skies are dark'ning!
Dare we sing of love and peace,
When a war-torn world is bleeding?
Only love can bid strife cease.
'Tis the message God has given,
Let it ring from shore to shore:
"Glory to God in the highest,
On earth peace, good will" once more.

Will you heed the words of angels—
Give them in your heart a place?
Will you, like the eager shepherds,
Seek a pard'ning Saviour's grace?
Then you must the words re-echo
Over mountain, sea, and plain:
"Glory to God in the highest,
On earth peace, good will to men."

—Anna L. Dreyer.

corded. It is enough for us to know that when they found the Christ Child they "fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." The gold denotes the VALUE of their gifts. Frankincense shows the LIBERALITY of their giving. And, myrrh tells of the GENUINENESS of their sincerity. Are you planning to give any gold, frankincense, and myrrh to the Saviour this Christmas?

No one knows where the custom of giving gifts came from, but one tradition has it that the practice is a symbol of what the Wise Men did when they came to the Christ Child in Bethlehem. At any rate, the fact remains that gift-giving is a very common practice today at Christmas time. The fact also remains that few people ever put Christ on their Christmas list, let alone putting Him first. WHERE HAVE YOU PUT CHRIST ON YOUR PRESENT CHRISTMAS LIST?

La Tour, Mo.

USE WHAT YOU HAVE

"What is in thine hand, Abel?"

"Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to Thee, a willing sacrifice."

And so he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"

"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for Me."

And he did; and with it wrought more wondrous things than Egypt and her proud king had seen before.

"Mary, what is it that thou hast in thine hand?"

"Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint Thine only One called Jesus."

And so she did; and not only did the perfume fill all the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her."

"Poor woman, what is it that thou hast in thine hand?"

"Only two mites, Lord. It is very little; but then it is all I have, and I would put it into Thy treasury."

And so she did; and the account of her generous giving has ever since wrought a charm, prompting others to give to the Lord.

"What is it thou hast in thine hand, Dorcas?"

"Only a needle, Lord."

"Take it and use it for Me."

And so she did; and not only were the suffering poor of Joppa warmly clad, but, inspired by her loving life, "Dorcas societies" even now continue their benign mission to the poor throughout the earth.—Christian Budget.

Spiritual Blindness

BY MONT HURST

"Those who are affected by spiritual blindness are, in too many instances, totally unconscious that they are thus affected."

One of the most prevalent sins and failings among Christians and others is spiritual blindness. This is a condition which a nominal Christian can easily fall into and one which can also trip some who have gone fairly deep into spiritual things. Too often we hear church members and some we may believe to be real Christians say, "I don't see where there is any harm in this . . . or that," and, "I can't see how that would hurt me," and similar expressions. These people have quickly proved their own lack of spiritual insight and their shallow belief and thinking. They admit they are spiritually blind by saying, "I don't see." No one sees the real truth until he or she has gone to the foot of the cross in seeking pardon of sins and has come into the fullness of the born-again experience. The rich young ruler was spiritually blind. He, of his own accord, came to Christ, knowing that he wasn't right. He could see nothing in his life that barred his yearning for a deeper walk in faith, but he sensed that there must be something. He was even a better man than many professing Christians who claim they've had the born-again experience. Christ told him of the laws, and this young man said he had observed all of them from his youth up. And how many of us can say this in truth? Yet he knew there was a veil over his spiritual eyes.

Those who are affected with spiritual blindness are, in too many instances, totally unconscious of the fact that they are thus afflicted. Many of them even witness to others after a fashion. Many professing born-again Christians are not conscious of the fact that little sins have so fastened themselves into their beings that they've become besetting sins that mar the deeper experience and keep a brake on the indwelling of the Holy Spirit in all His fullness. By "little" sins we, of course, mean the sins that have a way of so concealing their awfulness as to make them seem rather harmless. But there are no little sins. Sin is S-I-N!

The only sure cure for spiritual blindness is found in the blood-washed experience. Washing in the Fountain filled with Blood cannot fail to cause the scales of spiritual blindness to fall from the eyes of the one thus afflicted. And after this he gazes upon a new and lovely vista of spiritual beauty and is enabled to see the pathway that enables him to walk in the beauty of holiness. If it were possible for a spiritually blind person to get into heaven he would not be able to see God, Christ, and the saints, because without holiness no man shall see God! Thus we see that without the cloak of holiness a person stumbles blindly in life, not knowing that there is a lovely road he may walk upon and a voice to guide him when

he may begin to falter as it says, "This is the way, walk ye in it."

Blindness is defined in the dictionary as "want of sight," "want of discernment," and "ignorance and heedlessness." And how perfectly these definitions may be applied to one afflicted with spiritual blindness! Want of sight—unable to see the wrong in some act, thought, practice, or program. "Want of discernment"—unable to discern the hidden danger in some way of life or deed. "Ignorance"—unable to understand the sin in some program, and "heedlessness"—going about, living as we like without giving heed to the dire consequences that will follow some wrong way of life or action. We often hear some person protest, "Well,

I don't see any harm in dancing," or, "The Bible doesn't specifically mention that smoking or going to the theater are wrong!" No, the Bible doesn't mention them specifically, but it does say something about doing those things that are pleasing in the sight of the Lord! The spiritually blind people do not study the Word of God or they would not have the scales of blindness over their eyes.

Let us so live that we may see the glory of the Lord while we tarry here on earth! Let us help our brother or sister to remove the scales of spiritual blindness from their eyes. We must lead these blind people to the well where the healing waters flow. Then we must help them bathe their spiritual eyes in the waters which are constantly being troubled so that whosoever bathes in them shall be healed of all manners of spiritual sickness and disease, of which there is none so prevalent and dangerous as spiritual blindness. Every genuine Christian must take the responsibility of leading some spiritually blind person to the place where the healing waters flow.

Dallas, Tex.

Make Prayer a Habit Like Breathing

BY SAMUEL W. THOMPSON

As a Christian you believe prayer should be a daily habit and perhaps you realize that it is as necessary to your Christian life as eating and drinking are to your material life. You pray one or more times a day, allotting a certain period of time for prayer such as just before going to sleep or immediately after arising. This is good. But have you ever thought of this: **That prayer can be and should be almost as involuntary as breathing**, that it should be a continuous operation of all our waking moments, that it should be our first resource in the time of trouble, that it should leap up from our hearts to meet temptation, that it should follow every good thing with thanks?

Now do not become discouraged and put this to one side thinking that such holiness is only for certain Christians or something to be attained after years of learning and patience. This is not at all the case.

Have we not developed many habits in the past and do we not constantly form new ones? We have habits about eating, sleeping, washing, and other physical needs which we have consciously or unconsciously fostered over a long time. Some of us had fallen into evil habits which divine grace unmade for us. But we first found they were firmly rooted.

Prayer, too, can be a rigid, dominating, and ceaseless habit if we will it so. I Thess. 5:17. Like all other habits it has a big brother called watching who helps it to get started and also protects it afterward. Eph. 6:18; Col. 4:2.

From the moment we awake, on through the day and night, in every conscious moment, let us set a vigil on ourselves that we pray. One evil thought, one shadow of temp-

tation, or one moment of forgetfulness in which we forget God, let it be the signal that sets our petition in motion to a listening Father. He is nearer than hands and feet. He knows the fall of a tiny sparrow, surely He knows about our stumblings. Ask His forgiveness, ask His help, ask His blessing in everything we would start and in our blessings thank Him faithfully. Pray audibly if you wish, when alone, silently at any time. Especially never attempt to witness to another about Christ without asking the help of the Holy Spirit. Your work will be unfruitful!

If we persist in this holy habit, praying with a knowledge that has been enlightened by the Word of God, we will find that we are getting more and more answers to prayer, that we are happier and healthier spiritually, being filled with that peace that passes understanding.

So let us begin to pray without ceasing, and should you forget at first, begin again and keep on praying. Speak your prayer, breathe your prayer, think your prayer, but, however you do it, pray always. Luke 18:1; 21:36.

Philadelphia, Pennsylvania.

Christmas is not merely a holiday of gracious sentiment. It is the anniversary of salvation. Jesus is not just a winsome baby at the breast of a charming mother. He was the dawn of a fresh revelation of God. The manger was not simply an unusual cradle become somewhat of an idyll in story and song. It was the beginning of the human life of God.—Selected.

OUR HOME CIRCLE

The Faculty of Being a Good Hostess

BY EDNA MAST

"The good hostess is one who has company because she enjoys it, and not because she considers it her duty."

"Given to hospitality," "a lover of hospitality," "use hospitality one to another!" Do not these Biblical expressions suggest that the Christian homemaker should be a good hostess?

I think of a certain grandmother, whom I was too young to remember, of whom it was said that she was happiest when "having company." It was not uncommon to find many guests at her home on Sunday; they loved her meals, and would spend the afternoon in Christian fellowship and singing hymns. Couldn't we learn much from her? Especially that the good hostess is one who has company because she enjoys it, and not because she considers it her duty.

Nowadays when visitors and vacationers can depend on tourist cabins and restaurants for their accommodations, have we less need of exercising this grace of hospitality? Let us remember that as customs change, hospitality may take different forms, but its obligations are no less.

This is written from the viewpoint of a wife and mother. I would not minimize, however, the important part the husband plays as "host." Entertaining would be "lopsided" without his co-operation, as well as that of children in the home.

A good hostess! Check yourself! Do you enjoy entertaining? Do people feel at home with you? Is the atmosphere in your home such that here the troubled find rest and the sorrowing, comfort? Can you meet the unexpected guest calmly? Has your entertaining degenerated to the "your-turn, my-turn" type?

Thinking of Bible illustrations, I can't help but mention Martha of Bethany who was "cumbered about much serving." Frankly, I have always had much sympathy for her, since the good hostess does not wish her guests to go away hungry, and I've also had that feeling—"Let's get this meal over, then we'll talk." But wouldn't the combination Mary-Martha hostess be ideal? She who sits at the feet of Jesus before her guests arrive will certainly have His Presence with her as she cares for their material needs.

And now, let's be quite practical in our thinking. How can we be better hostesses? Here are some suggestions:

Do not forget the Fourth Commandment. When Saturday comes, plan your Sunday meal and do as much of the work as is possible ahead of time. It is a good idea to

have large family gatherings or other groups during the week. And never miss a church service in order to prepare a big meal; don't starve your soul while feeding hungry guests.

Do try to make your guests feel at home. The grace and joy of hospitality does not depend on a luxurious feast, but on the spirit of the welcome. Your guests should leave your home encouraged to live closer to the Lord.

If folks come quite a distance to visit your church, shouldn't they be invited into your home? A young mother had been away from home on Saturday and had not prepared any extras for Sunday dinner. The next day they invited company, a young couple who had driven many miles to worship with their congregation. For dinner they had waffles, canned meat and gravy, peas, and canned peaches. The next week the mailman brought this thank-you note:

"This is just a little note to thank you again for the fellowship we enjoyed in your home on Sunday. We couldn't help but feel the warmth of the love of the Lord Jesus. May your home and family continue to be a witness to the saving grace and love of Christ."

If guests are staying for a short time only, do only the work that is absolutely necessary. (Change the old adage to "Don't do today what you can put off until tomorrow.") A certain hostess does not wash her Sunday dinner dishes if her guests are leaving soon. She stacks them neatly in the sink, puts away leftovers and establishes order, then has a little more time for visiting. Contrast with this the Sunday hostess who must put every piece of silverware back in place and sweep up every crumb. She sits down at 3:30 to talk with her company, only to find that they will be leaving before four o'clock to do their chores.

Have you ever seriously considered Christ's words in Luke 14:12-14? Open your Bible and read them. Notice the words, "And thou shalt be blessed." Years ago I spent Christmas day with friends who obeyed this command. Their guests were from a city mission congregation—some had physical handicaps, and all were very poor and had few family ties. I shall never forget their delight as we shared the hospitality of that home.

And speaking of mission people, reminds me of a family I knew. They were invited to a Sunday dinner which they enjoyed very much. Later, however, they remarked in a

disappointed manner, "We thought they were like us." Is there often too wide a gap between our material standard of living and that of the people we endeavor to win to Christ?

Include on your guest list "forgotten people"—oh, there are so many—widowed folks, people who need spiritual help, folks in sorrow, those "all alone" in this world. In this community it is often customary to invite such people to wedding receptions and occasions like that. And once in a while I hear of a Sunday dinner just for widows and unmarried women. Don't you think that's a good idea?

The Christian hostess will practice good stewardship in the furnishing of her home and the planning of her menus. Recently a young woman from Europe said of our Pennsylvania Dutch people: "You dress plain, but in Europe we live plain." What did she mean? Did she feel that the simplicity which we profess was not evident in our entertaining and manner of life?

Do we serve too many rich foods? Some children show good judgment here; they fill their plates with nourishing hot foods, then have little room for desserts. A young woman had invited guests for a Wednesday evening supper. For dessert she had planned to have pumpkin pie with whipped cream, and fruit and cake. She was puzzled as to what was proper—should she serve the pie first, or the cake and fruit? She got this answer from the girl who was helping to serve: "If you're concerned about what's proper—well, you won't have both pie and cake at the same meal." What!

Too often we postpone our entertaining until a more suitable time—which never comes. We wait until our house, lawn, and garden look "just so," and we can prepare the "perfect" meal. The fall housecleaning must be done first, then winter is upon us; we'll wait until after spring housecleaning, then it's summer Bible school time. Lost opportunities!

Unexpected guests! Don't they often find us at our "worst"? Have everything in order, and no one will come see you; just be "head over heels" in work, and someone's sure to come! How do we react to such situations? Interruptions or opportunities, which?

"Life . . . so full of interruptions, hardly an hour without something that breaks its ordered flow. Notice the lovely way of water when interrupted by the boulders that break its ordered flow. The river turns each into an occasion for beauty . . . It is possible to live the river's way by taking the interrupting things, not as interruptions, but as opportunities, and indeed as very part of life."

Do not make unnecessary apologies, or call attention to unfinished tasks. This will certainly make the unexpected guest feel unwelcome. Your friends will not see the undusted table, or the stray cobweb, or the kitchen floor that needs waxing, or the fingermarks on the window, unless you call attention to such things. And as to the food, serve what you have and "skip" apologies here too. A young husband, whose wife was in the habit of apologizing for what she didn't have, checked her with this rebuke, "People can't eat apologies."

And finally, your time is not your own when there are guests in your house. To illustrate this permit me to share with you a very personal and never-to-be-forgotten experience of mine. Two winters ago we had in our home for a very short time two guests, my mother and a dear aunt. As I was reading one evening I had the guilty feeling that I was neglecting my company. I very reluctantly laid aside my paper and suggested that we play a Bible game. All joined in and we spent a very happy hour together. Mother especially enjoyed this, for she always liked anything puzzling or thought-provoking. Bedtime for the children was bedtime for all, and my mother went to sleep that night never to waken on this earth. I need not add that our children will never

forget the last evening they spent with their grandma.

"My path is clean with sweeping,
The gate is opened wide.
Who knows who may be passing
This way at eventide?"

"I've lit my heart's bright candle.
Its beams shine far and clear,
To tell one who may need them
That rest and warmth are here.

"I've baked the bread of Friendship,
For one may dine thereof;
And poured in crystal goblets
The rare sweet wine of love.

"And though I may not know it,
I've heard it from the wise,
That often, very often,
Comes Christ in a stranger's guise."
Cochranville, Pa.

home. The Bible tells us to keep good companions and cast not our lot with evil ones. "Walk thou not in the way with them; refrain thy foot from their path." It is good to teach them that the beginning of wisdom is to fear God, but the end of it is to love Him.

We should try not to become discouraged, but do our part with God helping us. Prov. 22:6 reads: "Train up a child in the way he should go: and when he is old, he will not depart from it." Teach children to honor and obey. When they are doing so they are also honoring and obeying the Father in heaven.

When parents are worried about things which may not seem essential to children, we should remember that our Father is fully conscious of our needs. When we go down into the valley of the shadow we are to comfort ourselves with the thought that we are in our Father's house and that it contains many rooms. Somehow, in some room, we will find a divine cure for our worry.

Earthly fatherhood and motherhood gives one some insight into the fatherhood of God. The more beautiful we make our earthly parenthood, the more attractive seems the fatherhood of God.

If a child does not receive a religious education in the home, where is he likely to obtain it? If we as parents roll this responsibility of imparting this religious knowledge upon the shoulders of someone else, we are recreant to the highest of all parental duties and must stand condemned before the judgment bar of God.

Should we not hold up the Christ, our great Teacher, and work for Him even though people laugh and scorn us? If we put Christ first in our lives, all things will be added. May we have reared our sons so that when they are gone they will dream and remember home as a paradise on earth.

While in the home children should be educated, chastened, and admonished as the Son of God prescribes. What is the greatest fortune a man can leave for his children? A bag of gold? No! The best of fortune is a parental example, one which makes it easy for the children to believe in the fatherly goodness of God. The crowning achievement of parents upon earth is to make their names so rich in memories and associations that the Word will bring God nearer and open to the children the gates of heaven.

May we all live with our children and cherish our homes as the dark clouds of this world seem ever to be hanging lower.

Home, home, sweet, sweet, home;
Be it ever so humble,
There's no place like home.

—Gospel Messenger.

"If Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17).

If a man cannot be a Christian in the place where he is, it is quite certain that he cannot be a Christian in the place where he is not.—Exchange.

Home the Builder of the Road of Life

BY MRS. E. E. BRUBAKER

The crowning achievement of parents is to lead their children on the road that leads to life indeed.

Let us begin with the young father and mother when the baby first arrives in the home. A new baby boy or girl in the home is a bundle of wondrous possibilities to be unfolded and shaped. A baby presents a new problem for parents to solve, a new life to be studied.

Every child has a different disposition. No rule or method of training will apply to all children alike. Parents must have more than goodness of heart and a love for children to deal intelligently with these undeveloped lives.

The fact that a child has been born into a home does not of itself fit parents for their God-given work. No one would ever think of taking a long journey to another country without careful study of his route and all necessary provisions. That being the case, how much more important that we, as parents, look after and protect the character of human beings! Parents must not only shelter their children from storm and cold, and feed them; they must also mold them for Christ and the church; no one can rob a child of the spiritual training received in the home.

To mold and shape the lives of children requires much patience and prayer, much rich living and being a companion to your children. It means setting the right examples. Often boys and girls grow to manhood and womanhood living such good and devoted lives that mother and father start thinking of their own lives, in which case "a little child shall lead them." Let us then do our best with our children. Do not make them feel they are in the way, as they are soon grown and gone from the home, leaving mother and father longing for their return.

Nothing seems to develop much faster than children. Often it seems but yesterday that they were playing with tops and dolls as happy boys and girls. And then the parents wake up to discover they are grown

men and women, for life has claimed them. Then the house has no noisy boy nor girl in it. There are no sleds, bats, balls, nor toys scattered about. Those who were children are in homes for themselves. True parents give their lives for their children. For what is a home without children? It may be likened unto a candle without a flame, a garden without flowers, a vine without grapes.

Evenings in the home should be spent with talks and laughs contributing to the sociability. Reading good books, playing games, good and spiritual conversations, and prayers—all these should be practiced in the

WHAT MAKES CHRISTMAS

'Twas not the angels' message
That gave the Christmas thought
Nor yet the gold and incense
Which the Wise Men had brought.

'Twas not the star that led them
Upon their unknown way;
It was the birth of Jesus
That makes the Christmas day!

So it is not the presents
That make our Christmas day;
'Tis not what we receive that counts,
But what we give away.

The joy of loving service
Makes all the day seem bright,
The thought of others' pleasure,
With self put out of sight.

Oh, never mourn that Christmas
Comes only once a year,
Because it is our giving
That brings the Christmas cheer.

Then keep the Christmas spirit
Within our hearts always,
And thro' the year thus make it
A Christmas every day.

—Annie Johnson Flint.

MISSIONS

Eastward to the Sun VI. Sunny Italy

BY SANFORD C. YODER

To the ancient wonders of Rome, Venice, and other points in Italy Bro. Yoder takes us in his travelogue this month. Do not fail to read these interesting travel sketches.

"Italia! O Italia! Thou who hast
The fatal gift of beauty, which became
A funeral dower of present woes and past—
On thy sweet brow is sorrow ploughed by
shame
And annals graved in characters of flame."

* * *

"Then might'st thou more appeal—or less
desired
Be homely and be peaceful, undeveloped
For thy destructive charms."

Traveling to Rome

These lines from Byron, hidden somewhere in the recesses of my subconsciousness rose in my mind, when for the first time the land of Italy, like the form of an enchantress, began to unveil itself before my eyes. It is a land renowned for its lovely climate; its charming, romantic people; its great cities, cathedrals, and works of art, the greatest of which have their origin in the past and are but remnants of the glory of the days that are gone.

Genoa, home of Christopher Columbus, provided shelter for me the first night after we crossed the Swiss border into Italy. What a thrill to look out of the hotel window and see the first rays of the rising sun light up the statue of the Genoese sailor who dared to believe that the world was round and that Spain's national motto—"Ne Plus Ultra" (Nothing Beyond)—was wrong. As far back as Homer's time and beyond, people of the Mediterranean area believed that when one passes through the Strait of Gibraltar into the misty sea where the water laden atmosphere of the Gulf Stream strikes the shores of northern Europe, he enters the "Shades," the abode of the dead. What faith it must have taken to sail through this gate into the wide ocean! How poor the world would be were there not great, adventurous souls who dare to out-believe the people of their time—of all time—and give to the world the new lands and things it so much needs!

From thence, the fine train that left Basel, Switzerland, some ten to twelve hours earlier, picked up passengers en route to Rome and beyond. At the Swiss-Italian border when the Swiss crew leaves the train it takes with it the cups and towels and what-not to salvage them from deft hands that have a way of appropriating to themselves everything that is not fastened down.

Now sunny Italy spreads out before us. Mountains and valleys still surround us, but on toward Rome the train speeds through more level land, or perhaps it would be better described as less hilly. Vineyards and wineries come into view. Goats and cattle graze on the hillsides. Fruit trees, with grapevines following the wires stretched from tree to tree some ten to twenty feet above the ground, appear on every side. Few people here in America, where land is plentiful and the more easy and less intensified ways of cultivation are followed, have any idea of the burden that the soil of overpopulated lands is put to. Between the trees grow small fruits, vegetables, or grain, with branches and vines high enough above them to prevent interference with cultivation.



Venice—The Bridge of Sighs Which Connects the Ducal Palace with The State Prison; Built in the Sixteenth Century

As the train sped Rome-ward, a young Irishman entered my compartment. He was on his way to the Vatican State to make observations regarding the faith that dominates his land. Soon another, an Italian, came. He knew a few English words that he picked up while stationed in Northern Italy during his term of service in the army. One will always remember his kindness and eagerness to make the trip entertaining by pointing out places of interest along the way. The old aqueducts that brought water to the homes and shops and baths of Rome in Caesar's day, which people cross continents and oceans to see, were as common to him as the barbed wire that stretches along our highways. He always knew them, as well as other remnants of the days when the Empire was in the heyday of its glory. The old castles that crown the mountain peaks, the monasteries and convents that dot the hillsides and villages, the church spires that rise cloudward, were all known to him. His English vocabulary was small, but he was an interesting travel mate. Our knowledge of the Italian was nil. But there is a language without words. It consists of sounds and groans, facial expressions, and motions that carry one through when words fail. Is not that what the wise man had in mind when he said, "A naughty person, a wicked man, . . . winketh with his eyes, he speaketh with his feet, he teacheth with his fingers" (Prov. 6:12, 13)? This mode of communication can also be put to a loftier purpose and often is.

Finally, the glistening domes and spires of the "Holy City," as it is sometimes called, came into view. But our journey was not yet ended. After a half hour's rest from his tiresome trip across the Alps and Apennines our electric motor was ready for the trip to Naples. As we approached our destination the friendly finger of our Italian friend pointed across the rocky hills and said, "Puteoli." Somehow this was a familiar sound, and finally it began to dawn upon me that this is the city where Paul landed when he was taken to Rome upon the appeal of his case to Caesar.

Naples

Naples is badly battered as a result of the allied invasion. War is the same everywhere. Wherever and whenever the "horsemen of the Apocalypse" ride, the results are always the same. Hunger, disease, and death are the inevitable results. The Relief Unit of the Mennonite Central Committee is located on the third floor of a comfortable building, high above the traffic and commotion of the streets and thoroughfares of the city.

Sunday morning came and brought with it a bright sunny day. During the previous evening a jeepload of vacationers arrived from the North Germany centers. The beautiful balconies afford one a splendid view of all the activities of a Sabbath morn in an Italian city. Church bells tolled on every side. Somberly dressed women, with heads veiled, prayer book and rosary in hand, hastened on to their places of worship for early mass. People came out of the dark, dismal,

sunless recesses on the ground floor, which to them constitute home, some to lounge in the morning sun, others to wend their way to places of employment, or to the market in quest of food for the day. Street vendors began to appear, hawking their wares as they went, and prospective buyers—mostly women—appeared on the balconies adjoining their apartments, high above the streets and from their lofty positions began bargaining with these loquacious hucksters. When the transaction was completed a basket containing the proper amount of money was let down by a rope, and the purchase was delivered by the same means.

The war has done terrible things to the people of Italy, as it has to people everywhere. Every land always has had its poor. Italy has had its share, yea, and more. But since the war has wrecked so many homes, destitution is greater than ever, and anything that gives promise of even meager shelter is occupied.

Our Sunday morning worship was held in the comfortable, airy living room of the Mennonite Central Committee center, where Velma Schlabaugh was in charge and at this time alone. Later, we attended the services of the Waldensian Church where in the midst of this large city we found a house packed with people who came to worship and listen to the Gospel as it is presented by Evangelical Christians. This group had its origin in the late twelfth century when the fires of the inquisition were hot. These followers of Peter Waldo have always been intensely missionary minded, and they are now the most successful evangelistic group in Italy, where they work among their own countrymen with a good deal of success.

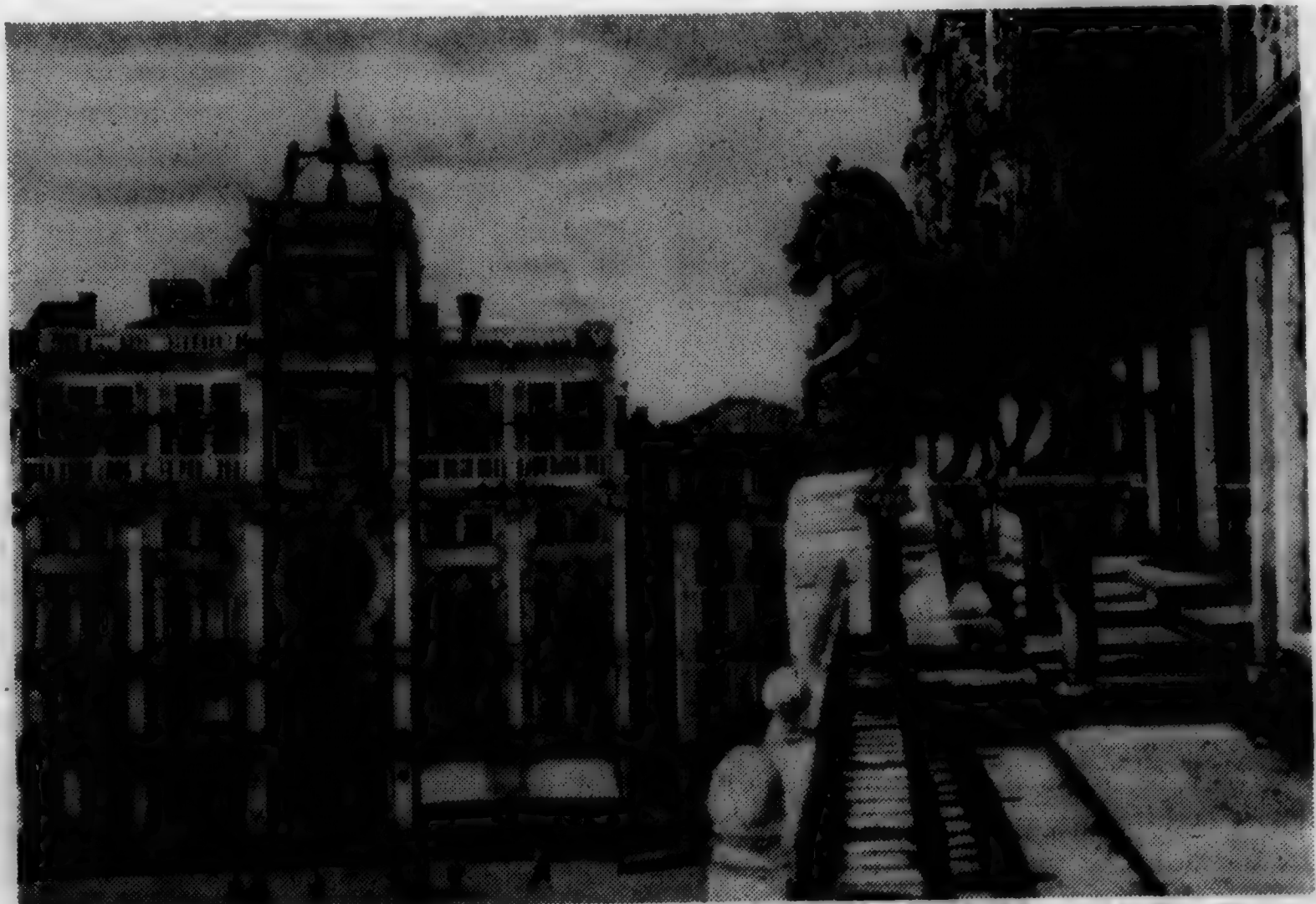
Pompeii

One day there was the trip to Pompeii, a city of ruins. Here, in a short time, during the first Christian century, a whole area of life and culture was destroyed when the ashes fell. Pliny speaks of hearing rumblings and noises from the direction of Mt. Vesuvius and of the sudden rise of a pillar of smoke that ascended skyward and assumed the shape of a pine tree—an Italian pine with a spreading mushroom head—which hung over the mountain for some time. Then this monster seemed to open wide its mouth, and it began to spew fire and ashes that engulfed three cities, and the people, except for such as had fled, were all destroyed and buried.

Recently excavators have uncovered, at least in part, the ruins. Some of the homes remain as they were when they were overtaken. Housewives or servants that had bread ready for baking fled leaving their molded dough in the pans ready for the oven. Now, after almost nineteen centuries, this bread, turned into charcoal, still remains on the stove as it was when the disaster occurred. Chests in bankers' homes were found standing as they did when business was in progress. These and other remnants are evidences of the swiftness with which the destruction occurred.

Among these ruins, one finds many tokens of a high culture. The bath—a large

room, decorated on sides and ceiling with paintings and murals—is quite intact and stands much as it did before the catastrophe. Paintings and decorations on the walls of homes where they were sheltered and protected are well preserved. The great amphitheatre, with its ample stage and multiple entrances and exits, is an index of what Pompeian life must have been when it was at its heights. The beautiful courts where once fountains flowed, the fine marble statuary and carvings are among the tokens of a highly developed and extravagant social life. In the remnants of this culture one finds much that was beautiful and to be desired. But life in those days also had its seamy side. In a small cell is what remains of one who was awaiting the executioner. In what was perhaps the section where denizens of evil plied their profession, are engravings, carvings, and statuary that indicate a depth of degradation that one can hardly conceive.



St. Mark's Piazza, Showing the Clock Tower with its Winged Lion and the Bronze Men Who Strike the Hours

A return to Naples for dinner at nine p.m., the hour when the Latins dine, brought us to a Chinese restaurant. Then a trip through the streets in a one-horse carriage with a high-hatted driver sitting on an elevated seat ahead of us helped us to visualize the goings on, on the streets of Naples after darkness has fallen.

Puteoli

But Puteoli, the city where St. Paul first set his feet on Europe's shore, was near by and was calling. It is located about eight or ten miles from Naples in a pocket between the hills, facing the sea. The presence of a jeep with a group of Americans was the signal for the gathering of a crowd. But here in this city where church spires reach upward on every side no one seemed to know about Paul—no one except a Catholic priest. He spoke about him with a familiarity that made one feel that he had been on speaking terms with him. "If the city was then as it is now," he said, "this is the only place where he could have landed." What

an experience just to have stood where perhaps he once stood or to walk where he had walked!

The Appian Way

The trip from Naples to Rome was along the Appian Way. Here on this great military highway once the Roman Legions marched with their ensigns high and their helmets and spears gleaming in the sun. Over this road, too, captives from other lands, many highly cultured, some royal children from the courts of kings, traveled in chains to march in the triumphal processions in the Imperial City where they were displayed as tokens of victory and destined to spend the rest of their days in slavery. This is a section of the country that one approaches almost with reverence because of its association with sacred memories. Along this road is where Paul and his associates traveled en route to Caesar's court, where he as a Roman citizen hoped for a just adjudication of the

charges against him. What emotions must have stirred his breast when the brethren met him at Appii Forum and the Three Taverns and when the domes and spires of the city he had long desired to visit came into view! Here along the highway, historians tell us, the roadside was once lined with the bodies of crucified saints for the distance of many miles in the days of the Roman persecutions. What a ghastly sight this must have been with a cross bearing a dead or dying body every quarter of a mile or so!

Italy's countryside is beautiful after its own way. The stone buildings of the villages, monasteries, and convents blend so completely with the rocks that cover the hillsides that they are sometimes almost indiscernible. Farming is carried on as it is in most European countries. Oxen are widely used, although modern machinery is also in evidence on the larger estates and farmsteads.

Traveling up the Appian Way led us through some beautiful country. The trip

was made in a jeep drawn from the M.C.C. collection in North Germany. Besides the four passengers, it carried gasoline containers, baggage, repair kit, spare tires, etc., all of which it behooves tourists to carry with them when they travel. Three passengers filled the capacity of the front seat. The rear was loaded with traveling paraphernalia and only just sufficient room for one person. To occupy this place practically involved an acrobatic stunt of the first order. If the candidate was able to hit the vacant spot with his anatomy unscarred, he was lucky and was securely settled for most emergencies. The homemade top of steel with only a small glass on each side gave one the feeling of being confined to a cell.

Seeing Rome

By evening the domes and spires of Rome again came into view and our group was ready for a good meal and to enjoy the comfortable beds at a good hotel. Next day was a day of sight-seeing in this ancient city which Augustus boasted he had found made of brick and left it a city of marble. Voices of the past seemed to speak out of the old amphitheaters where the crowds were once entertained by saints fighting with the beasts. The old baths remain—some of them in ruins. In spite of the fact that the Romans were once experts in bathing there were some parts of this great city that looked as though the art needed some rejuvenating.

One does not get far with the tourists' guides until he realizes that the old churches and the auxiliary buildings and the art connected with them are the most important things in Rome aside from the old ruins. A person cannot help but notice also that the royalty which is so honored in lands where it is still in power, here lives in the shadow of ecclesiastical dignity and glory.

The first tour took us through the city, past places of interest, to the Vatican. What a world of treasure one finds in this place! Mummies from the Pyramids of Egypt, treasure from Babylon and Ur, and from Nineveh and Damascus, to say nothing about the statuary and relics from Greece and other lands! One is awed by the painting executed on the walls and ceilings by Michelangelo and all the other great masters of art throughout the centuries. Here, too, is the Vatican Library where one of the oldest Greek manuscripts of the Bible is kept along with priceless papyri from the ash heaps of the Nile, parchment from Palestine, and the ancient clay tablets from the Medo-Persia, Babylonia, and all the centers of culture of the Ancient East.

The afternoon took the party to other scenes within and without the city. The first stop was at the Church of St. Peter in Chains, in which is the great statue of Moses, a work of sculpture by Michelangelo. This was originally made, so the guide said, for St. Peter's near the Vatican, but because of some lack of agreement it found its way to the place where it now rests. The friar who is in charge of the church and whose meditations were evidently interrupted by this troupe of chattering American tourists was not in good humor and was not happy with

the disturbance. The great statue hewn out of a block of black granite, represents the great lawgiver in all his virility and strength, which is so realistically portrayed that when the sculptor had completed his work and stood admiring it, it is said that he tapped the knee of the image with his hammer and said, "Why don't you speak?"

From here the trip continued through the Gate of the Appian Way in the old walls of Rome. Here is where Paul entered the city. Beyond is the church of Quo Vadis. Tradition has it that when the persecution of the saints was at its height in the Imperial City, St. Peter decided to abandon the place and was on his way out. On the spot where this chapel now stands Christ is said to have met him and in answer to Peter's inquiry: "Quo Vadis?" (Whither are you going?) he received the reply, "I am going to Rome to be crucified again." Upon this, the fleeing apostle returned to his duties and when later he was sentenced to die, he chose to be crucified with his head downward.

The catacombs are subterranean passages and tunnels in which the Christians buried their dead in order to prevent the desecration of their cemeteries by the pagans. These great burial places are described by writers as cities underground. Once a person is underneath the surface, he realizes how enormous these abodes of the dead are. Passageways branch off from the main streets, and still others branch off from these side streets in many directions. Along the sides alcoves were dug out of the walls often two and three layers in height into which the bodies of the dead were deposited and the openings sealed with brick or stone. Many of these graves still bear the names of the occupants and often an epitaph which gives one a clue to the faith and hopes of those that were left behind to continue and struggle for life in a world where they were not wanted. Here and there, where the passageways crossed, were large open spaces somewhat like public squares where Christians met for worship during the persecution of Decius and Diocletian. The catacombs outside of San Sebastian's gate are included in the American Express Company's tours. This place seems to be in charge of the church. English-speaking priests conducted the underground tour. One gets the feeling that the whole affair is highly commercialized and is now interpreted from the present-day traditions and viewpoint of the church of Rome. As one wanders through the passageways and reads the inscriptions, sees the paintings, and the places of worship, he is made to realize what it cost the early church to maintain its faith.

But travelers cannot leave Rome without seeing St. Peter's, the glory of Rome and the pride of the Vatican. Here are gathered the remains of the popes. Many "relics" and scraps of bones of many of the "Saints" also repose in this place. Here, too, one sees an array of statuary and paintings and other works of art that come from the hands of the great masters who gave their best to adorn and beautify this great cathedral. One sees many little chapels in the alcoves

along the walls, also an elevated pulpit which they say is seldom used, and one notices the absence of any provision for the seating of crowds who pass through the building which is without any arrangements for public religious services such as we are accustomed to. Underneath the shrines and statuary are basins of water and other provision whereby worshipers may express their devotions. The toe of the black statue of St. Peter stands in need of replacement. It has not been able to withstand the impact of the ardent and multitudinous expressions of his devotees who pause to bestow upon it the accepted token of their affection and respect.

The treasury, where the vestments of deceased popes and other dignitaries are kept along with other treasures, rivals and possibly exceeds the costly jewels and other valuables of British royalty which one finds in London Tower.

One comes away from such a place with mingled feelings. If the gathering of such a display of wealth, or the erection of such an ornate and indescribably beautiful building, is an acceptable expression of one's loyalty and devotion then this should be completely satisfying. When, however, one sees the ragged beggars, even some ribald friars, and other evidences of the ineffectiveness of such a mode of worship, his mind wanders to the simpler places that are adorned not with jewels or statuary or paintings or other material things but with lives renewed by faith in Christ their Redeemer and humble spirits who serve human need.

Florence and Milan

A person could easily spend days at Florence, once the home of the proud Medici, Dante, Petrarch, Galileo, Michelangelo and others of the long list of artists, sculptors, writers, and popes. Milan, too with its great cathedral which rivals St. Peter's in Rome and St. Paul's in London, bids one to stay and admire its beauty and browse around in its great libraries in Brera Palace and the Ambrosian College. But time has its limits and we hasten on to Venice, the city of canals and gondolas, built upon the waters.

Venice

This is one of the ports from which ships sail to the Orient. One evening after an interesting day in the mountains of Switzerland and northern Italy, we found ourselves on the boardwalks of this unique city that sits on stilts. An American Express agent turned us over to a trustworthy porter after having specified definitely the amount he was to receive for his service. We were led to one of the main waterways—the Grand Canal—and were soon on board a steamer which answered the purpose of a crowded streetcar in the cities you and I know. The hotel was comfortable and the food was good. We were in the heart of Venice not far removed from St. Mark's Cathedral, St. Mark's Square, Doges Palace, prisons, and the Bridge of Sighs. It is evening but

"—it is not dark
Within thy spacious place, St. Mark!
The lights within, the lights without,
Shine above the revel rout."

* * *

"Facing the palace wherein doth lodge
The ocean-city's-dreaded Doge.
The palace is proud—but near it lies,
Divided by the "Bridge of Sighs,"
The dreary dwelling where the state
Enchains the captives of their hate;
These,—they perish or they pine;
But which their doom may none divine;
Many have passed that Arch of Pain,
But none retraced their steps again."

What an interesting place this old city is! One hears no clanging bells of trolley cars, no honking automobiles and sees no donkey carts. The only conveyance is by waterways, or on foot. Narrow streets with little shops on each side offer everything from coca cola to whatever one ordinarily buys in cities and towns.

A gondola trip took us up the Grand Canal which is to Venice what Michigan Avenue is to Chicago. Here again it was the old things—churches, monasteries, palaces, etc.—that were most important. En route, we passed the place where Wordsworth passed his last days. The guide pointed out the famous old palace with its lovely gardens where Barbara Hutton and her Prince Charming spent their first of her several honeymoons. Along the way was the place where Browning, one of England's famous poets, lived and died. Keats and Shelley died in Rome.

But St. Mark's Piazza with its pigeons, children, and artists, has also an abundance of curbstome merchants who seek to direct tourists to their places of business. If they happen upon one who has American dollars they are quite as happy to exchange Italian lire for them as they are to make a sale. The first day was spent in exploring the city. Long walks from place to place on the narrow streets led me to a glass factory whose product is famous the world over. Here boys and girls with skillful hands turned strands of glass into beads, brooches, and all kinds of ornaments and animal figures. It was especially interesting to see them turn the slender threads into Venetian dogs with long legs, long bodies, long noses, and queer tails. Italians seem to like dogs that way—with long tails. In fact, I myself could never conceive of any plight in dogdom more pathetic than that of one trying to express his happiness with nothing to wag but a stub the size of an amputated thumb.

On the second morning an American showed up at the breakfast table. He was connected with some relief organization in Vienna and seemed to know his way around in the city. We decided that this would be a good time to do some shopping for Venetian specialties to take home with us. Being very unskilled at bargaining with shopkeepers, I readily consented that my companion should assume that part of our undertaking.

While going in and out of the narrow streets, past shops galore, we happened upon one with strands of beads beautifully strung, hanging by the doorside. The proprietors of the place were Jewish, some of the children of Abraham who had found their way to this city as they do to all centers of population where there are wares to sell. Remnants of a great race, they are, that through the centuries have suffered everything that people can suffer, but still they survive. Again and

again they rose out of the ashes of their misfortune and sorrow to pursue their divinely appointed course until they brought forth the world's greatest gift in Bethlehem's manger. Neither of the shopkeepers spoke English or German, so they called one who was evidently a daughter who spoke German fluently. From the living quarters to the rear of the shop she came—this daughter of Rebecca—her features fair and eyes clear and tranquil as the "fishpools in Heshbon" in Solomon's day. She is one of the thousands of millions like their ancestor Rebekah, who some four millenniums ago left her father's home in Haran to become the bride of Isaac and the mother of a people as numerous as the stars of the sky or the sands upon the shores of the sea. Her kin sat in the markets of Babylon during the exile, in Damascus and Nineveh, and in Egypt and Greece and Rome, as they do today in all the markets of the world where things are bartered or sold. Having selected each a strand of beads and a dog and a few other articles, my friend unleashed his bargaining powers. When this offspring of Abraham's line sensed what seemed to her, our penuriousness and our awkwardness and lack of skill in the art of "Jewing down the price," the storm that lay beneath those serene features broke like one of those sudden squalls on Galilee, and she proceeded to tell us what she thought of Americans with their pockets bulging with dollars. I think she actually spat as she turned on her heel and hid herself into the shop. As she went she turned her red head and said something over her shoulder that neither of us fully understood—maybe it was in Hebrew. It included some Biblical words!

With this incident, our shopping expedition collapsed, and I resolved once and for all that those glass dogs with their funny

tails could hang by the door-side until they return to the sand from which they were taken and the beads could swing in the breeze until they moulder into dust and blow into the sea before I'll roil the "fishpools in Heshbon" again.

When it rains in Venice drabness overwhelms one. The gaiety dies down and pedestrians walk under dripping umbrellas and slosh through the narrow wet streets. At the Piazza people huddle under the arcades. Pigeons retreat to their roosts on the facades of St. Mark's until the bells ring, then they dash forth like bats out of the darkness. On the edge of the arcade sits an artist with brush in hand reproducing St. Mark's on canvas with the motley forms of the stream of passing people reflected on the wet street. The winged lion on the pedestal high above the pavement seems to spread his wings more widely in protest against the weather as he guards the Ducal Palace against the winds and storms of the sea, while the gilded lion high in the clock tower scowls more bitterly at the dripping crowds below. What tag ends of tourists remain are hibernating in their hotels and "hide-outs" today, little seen and less heard—perhaps thinking of home. But the bronze men on top of the great clock tower are on duty as they have been every day for centuries. They, too, must have caught the spirit of their surroundings for they seem to wield their sledges more mightily as they strike the passing hours. It's raining in Venice—a city built on the sea.

"O Venice! Venice! When thy marble walls
Are level with the waters, there shall be
A cry of nations o'er thy sunken halls,
A loud lament along the sweeping seal!"
Goshen, Ind.

"He Cannot Be My Disciple"

BY ALMETA HILTY GOOD

How Jesus must have loved us to come to this sin-cursed earth so that we sinners might become His disciples!

Jesus said of some that they could not be His disciples. How awful if He said that of us! But perhaps we are included. Let us see if we are one of those of whom He spoke:

"And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, HE CANNOT BE MY DISCIPLE. And whosoever doth not bear his cross, and come after me, CANNOT BE MY DISCIPLE" (Luke 14:26, 27).

If, then, the principle of the cross is of such vital importance in the life of the believer that he cannot be a disciple without it, perhaps we had better look into it and clarify some of our vague ideas as to just what Jesus' requirements of discipleship are. Having dropped this verbal bombshell, Jesus continued His teaching with illustra-

tions of just what it meant in a practical sense to "count the cost." Then He said:

"So likewise, WHOSOEVER he be of you that FORSAKETH not ALL that he hath, HE CANNOT BE MY DISCIPLE" (Luke 14:33).

We are naturally shocked by the expression of "hating" our near ones. The wording in the corresponding passage in Matthew explains Jesus' meaning to our way of expressing this forsaking.

"He that loveth father or mother more than me is NOT WORTHY OF ME: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his CROSS, and followeth after me, IS NOT WORTHY OF ME" (Matt. 10:37, 38). How important the cross is in Scripture! And no wonder! There it is, the central spot where Jesus accomplished His great victory, where Satan exhausted his worst

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BIBLE STUDY

Christian Ordinances VII. Baptism—On Confession of Faith

BY THE BIBLE STUDY EDITOR

Because of the many differing views concerning the use of water baptism, it is necessary to give some consideration to the use of water baptism and the methods of its administration. As practiced in the present age baptism is divided into two general areas: the baptism of infants, or pedobaptism; and that of adults, or baptism on the confession of faith.

In previous chapters we have considered the use of baptism as the public expression of faith in Jesus Christ and the Gospel. It is "the answer of a good conscience toward God" (I Pet. 3:21). If the Gospel is to be preached, it must be preached to those who understand. If it is to be taught, it must be presented to those who are teachable. If those are to be baptized who repent and believe the Gospel, then they should be such as are conscious of sin, and of their own wills turn away from it; and are also able to believe the Gospel which calls for repentance. These simple and various aspects of baptism, in relation to the Gospel of Jesus Christ, are so apparent that the thought of them in connection with infants is excluded. The whole matter of salvation and its provisions for men is that of individual acceptance, by faith: although the work of redemption through Jesus Christ is a provision for the whole world. But "whosoever believeth in him, should . . . have everlasting life."

Space will not permit the extensive arguments which have been presented, pro and con, on this much disputed question. One of the ablest and comprehensive works on this subject, bringing testimony from the past—when leaders of churches endeavored to establish and continue the rite which had found lodging in the ceremonies of the Romish Church—is found in the booklet, "Infant Baptism," by John Horsch (Scottsdale, Pa., 1917).

Baptism is not a rite which, when administered by another, bestows some spiritual grace upon the one baptized. The baptizer bestows no benefit, for he has no grace to impart. The water has no magic by which it changes the one baptized into a new life, or being. Every change in men in their relation to the Gospel and salvation is accomplished by the Spirit of God, by faith on the part of the individual. Baptism cannot make an infant a child of God or a member of the Church.

Circumcision and Baptism

It has been claimed that, in the case of infants, baptism takes the place of circumcision. This cannot be the case. There were two rites used by the Jews with respect to their sons, and their sons only. The first was that of redemption of the first-born son. Such a son was circumcised on the eighth day (and not earlier) and the redemption money, five shekels, was to be paid to the priests for the first-born when the child was a month old. See Num. 3:46, 47; 18:15, 16. The redemption money associated the first-born with the priesthood, or with the tribe of Levi, who served the Lord instead of the first-born. But every male child was required to be circumcised in the flesh. Gen. 17. This rite was for the males only. It was the covenant sign of the family of Abraham, and only the "seed," or the sons, received this sign of faith. "In thy seed shall all the families of the earth be blessed" (Gen. 22:18). See also Gen. 17 for frequent use of the term, "seed." All that were associated with Abraham, his sons and the sons of his servants, every male among them, and even of those strangers who sojourned with him, were to be circumcised. "My covenant shall be in your flesh for an everlasting covenant" (Gen. 17:13). The rite of circumcision was a national rite and a physical mark. It was the sign of the separation of this family of the covenant of Abraham from all the other nations of the world. Lev. 20:22-24.

The rite of circumcision was one of blood. Ex. 4:21-26. It was the only rite of the Jewish law which required the shedding of human blood. No sacrifice of human blood was ever presented to the altar of God. And only at the altar was the blood of atonement offered. Hence the blood of the circumcision was not a blood atonement. Every son of Israel was circumcised. Had it been that only the first-born son was circumcised there might have been some symbolic representation of a priestly ministry and intercession for the family or nation. Since that was not the case, then the circumcision was what it was represented to be, the sign of the seed, or the sign of the nation that was separated unto God. The nation was perpetuated through the sons of Israel.

Abraham and all the males of his house were circumcised. A portion of the flesh was cut off, separated from the body and cast away. Abraham had separated himself from

his flesh and covenanted himself unto God. Thus all the nation was separated from flesh unto God. Israel was a peculiar treasure unto God who had called them by His own name, "Isra-EL." In the rite of circumcision, baptism is no parallel. In baptism there is no limitation of the rite to males. There is no separation of any part of the flesh. There is no mark in the flesh, which remains as a token of the covenant made between the nation and God. Every father saw that circumcision was accomplished, although Zipporah performed the rite for her son. Ex. 4:25. Every son of Israel had the mark in his flesh to remind him of the promise of God to his people. What token has the christened infant to note the fact of its baptism? It has not had a personal faith; its certificate was not of its own acknowledgment; its parents or godparents may be dead. It has no sign in its flesh of its relationship with any covenant. Its baptism has accomplished nothing for the child. Its name may be on a church roll, but that does not make it a member of the Church of Jesus Christ, for there are many names on church rolls which are not written in heaven.

The only circumcision that can avail for any child and avails also for every believer, is that of the circumcision of Christ. And in the case of Christ Jesus, He had two circumcisions—the one in His body at the eighth day after His birth, and the second when He put off the body of His flesh. His first circumcision marked Him as the Seed of Abraham and heir of Abraham's covenant. The second circumcision marked Him as the Saviour of the world, when He separated Himself from the flesh as the heir of the eternal covenant of God. The second circumcision was also one of blood, when He put off the body in which He bore the judgment of our sins, and by which we also are separated from sin, unto God. Baptism does not take the place of circumcision for the believer, by which he is separated from the judgment of sin. Sin is judged by death. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2:11). This circumcision is one of faith, since it is accomplished without hands. The benefit of Christ's redemption is for the whole world. It covers the innocence of the child, of whom the Lord said, "Of such is the kingdom of heaven." The benefits of grace are extended to those who are able to believe when they come to the age of faith. "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:29). In our Christian dispensation, therefore, circumcision must be of faith. It is impossible to supplant it by accepted as a spiritual grace on the grounds

a baptism which is not also based on faith. Both circumcision and baptism belong to the believers who accept the work of redemption through Christ by an act of personal faith. The circumcision of Christ for us is appropriated by faith, for it cannot be obtained by any other means; and the baptism of believers on the grounds of faith, is the manifestation by public confession of the faith which appropriates the redemptive work of Christ. The physical act of the baptism of infants as a substitute for Jewish circumcision is both out of harmony with the Jewish rite, and inconsistent with the Christian spirit of a public testimony of the grace of salvation on the basis of faith.

Abraham is the "father" of faith to all believers. Rom. 4:16. He was before the law, and hence he becomes a pattern for those who are justified by faith. The blessedness of becoming heir of the things of the Spirit (Gal. 3:14) and the blessings of justification by faith (Rom. 4:1-7) were the portion of Abraham, although the promises were afar off. "How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised" (Rom. 4:10-12).

Abraham had the faith of justification before he received the sign. It is evident that the sign had nothing to do with the inspiring of the faith which justified him. He knew of no sign, when he believed God and obeyed Him in coming out of the land of the Chaldees, and later, coming into the land of Canaan, and still later, in believing the covenant of the seed that God should raise up to him, when there was no seed, to those who were past age. The man who was justified by his faith received the sign, which became a national one, for all of his children were included in the covenant of the circumcision of every man child among them. They all looked forward to the "Seed" which was to come.

The great truth of the experience of Abraham and his circumcision lies in the fact that the sign of faith followed the faith. This is the nature of the justifying faith of the Gospel. The sign of faith follows the faith. Baptism is "the answer of a good conscience toward God." If circumcision was merely a sign of the putting off of the flesh and its evils, and separating the Jew from the world, then also baptism is not a thing which accomplishes a purification or a consecration of the soul to God; it is an answer of the good conscience which justifies the believer. Baptism follows the faith of the believer as did circumcision to the faith of Abraham. The Gentile had no sign of circumcision to follow, for there was no sign given him. Only the seed of Abraham had the sign in the flesh. But the Gentile may

have the faith of justification by believing God. In the New Testament, Gentiles were accepted unto God by their faith in Jesus Christ. The Jews insisted that the Gentile believers should become circumcised in order to show their faith. This demand of the Jews was denied by the conference at Jerusalem. Acts 15. What had the Gentiles by which they could show their faith? They who believed were baptized. Acts 2:41. Circumcised Jews received the new sign of faith; the sign followed their faith as was the case of Abraham, the example of faith to the believer. Circumcision was not to be used as a sign of the Christian faith. It was not accepted by the Christian Church as a sufficient emblem of their new faith, for circumcised Jews were baptized with water after they had believed. Why, then, should the Christian Church today, or in any period of its history, introduce into its service anything to take the place of that which had been put away?

The circumcised infant of the Jews had the sign of the faith of Abraham, but when faith came as a follower of Christ, the sign of water baptism was necessary to show its faith. It was in this respect that Paul said, "I count all things but loss . . . that I may win Christ." See Phil. 3:1-11. A ceremonial service for the Jew accomplished nothing. It required the keeping of the law to make one a true Israelite, and the keeping of the law belonged to the man of understanding. It is then a corresponding truth, that the baptism of an infant is a fruitless ceremony, performed by people who are concerned for the child, but the ceremony accomplishes nothing for the child, because there is no personal faith or assent to the act. Only the personal faith of the individual is acceptable unto God, and the personal acquiescence in the act of baptism can be the "answer of a good conscience toward God."

Households

The claims for infant baptism which are based on Scriptural incidents are those where baptisms occurred in houses or homes. When Peter went to the home of Cornelius (Acts 10) he declared unto them the message concerning Christ, and while he was speaking the Holy Ghost fell on them which heard the Word. There is no evidence that a whole family was baptized, including children. There is evidence of a company of people being present—"We are all here present before God, to hear all things that are commanded thee of God" (Acts 10:33). "The Holy Ghost fell on all them which heard the word" (v. 44). "They heard them speak with tongues" (v. 46). It was those who heard and received the Holy Ghost who were baptized. It would be a great presumption to include infants, or even small children, among the number who were baptized in the house of Cornelius. The two cases of households other than that of Cornelius were in Philippi. The household of Lydia was baptized after the Lord had opened her heart to the truth of the Gospel. Is it correct to imply that there were those in her household baptized whose hearts had not been opened to receive the Gospel? The appeal that was

made to the keeper of the prison was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Is it Scriptural to say that the faith of one man in the family is sufficiently effective to save all the family? "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:31-34). In this latter case the apostles called for faith on the part of the keeper of the prison and his house. The Word of the Lord was spoken to the man and his house. He and all his were baptized. He and his house rejoiced, believing in God. Such a careful description of the group who had to do with the men who preached the Gospel, clearly indicates the work of the Gospel, that it was preached for the purpose of enlightening the eyes of those who hear and baptizing those who believe.

Historically, there are no cases found in the New Testament where infants are said to have been baptized, although Jesus said, "Of such is the kingdom of heaven." The disciples baptized those who repented, but infants or small children are never mentioned as being among those who came to be baptized. Multitudes came to be baptized on the Day of Pentecost. All were told to repent and believe. In Samaria it is specifically stated that men and women believed. Acts 8:12. Faith is associated with the acceptance of the grace of the Gospel. The Jewish covenant included all the descendants of Abraham through the circumcision of the males. But the grace of the Gospel extends to the innocence of all children in the whole world, for whom Christ died, and becomes the power of salvation to all who repent of their sins and acknowledge their redemption by faith in Jesus Christ.

The family of God in heaven and earth are those included in the grace of God through Jesus Christ. Those who are condemned and lost are those who do not believe in Him. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jno. 3:18).

(To be concluded)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace.—Isaiah 9:6.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.—Isaiah 60:1.

There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.—Numbers 24:17.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.—Genesis 49:10.

EDUCATIONAL

Lancaster Mennonite School

BY HARVEY W. BAUMAN

A member of the faculty of Lancaster Mennonite School reviews the work and developments of one of our growing educational institutions.

Lancaster Mennonite School opened its present term on September 11 with a record enrollment of three hundred twelve. This is an increase of forty-nine over last year. Ten years ago when our school first opened its doors our enrollment was one hundred fifty-three. Most of our students come from Lancaster and Franconia conferences. Students from other parts of Pennsylvania, Maryland, Delaware, and New York City are also enrolled. Six students of Puerto Rican descent are here this term. These persons come from our mission area in the Bronx. We also have a girl from The Netherlands on our campus this year. She is a part-time worker and is sitting in on a few classes during her free time.

Last year we had two deaf-mutes on our campus for individual work. They had gone to school in Philadelphia earlier. They are with us again this year. They sit in our regular classes and get much by lip reading. The teacher also gives extra outside help to them.

Our faculty has grown from six to eighteen during the brief history of our school. Several former faculty members are now on our African Mission field: Mahlon M. Hess in Tanganyika; Clayton L. Keener, Lois N. Garber, and Ellen G. Eshleman in Ethiopia. Myra E. Hess, former history teacher, is now teaching at the Kraybill Mennonite School. Sadie Mae Yost has taken Sister Hess's place at Lancaster Mennonite School. Doris A. Good has replaced Lois A. Good who is finishing her college work at Eastern Mennonite College. Ellen R. Petre and Roy W. Harnish are the other new faculty members for this year. Edna K. Wenger, our Latin teacher, spent the summer in Europe with a Mennonite Central Committee unit. She is spending much of her time during the first semester on primary reading books which are being prepared by Lancaster Conference.

Lancaster Mennonite School offers a state accredited four-year high school course as well as a two-year course in Bible. Our high school curriculum has been growing constantly. Several years after the opening of our school, a commercial department was added. Three years ago a freshman course in agriculture was added. It is hoped that additional courses can be added until we have a full four-year agriculture course. Plans are in the making at the present time whereby the school will gradually, over a

period of a few years, take over the operation of the farm on our school property. Other recent additions to our curriculum were shop and home economics. The latter is offered for the first time this year.

Our physical plant has changed during these years. The former chapel is now divided into two classrooms. The former indoor health room now serves as our chapel. A new girls' dormitory was erected a few years ago.

Our present enrollment is placing new strains on our school plant. The boys' dormitory is crowded; the auditorium is too full during chapel services; the dining hall is filled to capacity at noontime; classrooms are overflowing; library space is limited.

'Twas Christmas Eve

**'Twas Christmas Eve in the City,
And people were buying stores;
And the crowded shops were busy,
As the buyers thronged the doors;
But how few were buying the truth that
told**

Of a Saviour born in the days of old!

**'Twas Christmas Eve, and the people
With parcels were passing by;
The presents for little children,
The gifts for the morrow night;
But how few were wise, and their presents
brought**

Like the wise who the Infant Jesus sought!

**'Twas Christmas Eve, and the postman
Was passing from door to door,
With greetings and invitations,
And wishes a goodly store;
But how few were the invitations given
To the lonely Guest who had come from
heaven!**

**'Twas Christmas Eve at the station,
And packed for the journey home,
The travelers passed and hurried;
Oh, when would the last one come?
But how few were going the upward line
That starts at the gate of the Birth Divine!**

**'Twas Christmas Eve; he was coming—
The loved and the absent son;
And the watchers watched and waited
For the looked-for expected one;
But how few of His Second Advent
thought
Whose first glad coming a Christmas
brought!**

—W. Luff in The Elim Evangel.

Various methods are employed in our effort to provide a Christian atmosphere for the campus. Each day is opened with a chapel service. Tuesday mornings this service is in charge of the students who render a student-religious program. Dormitory students have their daily prayer circle each evening before study period. About once a month some outside lecturer addresses the student body on some church-wide activity or problem. School revival meetings are held twice a year.

Formerly a six-week winter Bible school was held on the campus. This was discontinued some years ago because of our large high school enrollment. A series of regional Bible schools throughout the conference took its place. Plans have been made to once again hold a six-week Bible school on the campus. This is scheduled for January 14 to February 22, 1952.

A new feature in our school work this year is a series of class days. Some time during the year the parents of all freshmen are invited to visit school. The day is concluded by having the freshmen present a program to their parents. At intervals during the year this will be repeated for each class. It is hoped this will be an aid in fostering more ideal parent-school relationships.

Between thirty-five and forty per cent of our students live in our dormitories. The school endeavors to provide a dormitory life that will not offset parental influences and concerns. A work program has been instituted for dormitory students in which they help do various odd chores about the school. Most high school students have various responsibilities about home, and this program is an attempt on the part of the school to provide a suitable substitute for such chores. We want students to learn to work.

The school is operated for Lancaster Conference by a Board of Trustees elected by the Conference. This Board meets monthly on our campus. At various times Board members spend an entire day on the campus visiting classes. This is an effective way for them to keep in personal touch with the school. One of their chief concerns is that the school retain a conservative emphasis.

Lititz, Pa.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:11-14.

No one will understand the deepest meaning of Christmas, nor realize its real significance until, through the careful reading of the Holy Scriptures, he beholds the Christ of Calvary as well as the Christ of Bethlehem. A real study of the life of Christ will convince anyone that the great focal point in that matchless story is not the manger but the cross.—F. W. Anderson.

To Accomplish Things Is Not Always Easy

Adam Clarke spent forty years writing his Commentary on the Scriptures.

Rufus Choate practiced daily for forty years to perfect his public address.

Noah Webster labored thirty-six years writing his dictionary. Twice he crossed the ocean to gather needed material.

Charles V. gave an edict against Luther that read thus: "No one shall print, write, copy, keep, conceal, buy or give away any book written by M. Luther." This was the price Luther paid for freedom of belief in "salvation by faith" and for the founding of the Protestant movement.

Cicero, the great Roman orator, practiced speaking daily before a friend or a critic for thirty years.

Bryant rewrote "Thanatopsis" one hundred times. But its beauty and perfection will be unsurpassed as long as the English language continues.

Columbus encountered ridicule and opposition. He was declared insane and his friends deserted him. On his memorable voyage his crew assailed him and chained him on board his own ship. He was imprisoned by his countrymen, and he died neglected, deserted, and heartbroken.

Bancroft spent twenty-six years writing his History of the United States.

Michelangelo while making the great statue of David slept in his clothes and kept food continually at his side, eating it a bite at a time.

Churches were closed against Wesley. On one occasion he preached from the tombstone of his father's grave.

Copernicus, who first discovered that the earth revolved around the sun, worked constantly for twenty-two years gathering material for and writing "The Revolution of the Celestial Orbs." He was afraid to put this into print for fear of being thrown into prison or being burned at the stake for advancing such a theory contrary to the accepted beliefs of his age.

Milton arose at four in the morning during the winter and at five during the summer, in order to spend these early hours in writing that poetry which is still the wonder of the world.

Gibbon spent twenty-six years writing his "Decline and Fall of the Roman Empire." It stands as a monument of perseverance.

Goodyear spent ten years in toil, poverty and ridicule while inventing and perfecting modern rubber.

Newton, the discoverer of the Laws of Gravitation, said, "Whatever I have done was not owing to any extraordinary sagacity, but solely to industry and patient thought."

Stephenson labored for fifteen years in perfecting the locomotive.

Lord Bacon, who first used the inductive scientific method, the author of numerous books, was persecuted for his wisdom; he was accused of magic and his books were burned.—The Olive Branch.

FLOWER THAT GREW THROUGH A ROOF

(Continued from page 375)

and rocks instead of plants. Miss Marvin said this was an excellent example of "protective coloration." It fooled the desert animals into thinking that they couldn't eat the cactus because it was made out of stone. The other types of cactus didn't need to fool anyone. They had thorns and sharp spines and could take good care of themselves.

But even though we all crowded around to look at the cactuses, what we wanted most to see was the century plant. Finally Miss Marvin asked a guard where it was.

The guard laughed. "So you came to see the century plant in bloom, did you?" he asked. "Well, now, I'm not so sure you can see it; not the flower anyhow." But he led the way to a tall plant with narrow, spiky leaves that must have been six feet long. A long stem grew from the middle of the leaves and went up and up, like Jack's beanstalk, right through the roof. But though we looked at the roof we couldn't see anything but stem.

"It grew more than three and a half feet in the last three days," explained the guard, "so we had to take a pane of glass out of the roof and let it grow right on up. The flower is outside the building."

"My," Susan Shaw said, "it's lucky you've got a glass roof. Otherwise the plant would have to turn around and grow right back down to the ground."

"This is the first agave we've ever had here," the guard told her, "and we weren't prepared for that sudden spurt of growing. The stem is almost forty feet tall."

"Well," Johnny Martin said, "I guess we won't see the century plant in bloom for another hundred years." He sounded awfully disappointed.

"Oh, I don't know about that," the guard said. "The name century plant is a little misleading. Actually, the plants produce a flower every ten years or so."

"But this one won't," said Nancy Radford. "Miss Marvin said the plant would die now that it's got a flower on it."

"So it will," admitted the guard. "But like some members of the palm family, a new plant will start growing from the stump of the old one, just like banana trees. And in ten years the new plant will be as tall or even taller than this one is, and will have a flower of its own. And then it will die too and rise again."

"Just like resurrection!" exclaimed Judy Brown. "The new plant rising from the old, I mean."

"Yes, little girl," the guard agreed. "That's exactly what it is. And working here every day like I do, and watching these strange plants, the way they grow, I often think of God myself, and the wonders He has wrought."

Suddenly another guard came over to us. He was carrying a pair of binoculars. "I hear you've got a Sunday-school party here to see the century plant, Joe," he said. "I brought these field glasses along. I think

you'll all be able to see the flower, folks, if you step outside and look through these glasses up at the roof."

We all said thanks, very gratefully, and then we went outside. And sure enough, by looking through the glasses, we could see the big yellowish-green flower waving on its tall stem way up on top of the Desert House. It looked very strange to see a flower growing right through a roof. But it wasn't any stranger, Miss Marvin said, than seeing the desert blossoming like a rose, the way it says in the Bible.

Brooklyn, N.Y.

"HE CANNOT BE MY DISCIPLE"

(Continued from page 369)

and God His best in the struggle for the possession of mankind. There He redeemed us all, and it is the PURCHASE that gives RIGHT OF POSSESSION! Oh, don't you love that truth?

Jesus made untold sacrifice to identify Himself with mankind. How He must have loved us, to leave riches untold and the infinite glory of the Father's presence and come to this sin-cursed earth! He came to the poorest of earth, and wrapped Himself in our humanity, poverty and sickness and all, that He might take us into Himself and DIE. So you see, this identification business didn't start with twentieth century folks, it started with Jesus. He identified Himself with us, US SINNERS, that we might be identified with Him, if we would choose to. Oh what freedom from sin and carnality lies in that very fact! Herein is DISCIPLESHIP, to belong to Jesus, to be dead with Him and risen with Him out and beyond the dominion of sin.

"If any man will come after me, let him deny himself, and take up his cross DAILY, and follow me" (Luke 9:23).

If you would know Jesus' instructions to disciples, read the whole New Testament, for most of it is for believers.

Here are just a few truths, especially on discipleship:

"Then said Jesus to those Jews which believed on him, If ye continue in my word, THEN ARE YE MY DISCIPLES indeed; and ye shall know the truth, and the truth shall make you FREE" (John 8:31, 32).

"By this shall all men know that ye ARE my disciples, if ye have love one to another" (John 13:35).

"And this is the record, that God hath given to us eternal life, and this life IS IN HIS SON. He that hath the SON hath LIFE; and he that hath not the Son of God hath not life" (I John 5:11, 12).

Hammett, Ida.

I will honor Christmas in my heart and try to keep it all the year. I will live in the Past, the Present, and the Future. The spirits of all three shall strive within me. I will not rub out the lessons that they teach me.—Charles Dickens.

SUNDAY SCHOOL

Lesson Nuggets of Truth

By MERLE SHANTZ

MOSES' CHARGE TO THE PEOPLE

Deut. 30:15-31:1-3; 33:27-29a

Lesson for December 9, 1951

Many men lessen in stature and influence as they attain the last years of their earthly life, but not so Moses. These passages reveal a spiritual giant who not only towered above his contemporaries but who is still accounted among the great of all ages.

Deut. 30:15-20. Herein we have a great moral and spiritual alternative. The two thoughts are closely intertwined. Moral alternatives involve spiritual loyalties. No man can choose good and ignore God. No man can choose life and not love God. Nor is this choice a matter of moral indifference. Moses not only delineated the alternatives but he also emphasized the attendant consequences. More than national survival was involved in the right choice. Only thus could Israel evade utter ruin.

"I call heaven and earth to record." Man's choices have both temporal and eternal implications. Man chooses not simply for the present moment. The eternal morrow is involved. Revealed religion confronts man with imperatives whose disobedience spells destruction and whose acceptance promises salvation.

Deut. 31:1-3. Moses not only confronted Israel with a spiritual challenge; he also held forth positive spiritual encouragements. Modern leaders frequently call men to moral action without encouraging them by divine motivations. The conquest of fear is dynamically related to the empowering presence of God.

In addition to calling Israel to moral action, Moses reminded the people of their resources in God. Furthermore, he made provision for their future leadership under Joshua. To Joshua were repeated the assurances given to the Israelites. People and leaders need the same perspective—a perspective which sees God as supreme as well as able and willing to guide and help.

Deut. 33:27-29. "What did he say?" we often ask concerning those who leave us to go into the presence of God. These verses reveal part of what Moses said. They are glorious and triumphant affirmations of faith. They portray God's presence as the true haven of the soul. In them we have assurance of the ultimate safety of God's people and of His abundant provision for their need. Not all great saints leave such a triumphant

paean of faith, but none leave a chronicle of despair as their parting legacy.

The concluding verse of the lesson expresses a truth which condemns our contemporary cultures. Instead of nations happy in the knowledge of the Saviour, the reigning spirit in our professed Christian countries is that of joyless sophistication.

INTO A NEW LAND WITH GOD

Joshua 1:1-7; 6:1-5, 20

Lesson for December 16, 1951

Joshua 1:1-7. The greatness of Moses lay in his subordination to God. The implied tribute to Moses in the first verse of this Scripture portion speaks volumes. Though Israel's leader was trained in Pharaoh's court as well as disciplined in the desert, the Bible does not draw attention to any of these incidental factors in this passage. Rather it is emphasized that he was the servant of God. It is man's relationship to God that gives him distinction in the Sacred Record.

Moses died at Mt. Nebo, but his death did not mean the collapse of Israel's cause, for the Lord spoke unto Joshua and bade him and the people arise. The progress of God's kingdom does not terminate with one man's death, even though he was a leader. God continues to call men into His service.

"Every place that the sole of your foot shall tread upon, that have I given unto you." There is often a relationship between what man aspires to and what God gives. Had they been content to encompass a small corner of the land that might well have been the measure of their inheritance. "As I was with Moses, so I will be with thee." Here we have a declaration of divine impartiality. Though these words were addressed to Joshua they have also been included in Sacred Writ for our encouragement.

"Be strong and of a good courage." It is God's will that we be strong in spirit. Moral weaklings are of little value in His kingdom.

Joshua 6:1-5. Jericho represented a major initial obstacle in the conquest of Canaan. God's people are always confronted with obstacles in this present age. The Jordan had seemed an impassable barrier, but God was able to divide the waters. Jericho represented a different difficulty, one involving military resources beyond the possession of the Israelites. But where God leads, His wisdom and power are always released to the faithful and are appropriated by the

obedient. Those who "trust and obey" will have many occasions to prove how God moves in mysterious ways His wonders to perform. Too often we stumble stupidly along in the work of the kingdom, when applied faith would put us in the place wherein God reveals the uniqueness of His mighty power.

THE PROMISE FULFILLED IN CHRIST

Luke 1:46-55; Luke 2:1-7

Lesson for December 23, 1951

Luke 1:46-55. Mary's song has been referred to as "The Symphony of Welcome." It is also known as the "Magnificat" because in the Latin version the first word refers to her act of "magnifying." Souls reach their greatest stature not through self-analysis and introspection but through the sublimity of praise to God. Mary's hymn of praise was itself a sincere confession of faith. But more than that, it was a witness that she understood God's Messianic purpose already beginning its fulfilment through her virginal surrender.

Behind the Magnificat there was a deep experience of obedient faith, undoubtedly associated with much meditation upon the promises of Old Testament Scripture. In addition, there was the encouragement to faith received from her personal encounter with Gabriel, the Angel of God. Great songs do not spring from barren lives. An indictment of contemporary Christianity is that its hymns are almost wholly the product of previous centuries. A barren age does not beget great hymns.

A characteristic of Twentieth Century religion in all its various phases is the emphasis, whether expressed or implied, upon man and his endeavors, rather than upon God and His grace. While Mary's hymn was not without personal reference, the weight of its emphasis was directed to God. Only the superficial are self-centered. Souls anchored in God develop depth and Christ-mindedness, though not lacking in social vision.

Luke 2:1-7. In the previous chapter we have the Christmas background in poetry; in this passage we have the recital of the Christmas facts in prose.

Here we have a birth announcement in a brief historical setting. How the years since the nativity have altered the relative importance of names in history! Once Caesar Augustus was a man of eminent fame in his generation. Today his greatness is seen tempered by almost two millenniums of time,

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

whereas Christ, though obscurely born, is recognized universally as one whom we cannot compress into thirty-three years of history. Nor does He survive as only a memory, but He lives on as every man's contemporary, bidding for the allegiance of their hearts as no Roman emperor could.

"Joseph also went up . . . to enroll with Mary." Often the things men do in the course of simple duty from the perspective of the years loom larger than the decrees of emperors. While they were at Bethlehem complying with the demands of state Mary brought forth her first-born son, fulfilling the predictions of Micah. How often duty coincides with destiny in the lives of those committed to God!

The passage concludes with a rare touch, wherein Mary, the creature, ministers to her virgin-born son, the Creator. And where? In a stable. Marvelous condescension of our Divine Redeemer! Thus the commonplace is sanctified when God is there.

TAKING A STAND FOR GOD

Joshua 24:1-8, 14-18

Lesson for December 30, 1951

Joshua 24:1-8. In the previous chapter Joshua challenged Israel to obedience to God and separation from surrounding heathenism. These are elements necessary to taking a stand for God.

Shechem—what a place for Joshua's last charge! Here the Lord had promised Canaan to Abram and his seed, here Abram had built his first altar in the land, here Jacob settled after his profitable ventures in Mesopotamia. Here Joshua published the law with its attendant blessings and curses. Now speaking for God, he reminded the people of their great indebtedness to Him. Sometimes we disparage history and its annals of the past. But history viewed in the divine perspective is a call to faith and a challenge to obedience.

Joshua 24:14-16. "Now therefore fear the Lord." The absence of godly fear may be a consequence of living only for the present moment. Forgetfulness of the past leads to superficiality and worldliness in the present. Spiritual irresponsibility is related to a refusal to recognize our debt to God. This debt is clearly seen not only against the background of our immediate forefathers' faith but also against the background of darkness as it gripped our more remote ancestors. "Choose you this day." An ever-present peril is that of postponed decision. Destiny pivots in the present.

Our choices involve our relation to God. Alternatives to God may change their names and faces, but any alternative to God has an idolatrous affinity.

"As for me and my house, we will serve the Lord." Ultimately the service of God becomes a personal matter. Regardless of the decisions of others, our spiritual responsibility remains. Yet happy is the man whose choice of God is also supported by the faith of his family. Joshua doubtless had a contagious loyalty that happily infected his family.

Joshua 24:16-18. Israel's response was more than an emotional infection. Their aged leader had faced the people with incontestable evidence of God's presence in their midst since the calling of Abram out of idolatry. The Israelites had both a tradition of faith as well as a present experience of God's living reality. Hence there was no logical alternative for the people than to stand with Joshua for God.

He who takes a stand for God takes no risk, for he identifies his life with the eternal purposes of Christ.

FINDING THE CHRIST

John 1:35-49

Lesson for January 6, 1952

The New Year finds us beginning a new series of lessons, entitled, "Early Followers of Jesus." We should find it very interesting to study the lives of men and women who followed Jesus during His earth life and in the days of the early church. In this lesson we see how five of Jesus' disciples found Him. They were men who followed Him the remainder of their lives.

John 1:35-38. "Behold the Lamb of God!" John the Baptist fulfilled his task well as the forerunner of Jesus. He pointed Him out to two of his own disciples as the "Lamb of God," and they seemed to catch the significance of the statement that here was the expected One who would fulfill all the Old Testament prophecies and types as a sacrifice for sin. It was the great mission of John to point people away from himself to Christ, the Messiah. How much do we hold up "the Lamb of God, which taketh away the sin of the world" in our witnessing from day to day? John was not only faithful, but effective, in his witnessing—the two men at once followed Jesus.

Verses 38, 39. "What seek ye?" These first recorded words of Jesus after He began His ministry make up a heart-searching question. The two disciples, John and Andrew, answered this question in the right way when

they sought Jesus Himself and spent the remainder of the day with Him, taking in His instruction and enjoying His blessed fellowship. What answer would we be able to give if we were questioned as to what we really seek in life? Would we come up to the ideal of Matt. 6:33?

Verses 40-42. "We have found the Messias." Andrew had found the Christ, and he at once sought out his brother Peter, who now also found Him through Andrew's personal witness. Through this act of personal work on the part of Andrew, Peter not only found the Christ, but Jesus saw and found in Peter a great disciple. He looked past the rough exterior of this blustering fisherman and saw that he was to become a stone or rock in his own Christian life and service. Great things happened that day as these men found the Christ. Great things happen today when people are led to Christ.

Verse 43. "Jesus . . . findeth Philip." The searching Christ now found a disciple in the person of Philip of Bethsaida. He is still seeking out people, for "the Son of man is come to seek and to save that which was lost" (Luke 19:10).

Verses 45-49. "Philip findeth Nathanael." Like Andrew, Philip on finding Jesus at once became a personal worker. When Nathanael was told that "Jesus of Nazareth" was the Messiah of whom Moses and the prophets wrote, he doubted. But when he saw for himself, as Jesus spoke to him, that He was indeed a prophet, Nathanael too accepted Him with the famous words, "Thou art the Son of God; thou art the King of Israel."

We here have a definite record that five different men found Jesus. They were each of a different type, but Jesus wanted and needed them all as His witnesses. Notice how the truth stands out that when people find Christ they at once want to help others to find Him too. That should be our experience also. The gist of Jesus' last words to His disciples (these five were in that group) was, "Ye shall be witnesses unto me." These five were faithful to that call. Are we helping others to find Him?—J. L. H.

The Flower That Grew Through a Roof

By MARION SILK

We can learn some helpful lessons from the wonder of nature as seen in plant life.

The whole class was excited when Miss Marvin, our Sunday-school teacher, told us she was taking us all to the Botanical Gardens. It was a pretty important occasion, we thought, because we were going to see a century plant in bloom. None of us knew very much about century plants, but we had heard they bloom only once in a hundred years; so we felt very fortunate that we were going to see one.

On the bus going over to the Botanical Gardens, Miss Marvin told us something about the century plant. It was really an American agave, she said, and grew in Mexico, where the Mexicans called it "maguey." Americans didn't do very much with the

agaves that grew on American deserts, but the Mexicans did a lot with theirs. They made rope out of the leaf fibers, and managed to make soap and razorstrops out of the plant too, although it's hard to see how. Anyhow, when we got off at the Botanical Gardens, Miss Marvin led us right over to the Desert House.

The Desert House was made mostly of glass and only desert plants grew inside it—cactus and things like that. Some of the cactus plants were very strange looking, especially the little flat ones that grew right close to the ground and looked like pebbles

(Continued on page 373)

YOUNG PEOPLE'S MEETING

Introductory Thoughts and Suggestions

BY THE Y.P.B.M. EDITOR

Continuing the Topics under **UNIT XII—THE NONCONFORMED LIFE**, during the month of December, we take up the topic entitled:

December 9.—Why Live a Separated Life?—The Program Builder gives this as the subject for December 2. Somehow the December 9 topic became exchanged in the Monitor and appears in the November Monitor for December 2. It seems a strange thought that those who would live unselfishly, should live a separated life. There is but one reason. It is the same reason that requires God to cut off the sinner from the prospects of eternal bliss. It is not because God does not love the souls of sinners; but because He loves the truth and right and cannot break the peace and fellowship of heaven and the eternal joys of the heavenly company by admitting error and sin. Much as we would like to see the sinful in a place of fellowship, we cannot embrace his sin for that fellowship, but must live a life separated as the Saviour prayed: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (Jno. 17:15, 16).

December 16.—Living Unselfishly.—This topic especially deals with our relationship with our fellow men on the plane of love which goes out to them on an equal consideration with ourselves. Self-centered lives are not true to the plan of God and are sure to mar the social order. Unselfishness when properly ordered gets self in right relation to Christ and takes its place in God's plan in right relation with all men for both equality of love as well as sacrificial love when it becomes helpful.

December 23.—A Christ-honoring Christmas.—It is a corrupting device of Satan to spoil the purpose of giving Christ His due honor by getting the Christ-professing world to secularize and pollute the celebration of the day of Christ's birth. Let self-seeking and lusts of the flesh and the lust of the eye and the pride of life be crucified and the Redeemer be given His rightful place in every heart and in every observance and activity on Christmas.

December 30.—A Peculiar People.—Do we belong to Him through the purchase price of the precious blood of Jesus? Then we are not our own. This special position in which we have been called into His fellowship as His peculiar treasure, calls for a readiness on our part to yield our bodies as a living sacrifice, holy, acceptable unto Him. Let us not be too scared of being different from the sinful souls about us. We have a special mission to them which requires soul health and the beauty of the Lord our God upon us. They will be affected more by a sincere life for God than by compromise.

January 6, 1952.—Christ with the Father from Eternity.—This topic is under the new heading in Unit I of the year 1952: **IDENTIFICATION WITH CHRIST**. We want to study who Christ really is and learn to appreciate Him and enter into that fellowship with Him as has been provided for us. May our love and our reverence for Him increase as we study the entire unit in the topics for January and February.

As the Old Year comes to a close we are again reminded of the passing of time and of the shortness of life. Let the thought stir in us new and deeper desires to occupy His place for us here until we are called to our time of reckoning, and that that time may be one of fond anticipation of eternal fellowship in glory.

WHY LIVE A SEPARATED LIFE?

James 3:13—4:10

Topic for December 9

* * *

(Exchanged with Topic for December 2 in November issue)

MOTTO

"Be ye holy; for I am holy."

MEDITATIONS ON THE TOPIC

I. Why Live a Separated Life?—God has commanded it. It is one of the conditions of His acceptance. To be accepted of God is all important. If we are mixed in the things that are counted impure in His sight, we are unfit for the fellowship of God and cannot expect to be in the spiritual fellowship of His true children.

If we remain mingled with uncleanness, we will suffer the judgments that fall upon the unclean. God orders His people out of Babylon. He says, "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues" (Rev.

18:4). There are two reasons mentioned in this command; to keep from the guilt of defilement, and to escape the plagues coming on the unclean.

We also need to be separated from contamination that our life may be a light to the world of evil about us. It is plain that God is not calling us to absent ourselves from the world, but that He is calling us to be separate from the fellowship of their evil-doings and evil motives. Christ could sit down to the table with publicans and sinners without being contaminated with their evil-doing, because He was fellowshiping with them only as a physician seeking to bring them into a life of righteousness. When our fellowship with the ungodly yields to a partnership in their evil-doing, we have lost our protection and are in danger of the judgment. Sinners who know that we are like them in their sin cannot see any light in our life that would help them to a better life. Phil. 2:12-16.

God wants us as His representatives. How can one represent God who fails to let his light shine so that men may see his good works to the glory of God? Matt. 5:14-16.

Before we are fitted as light-bearers, our life must be separated from "bushels" or "beds" that obscure light. We need to purge out "the leaven of malice and wickedness" if we would be in the fellowship of God and His saints and be fitted to serve God acceptably. I Cor. 5:6-13; Rom. 12:1, 2. If we love the world of lust, we are void of the love of God and have nothing to glory in; but if we truly love God and seek to do His will, we have the abiding qualities of the redeemed. I Jno. 2:15-17. We lie against the truth when we claim to be God's children and are at the same time indulging in that which is earthly, sensual, and devilish. Jas. 3:13-18.

II. The Text.—Jas. 3:13—4:10.—This passage reveals important reasons why those who would be on the Lord's side should look into the difference between the wisdom that is not from above and that which is from above. It reveals that to follow the lusts of the flesh is to become an adulterer in a spiritual sense before God. The only remedy is to take the way of separation in which the devil is resisted and the soul draws nigh to God.

OUTLINE STUDY

I. Holy Is the Lord.

1. God's holiness (Isa. 6:3; I Pet. 1:16).
2. No darkness in God (I John 1:5).
3. God cannot look on iniquity (Prov. 15:9, 26; Hab. 1:13).
4. All sin separates from God (Isa. 59:2).

II. A Baited Trap.

1. Friendship of the world (Jas. 4:4).
2. Divided loyalties (Matt. 6:24).
3. Sensual pleasures (I John 2:16).
4. Cultural achievements (I John 2:16).
5. Self-exaltation (I John 2:16).

III. To the Glory of God.

1. A new life (II Cor. 5:17; Eph. 4:24; Col. 3:10).
2. Doing everything in Jesus' name (Col. 3:17).
3. Holding forth the Gospel (Phil. 2:16).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, **Separate**.
2. What Separation Means.
 - a. A new life.
 - b. Putting away worldliness.
 - c. Living for God.
3. Why We Should Be Separate.
 - a. To avoid sin.
 - b. To give a good testimony.
 - c. To honor God.

For Seniors.

1. The Basis of Separation.
2. Satan's Best Trap.
3. To the Glory of God.

PERSONAL THOUGHT

Are we aware of the importance of a separated life? If not we need to accept the counsel of Christ to the Laodiceans and "anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18).

SEED THOUGHTS

Ye are the light of the world,
Driving the darkness away,
Shedding your beams on the lost,
Changing their night into day.
Then let your light ever shine,
Showing the right way to go;
Gladly the lost ones will see—
God's boundless love they will know.
—R. J. Craig.

Love not the world!
Its dazzling show
Conceals a snare of death;
The sweetest joy earth can bestow,
Dies as a wasted breath.

Love not the world!
Its sin and strife
Exceed the good and true;
Oh, consecrate to Christ your life!
He drained death's cup for you.
—Gertrude A. Flory.

LIVING UNSELFISHLY

I Samuel 20:1-17

* * *

Topic for December 16

MOTTO

"Thou shalt love thy neighbour as thyself."

MEDITATIONS ON THE TOPIC

I. Unselfish Living.—Much that is done has a proper connection with our own personality and is enjoyed by the person's own capacity to enjoy. But God has created us in a world of multiplied personalities. We are made to have association with others. The way or law of association is that one personality does not act to the harm of another. The only way that such a law can work properly is for each personality to have a regard for the rights and needs of every other personality with whom he comes in contact, or with whom his life has an influence or power.

The Lord has stated that law in His summary of the second table of the law, "Thou shalt love thy neighbour as thyself." Just as my own personality would look after the needs of my own body and mind needs; so with the enlarged perspective of personalities, I would become concerned to enlarge my plans of provision. I should seek to enter into sympathy with the needs of others, first, perhaps, with the needs of those under my immediate responsibility (my own by ties of nature); but I should also see my neighbor striving to meet his needs and those of his immediate loved ones. As I learned from my own necessities to discern what my neighbor may not be able to provide of his necessities in his circle, I also am in need of that regard or compassion for him that will move me to lend a helping hand to him. If I have the law of love within for my fellow men which God has ordained, there will be an application of the law of self-sacrifice which denies some of my own necessities in his behalf. This we call the unselfish way of life—a life that shares the good things of life with those who do not have them.

It is quite possible that there is a difference in standards of living. Some are counting things necessities that others never regarded as necessities. It is possible for us to be mistaken of our needs and of the needs of others. We need to keep our hearts filled, not only with a deep love for others in the all-round needs of life; but we need to consider whether in our higher service for God and for all men, we need to be ready to give up our standard of too great luxury, that with our energies and means we can fill a larger and more beneficial place toward the cause of Christ in the world toward all mankind. The unselfish loving heart toward God and men will be needed to stimulate our thinking and course of action.

II. The Text.—I Sam. 20:1-17.—We have here two men whose love for one another is so strong that in time of danger they serve one another. Jonathan is in the place where unselfish love enables him to befriend David, when he knows that that befriending will ultimately lead to his own displacement as prospective king after his father. David's love

is no less, but he recognizes that the Lord's plan is to advance him to the kingdom in the place which naturally would be Jonathan's in the eyes of men. David was ready to contribute to Jonathan such a consideration as his place in the kingdom would enable him to give. David was ready to make the covenant strong. Jonathan was ready to accept the covenant and to go on in his plans to befriend David in the things of the Lord, when he knew that it was contrary to the wishes of a selfish father.

OUTLINE STUDY

I. Denying Self.

1. Put off the old man (Eph. 4:22).
2. Deny self (Luke 9:23).
3. Mortify the deeds of the flesh (Col. 3:5).
4. Practice self-control (I Cor. 9:25).

II. Loving My Neighbor.

1. Give help (Luke 10:30-37).
2. Supply needs (I John 3:17).
3. Feel compassion (Matt. 9:36-38).

III. Serving God.

1. Seek Him first (Matt. 6:33).
2. Have one Master (Matt. 23:10).
3. Love Him fully (Matt. 22:37).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Self.
2. The Sorrows of Selfishness.
 - a. Unhappiness.
 - b. Quarreling.
 - c. Separation from God.
3. Living Unselfishly.
 - a. Putting God first.
 - b. Loving our neighbors.
 - c. Happiness and fellowship.
 - d. The example of Paul.

For Seniors.

1. Denying Self.
2. Loving My Neighbor.
3. Serving God.

PERSONAL THOUGHT

Does my love for my fellow men hinge into my love for God with all my heart? Am I proving that love by my conduct toward men in their highest and heavenly interests?

SEED THOUGHTS

Selfishness is the making of a man's self his own center, the beginning and end of all he doeth.—Jno. Owen.

Think about yourselves; about what **you** want, what **you** like, what respect people ought to pay to **you**, what people think of **you**; and then to you nothing will be pure. May God keep our hearts pure from that selfishness which is the root of all sin.—Charles Kingsley.

There cannot be a more glorious object in creation than a human being replete with benevolence, meditating in what manner he might render himself most acceptable to his Creator by doing most good to His creatures.—Fielding.

"Not for ourselves, but for others," is the grand law inscribed on every part of creation.—Edward Payson.

That which especially distinguishes a high order of man from a low order of man, that which constitutes human goodness, human nobleness, is surely not the degree of enlightenment with which men pursue their own advantage; but it is self-forgetfulness; it is self-sacrifice; it is disregard of personal pleasure, personal indulgence, personal advantage, remote or present, because some other line of conduct is more right.—J. A. Froude.

A CHRIST-HONORING CHRISTMAS

Matthew 2:1-12

* * *

Topic for December 23

MOTTO

"Do all in the name of the Lord Jesus."

MEDITATIONS ON THE TOPIC

I. A Christmas That Honors Christ.—The Lord did not see fit to establish any kind of observance to the honor of Christ's birth. He did honor it at the time of His birth by the announcement of the angel to the shepherds of Bethlehem and by the angelic chorus who followed the annunciation. The Wise Men from the east were deeply moved to follow the star and brought gifts to express their regard for the one who was born king of the Jews. Their gifts were expressive of what they wished to regard in the newborn king—gold, frankincense, and myrrh.

In view of the fact that people generally in lands where the Bible is known, recognize a day to celebrate Christ's birth; it is not out of order for Christians, who desire to truly honor Him, to take advantage of the thinking of the people and seek to impress the things which God sought to impress when He was born in Bethlehem. It also behooves Christians to separate from the methods that belong to superstition and worldliness, and to say and do only those things that will impress the work of the Christ and His Spirit among men of peace and good will. Our worship should be such as to recognize His divine character and the great love that He showed in coming to the world in the form of man. It is a time to teach the doctrine of the incarnation and how that act of God fitted the Redeemer to take man's place in making atonement.

It will impress men with the truth if they find sincere, thoughtful Christians simplifying their worship and their gifts and their service of love by cutting out display and showy decorations and the exchange of needless gifts to friends who will endeavor to return them, if, instead, they seek to show the way of service to the needy in body and in spirit. Extravagances may be laid aside and the value be expended in gifts to missions and to needy causes. Foolish programs can be omitted while sincere and simple programs magnifying the name of Jesus may well take their places. High fleshly indulgences of eating and drinking and hilarity, may well be replaced by seeking to impress our friends and visitors with the opportunity of a gathering by increased thoughtfulness and devotion to our blessed Lord Jesus.

II. The Text.—Matt. 2:1-12.—This passage tells the story of the Wise Men of the east—their simple inquiry of Herod; and how the wicked king was troubled lest there be one who would dethrone him; and how the people, knowing the character of Herod, were troubled also. Yet God honored the sincere seeking of these men and revealed the place where the Christ was, as well as the need of returning another way. They were privileged to express their homage by their treasures brought for that purpose. Worship of the child showed their deeper spiritual understanding of who He was and is.

OUTLINE STUDY

I. Why Keep Christ in Christmas?

1. Do all in His name (I Cor. 10:31).
2. Regarding the day (Rom. 14:5, 6).
3. Remembrance of Christ.
4. For a testimony.

II. Honoring Christ in Our Giving.

1. Stewardship (Prov. 3:9).
2. Sharing with the needy (I John 3:17).
3. Honoring Christ (John 5:23).

III. Honoring Christ in Our Associations.

1. In word and song (Eph. 5:19).
2. In hospitality (Luke 14:12-14).

SUGGESTIVE ASSIGNMENTS

For Juniors

1. Text Word, Christ.
2. Honoring Christ in Our Giving.
 - a. Giving ourselves to Him.
 - b. Helping the poor.
 - c. Helping to spread the Gospel.
3. Honoring Christ in Our Activities.
 - a. Singing Christmas carols and hymns.
 - b. Attending church.
 - c. Showing hospitality.
 - d. Worshipping in the home.

For Seniors.

1. Why Keep Christ in Christmas?
2. Honoring Christ in Our Giving.
3. Honoring Christ in Our Activities.

PERSONAL THOUGHT

Is it our joy to bring honor to Jesus before men by our sincere worship toward Him in adoration and praise and in doing good in His name?

SEED THOUGHTS

Then let every heart keep Christmas within.
 Christ's pity for sorrow,
 Christ's hatred for sin,
 Christ's care for the weakest,
 Christ's courage for right.
 Everywhere, everywhere, Christmas tonight.
 —Phillips Brooks.

God be thanked for that good and perfect gift, the gift unspeakable: His life, His love, His very self in Christ Jesus.—Maltbie Babcock.

Fairest, Lord Jesus!
 Ruler of all nature!
 O Thou of God and man the Son!
 Thee will I cherish,
 Thee will I honor,
 Thou, my soul's glory, joy, and crown.

Fair are the meadows,
 Fairer still the woodlands,
 Robed in the blooming garb of Spring;
 Jesus is fairer,
 Jesus is purer,
 Who makes the woeful heart to sing.

Fair is the sunshine,
 Fairer still the moonlight,
 And all the twinkling starry host;
 Jesus shines brighter,
 Jesus shines purer,
 Than all the angels heaven can boast.
 —Sel.

A PECULIAR PEOPLE

I Peter 2:1-10

Topic for December 30

MOTTO

"I have chosen you."

MEDITATIONS ON THE TOPIC

I. A Peculiar People.—The word peculiar accompanies what God calls His selected and chosen. Sift it out in whatever way you will, we must, after all, come to the conclusion that this people is *different*. The things of difference are their special calling, due to their redemption, to be *holy* and set apart, separated unto the service of God. They are distinguished as a people who keep His commandments. They are distinguished as a people who have no part in evil. They have been sealed by the "Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:13, 14). This sealing of the Spirit makes them to bear a kind of fruit in their lives that is the "contrary" of the works of the flesh. Gal. 5:16-23. They seem "strange" to those who are living in the flesh and its lusts. I Pet. 4:1-4. "Ye have not chosen

me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (Jno. 15:16). The world hates the Christian as it hated Jesus. This hatred is due to the fact that they are not of the world, just as Jesus was not of the world. Cf. Jno. 15:18-21.

The Christian does not seek to be different or odd for the sake of the oddity. But there is just a contrast in the Spirit's pervading them and the purposes for which they have been called, that makes them as foreigners, even where they are most familiarly known by the people who are under the dominion of the spirit of the world. I Jno. 5:18-20. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (I Jno. 3:1).

The peculiarity is that we have been chosen and purchased by God to be His children. His purpose in making us His purchased people is that we "should shew forth the praises of him who hath called us out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (I Pet. 2:9, 10). Thus we know that there is to follow a life that is "honest" (beauty or goodness) among the people of the nations that there may be an opportunity to win them, as God can use us as instruments.

II. The Text.—I Pet. 2:1-10.—This passage directs the newborn babes in Christ to feed upon the milk of the Word. They are to occupy the exalted position of "lively stones" where they are built up into a spiritual house to offer spiritual sacrifices by Jesus Christ. They are shown to be God's "chosen generation, a royal priesthood, an holy nation, a peculiar people," serving in the place of God's special selection to His glory.

OUTLINE STUDY

I. Chosen by God.

1. A peculiar people (Tit. 2:14; I Pet. 2:9).
2. The people of God (I Pet. 2:10).
3. A divine choice (John 15:16).
4. Foreknown and ordained by God (Rom. 8:29).

II. Separated from the World.

1. Not loving the world (I John 2:15).
2. Strangers and pilgrims (I Pet. 2:11).
3. A sharp division (Luke 12:52, 53).

III. A Unique Fellowship.

1. Fellow citizens with the saints (Eph. 2:19).
2. A holy nation (I Pet. 2:9).
3. The body of Christ (Col. 1:18; Eph. 1:22, 23).
4. A greater than in the world (I John 4:4).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Peculiar.
2. Chosen by God.
 - a. The meaning of "peculiar."
 - b. The people of God.
 - c. Chosen by God.
3. Fellowship in the Church.
 - a. Fellow citizens.
 - b. The body of Christ.
 - c. The Holy Spirit in us.

For Seniors

1. Chosen by God.
2. Separated from the World.
3. A Unique Fellowship.

PERSONAL THOUGHT

"Purify unto himself a peculiar people, zealous of good works" (Tit. 2:14). How precious is our place with the Lord among His jewels made pure and glorious in His sight with the special characteristic of being "zealous of good works"!

SEED THOUGHTS

Christians are called *saints*, for their holiness; *believers* for their faith; *brethren* for their love; *disciples* for their knowledge.—Fuller.

The purified righteous man has become the coin of the Lord, and has the impress of his King stamped upon him.—Clement of Alexandria.

Fade, fade, each earthly joy;
 Jesus is mine!
 Break ev'ry tender tie;
 Jesus is mine!
 Dark is the wilderness,
 Earth has no resting place,
 Jesus alone can bless,
 Jesus is mine!

Tempt not my soul away;
 Jesus is mine!
 Here would I ever stay;
 Jesus is mine!
 Perishing things of clay,
 Born but for one brief day,
 Pass from my heart away,
 Jesus is mine!

—Mrs. C. J. Bonar.

CHRIST WITH THE FATHER FROM ETERNITY

I John 1:1-3; Hebrews 1:1-12

Topic for January 6

* * *

MOTTO

"In the beginning was the Word,
 and the Word was with God, and
 the Word was God."

MEDITATIONS ON THE TOPIC

I. Christ with the Father from Eternity.—Jesus' own words indicate His memory consciousness of the time before creation when He was in eternal existence with the Father. He seeks to enlighten the disciples and to comfort them concerning this deep mystery which will help them to understand the work of Jesus better. He says, with all the clearness of one who has been in glory, "In my Father's house are many mansions: if it were not so, I would have told you" (Jno. 14:2). He looks forward to the day when it will become clearer in their minds that He "came forth from the Father" (Jno. 16:28). The program He wishes to impart is that He came from God into the world and that He is leaving the world to go to the Father.

He spoke to the Jews of His eternal existence as that which was before Abraham. (Jno. 8:56-58). He prayed to the Father to be glorified with the glory which He had with Him "before the world was" (Jno. 17:5).

Paul by the Spirit wrote of His divine character as being in existence before all things, and as having a part in the creation and upholding of all things, Col. 1:15-17. Our redemption was planned in the counsels of the Triune God, Father, Son, and Holy Spirit, along with the counsels concerning the creation of man. Eph. 1:4-12; Gen. 1:26-28. Thus we see that Jesus Christ in His eternal being existed from eternity, but in His incarnation He was brought into the world in the form of man to accomplish the work of salvation. As God is *self-existent*, having life in Himself; so Jesus, as the Son of God in the flesh, has the same life in Himself as the Father possesses. This enabled Him to raise the dead and to heal the sick and to exercise the functions of one who has the power of an eternal being who from everlasting to everlasting is God. Jno. 5:21-27.

II. The Text.—I Jno. 1:1-3.—This passage sets forth Jesus as the "Word of life." This life was revealed to mankind in the

manifestation of Jesus in the body. The testimony of John concerning this is to open the understanding of those who hear that they may enter into fellowship with the Father and Son in their spiritual life.

Heb. 1:1-12.—This shows that God has sought to reveal Himself to men in different manners. His revelation by His Son is the unique revelation of God to man. Plainly the Son was with the Father in eternity with the same glorious being as the Father, and planning with Him and working with Him in the creation of all things. His position was different from angels who are simply ministering spirits, while the Son is a qualified being prepared to be a leader in both creation and redemption and a ruler over all creation.

OUTLINE STUDY

- I. The Word with God (John 1:1-18).
 1. Present in the beginning.
 2. In fellowship with God.
 3. Unity with God.
 4. Everything created through Him.
 5. The incarnation of the Word.
 6. Witnesses to the Word.
- II. The Humiliation of Christ (Phil. 2:5-11).
 1. In the form of God.
 2. Equal with God.
 3. Taking the form of a servant.
 4. Humiliation even to the cross.
 5. The eternal reward.
- III. The Eternal Christ.
 1. Always the same (Heb. 13:8).
 2. Before Abraham (John 8:58).
 3. Before the world was (John 17:5).
 4. The ruler from everlasting (Mic. 5:2).

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Word, Son of God.
2. Christ's Eternal Existence.
 - a. Living before Abraham.
 - b. Unchanging.
 - c. With God in the beginning.
3. Christ's Unity with the Father.
 - a. As only-begotten Son.
 - b. As present with God.
 - c. As Creator.

For Seniors.

1. The Word with God.
2. The Humiliation of Christ.
3. The Eternal Christ.

PERSONAL THOUGHT

Can we enter into a small appreciation of the great company of the angels and the redeemed ones as they speak of the Lamb of God (our Saviour)? "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12).

SEED THOUGHTS

A. Pre-existence.

Jno. 1:1—"In the beginning." Cf. Gen. 1:1; Jno. 8:58—"Before Abraham was, I am." That is to say: Abraham's existence presupposes mine, not mine his. He was dependent upon me, not I upon him for existence. Abraham came into being at a certain point of time, but "I am." Here is a simple being without beginning or end. See also Jno. 17:5; Phil. 2:6; Col. 1:16, 17.

B. Self-existence and Life-giving power.

Jno. 5:21, 26—"For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." "For as the Father hath life in himself; so hath he given to the Son to have life in himself." Jno. 1:4—"In him was life." See also Jno. 14:6; Heb. 7:16; Jno. 17:3-5; 10:17, 18. These Scriptures teach that all life—physical, moral, spiritual, eternal—has its source in Christ.

C. Immutability.

Heb. 13:8—"Jesus Christ the same yesterday, and to day, and for ever." See also Heb. 1:12. All nature which like a garment He

throws around Him is subject to change and decay; Jesus Christ is the same always, He never changes. Human teachers, such as are spoken of in the context, may change, but He, the Christ, never.

D. All the Fullness of the Godhead Dwelt in Him.

Col. 2:9. Not merely the divine perfections and attributes of Deity, but (theotes) the very essence and nature of the Godhead. He was not merely Godlike; He was God.—Doctrines of the Bible, by Evans.

CHRISTMAS—PAGAN OR CHRISTIAN

(Continued from page 358)

the proper sequence of the Scriptural narratives, we have many songs, pictures, and Christmas stories that give erroneous impressions of the original account. A careful reading for ourselves of both the Matthew and Luke accounts will not only refresh our memory, but it will enable us to honor our Saviour by selecting pictures, songs, and literature that are Scriptural.

A fresh review of the authentic Christmas story will likewise be useful in our discrimination against the numberless commercial items thrust upon us. This present evil world has things mixed up badly. At no time can we afford to forget that this world will promote a celebration of the birth of our Lord only so far as it will make a contribution to its own purposes. Truly, it must move God deeply to see professed Christians so completely dominated by the counterfeit tactics of the devil. He sought the life of the Holy Child in Bethlehem and has repeatedly sought to get rid of Him since. It is the devil who would have us forget our spiritual opportunities and obligations. He would have us gloat over the glittering tinsel and colorful lights that are so typical of a generation which has become vain in its imaginations. Such foolish hearts have not been enlightened by the Light of the world. It is mandatory that we use Spirit-filled discrimination lest our celebrations become Christless and thus honor the archenemy of our Lord and Saviour.

Let Us Plan

There is little accomplished that is wholesome or constructive without adequate planning. The Nativity involved plans that were revealed centuries before their accomplishment. The angelic announcement was not very old until the shepherds were arranging a visit. The Wise Men who came from afar had at least brought gifts which evidence plans.

It is so easy just to drift along and allow circumstances or local practices to take over and thus shape our Christmas celebrations. No Christian would purposely exclude Christ from his Christmas celebrations. However, many times because of no planning or because of poor planning, there wasn't time for everything. To the satisfaction of the enemy, the most essential elements of a Christ-centered celebration are omitted. Consequently, our activities degenerate into a grand melee that is frivolous, materialistic, and possibly idolatrous, even though our children still consider it a wonderful time. A Christmas that is not Christ-centered is

after all pagan, shocking as it may sound. Let us not be guilty of teaching paganism to our innocent children.

It was no accident that Christ was born into a godly home. The "only begotten Son" was sheltered in a home selected by God. The shepherds and Wise Men came to that home to see the wondrous Gift. That same godly home escaped to Egypt and later went to Nazareth. It makes a beautiful story that appeals to youngsters and adults, in any race or nationality. Christian homes, then, have an opportunity to make Christmas a time of strengthening home ties, as well as making it a time of spiritual blessings. Let us plan it so.

Let Us Share

After the shepherds saw the holy Child, they made known abroad the message of the angels. And this year I notice for the first time that the happy, aged Anna, the prophetess, "spoke of him to all them that looked for redemption in Jerusalem." I can see the shepherds on the job during the night. But can you not see aged Anna leaving the Temple to tell the folks about the unusual Child she was at last permitted to see?

These facts make it evident that a Christ-centered celebration has in it the natural element of sharing, rather than self-centered indulgence. What news to share! What a Spirit to prompt gifts to those in need! What an occasion to remember those who need or appreciate our encouragement in the Lord. Let us be mature in our Christian experience and know the joy of sharing the heavenly Gift.

Since the Incarnation involved such a great humiliation for our benefit and to help us to comprehend more fully the love and justice of God, let us not allow the light of our understanding to be darkened by conforming to the pagan tendencies of this evil world. Rather let us realize normal spiritual blessings as we give Christ pre-eminence in all our Christmas activities and anticipations.

Phoenix, Ariz.

GOD IS FAITHFUL

Spurgeon said, "Sometimes God sends His love letters in blackedged envelopes." He allows us to taste the bitterness of want and the desolation of bereavement. If you have lived many years, you have passed through the narrows. We all have been there. It looks as if things have got out of hand, and somehow or other we have been forgotten. When there is no one at hand to say it to you, say to yourself, "God is faithful, who will not suffer the pain to exceed the measurement of my endurance."—The Fellowship News.

"According to your faith be it unto you." What does your faith claim? How deep an experience does it grasp? How great a deliverance from sin and the world does it take? Limit not the Mighty One of Israel.—Sel.

Samuel said: "Speak, Lord, for thy servant heareth." Too often our attitude is, "Hear, Lord, for thy servant speaketh."

COMMENTS ON WORLD NEWS

The Voices of the Age in the Light of the Voice of the Ages

The Late Jacob B. Smith

The passing of Jacob B. Smith, familiarly known as "J. B.," is more than a passing event. It was a severe loss to the Mennonite Church, and the Christian Church at large. He was more than a Christian, he was a highly useful Christian. He did what our Lord counseled, when He said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." He entered the door of salvation, and was saved; he entered "in" the door of fellowship with God, and what riches of grace he found for himself and others! He entered the door of service, by going "out," in service, and by so doing found pasture for himself, and the flock of God.

The Christian

Bro. J. B. Smith, was a Christian. This could be verified by friend or foe. His neighbors respected him, as a Christian. He walked humbly among literate and illiterate. He was gentle, kind, and approachable. He was friendly. He was ready to help, this with generosity. He sought to embody in his life, the teaching of the Nazarene. If you pardon the expression, "He was sold on the Nazarene." He believed Him to be the Son of the living God. In this, no man could change his attitude. He purposed to live for Him, "who died" for him.

The Bible Scholar

It is no wonder, that some of his friends, called him "The Walking Encyclopedia." As one of his students, during Academy days, I can testify to the fact that he rarely failed to come back with an intelligent answer, apart from consulting some abler scholar. Through the thirty-eight years of contact with him, it has been a rare treat to discuss Biblical things widely, and always find him a trustworthy authority. Like all students of the Bible, there were some limitations. But he excelled.

The Prophetic Student

There is a Prophetic content of the Scriptures known to many Christians, ministers, and Bible students. By and large, one third of the Scriptures is prophetic. However, this section which is generally well known, has to do with fulfilled prophecy. This study is none too difficult. Most of this large section of the Bible was consummated by the coming of the Lord Jesus Christ—the Messiah. All this is history now, that is, "His Story." But, there is a section of unfulfilled prophecy, which is not so well known, and which is garbled by many so-called students of the Bible. This is the section which Daniel the Prophet revealed would be "sealed" until the endtime. Note, not the end, but a period of time designated, "the time of the end." Read this passage closely—Daniel 12:4-13. He likewise revealed, that when the time would come of unsurpassed travel, running

"to and fro," and the time of world wide increase of knowledge, "knowledge shall be increased," that the "WISE" should understand. Negatively, "None of the wicked shall understand" (Daniel 12:10). Brother J. B. Smith was one of those men of wisdom. His uncanny knowledge of the prophetic Word was not only personally enjoyed, he placed it at the disposal of the whole Mennonite Church, and others. We rejoice that one of the last products from his pen, will be "Comments on the Book of Revelation." We trust that all of his many friends, and others, will avail themselves of a copy, when published. The blessings of the Lord will undoubtedly be upon this testimony, for did not our Lord state clearly: "Who then is that faithful and wise servant, . . . to give them meat in due season." That meat of the prophetic Word he dished out well. That "due season" is the "TIME OF THE END." This could be the days in which we are living. May his successors be faithful and wise. God bless the memory of this servant of Christ and the Church.

Lionhearted or Fainthearted Today

Help, Lord; for the godly man ceaseth. Psalm 12:1.

Brethren, be not weary in well doing. II Thess. 3:13.

But they shall proceed no further: for their folly shall be manifest [open] unto all men. II Tim. 3:9.

Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God. Heb. 12:28.

The Lord expressly foretold the fearful shaking of things, so that "things which cannot be shaken may remain" (Heb. 12:27). Nations, giant nations of the dim hoary past, are changing over night, and some are passing out of existence. Some twenty civilizations are buried in the ancient past, their histories inscribed on the dusty shelves of the historic past. Living today, amid such a crumbling period, is making many lose heart. That these are days of stress and strain no one will deny. Perplexity prevails. Our God is able for such days. Our Christ promised to be with His people until the "end of the age." This agelong promise is still good. While men of the world lose heart, it is not necessary for the Lord's people to lose heart. The world may be standing at "Wit's-End Corner," but we are standing on the "Rock of Ages."

It is too true that Communism is raising its brutal and bloody head; it is true that the Roman Catholic regime is selfishly grabbing for political power, and many of the saints are suffering dire persecution in many Roman Catholic dominated countries; it is true that modernism is in the saddle in many Protestant denominations; it is true that liberal Protestantism is flirting with the head of Holy See—The Pope of Rome; it is true that the President of the United States, the world's greatest experiment in democracy, has been seeking to tie this country

with the Roman Catholic political machine at Rome, Italy; it is true that sin and iniquity are abounding on every hand; it is true, in our own denominational circle, that there are those in our own ranks who would drop most of the distinctive marks of true Christians; as well as others who would make us a mere gazing stock, with no effective testimony; it is true, that things look black on the horizon of the future. But, it is likewise true, that in that future standeth God upon the threshold, keeping watch upon His own.

Christians dare not "lose heart." When the defeatist spirit grips the heart it is akin to fatty degeneration of the heart. Altogether too often one hears the expression, "What's the use?" This defeatist spirit is a disease and highly contagious, and can contaminate the outlook of Christians in general. How timely then the reminder of the New Testament, as J. N. Darby translates it, "Do not lose heart."

Dr. Charles C. Ryrie, Professor of Greek and Bible, in Westmont College, Santa Barbara, Calif., states that this text (II Thess. 3:13) which contains the Greek word, "ekkakeo," does not simply mean a physical weariness. He says, "it means more of a mental disinclination which may even mean cowardice." Where this word is used, the Holy Spirit places His emphasis on a basic weakness of all human beings. With the warning always comes a gracious word of encouragement and promise. Likewise, in this editorial we are selecting three highly encouraging accounts of world news, in three spheres of Christian thinking and service. For Christians ought to remain what the early Christian Church was, "fagots of fire." They faced a worse world: they faced a decadent Roman misruled world; they faced a brutal Barbarian world; they faced a highly educated Grecian culture, turned corrupt; they faced a Jewish ecclesiastical regime astride the saddle in the only temple in the world where the true God was worshiped. This, and much more could be said. But, what a transformation they brought about, what "rivers of blood" they waded through in ten successive Roman persecutions! The cry on every hand was, "Throw these Christians to the lions." Lionhearted, they remained. The Church survived.

"Even the Dirt Bears Witness"

That the "Old Book" stands, "Even the Dirt Bears Witness," as stated by the pen of Keith L. Brooks:

Are the historical portions of the Bible dependable? But a few short years ago skeptics brushed Bible history aside as mere folklore, nor did believers have much concrete evidence with which to refute the attacks.

It is all changed today. The science of archaeology, which someone has defined as "the science which proves that you cannot keep a good man down," has come upon the scene, and men with spades have turned up from the ground in Bible lands untold treasures of evidence verifying all of the historical portions of the Bible.

Then came the return of the Jews to Palestine and the rebirth of the nation of Israel. Here is the one nation born into the scientific age. It was clear from the first that Israel

would distinguish itself in the study of archaeology. The very terrain of their land contains vast treasures of records, and every cave beckons those who are hunting ancient relics.

Israel at once set up its Department of Antiquities and established laws requiring every Jew, before so much as digging a ditch, to have the ground officially inspected. Any relics found must be promptly turned in. Part of the life of every resident of Israel is to be ever on the lookout for something valuable to the Department of Antiquities.

Old Testament History

All this is unquestionably an interpolation of Divine Providence to confront the gloating critics of our time with one piece of evidence after another to refute their denials of the Bible. No one can now deny that the entire Old Testament stands out in the white light of verified history.

Only those ignorant of the findings of archaeologists try to make sport over the Bible account of the deluge. Babylonian and Hebrew accounts of the Flood are fully confirmed by the findings of the Field Museum—Oxford University Joint Expedition to Mesopotamia—as well as dozens of other reliable archaeological reports.

Informed men no longer make sport over the table of nations in Genesis 10. Ancient inscriptions found on buried monuments have verified the accuracy of more than thirty of the names in this table, indicating both places and people. Prof. Chas. Dana writes: "There is but scant historical evidence outside of the Bible bearing upon the early distribution of the races, but what there is now favors the Genesis account."

Joke no more about the Hebrew patriarchs as imaginary characters. Ur of the Chaldees has all come to light. The noted archaeologist, Prof. A. H. Sayce, writes: "A skeptical attitude toward the records of the Old and New Testament is today usually the mark of ignorance or semi-knowledge."

Prof. Joseph P. Free, leading archaeologist, writes: "Sometimes we find ancient historians in conflict with the Bible statement. The Bible puts Abraham in Egypt about 2,000 B.C., yet Diodorus says strangers were not admitted to Egypt until after 700 B.C. Who is right? Monuments found in Egypt picture people from Syria and Palestine entering Egypt about 2,000 B.C. The historian, Diodorus, was wrong and such confirmations are innumerable."

Nations of Antiquity

It is high time to stop ridiculing those "insignificant tribes of Israel" as having been too weak to have affected contemporaneous history in any such way as described in the Bible. The spade of the archaeologist has verified the accuracy of the Bible accounts. Out of the dust have come monuments and tablets showing the influence of the Northern and Southern kingdoms of Israel and there is no doubt as to the power they exerted over other nations.

On the Moabite Stone came the names of Omri, Ahab, and Jehoram, long said to have been fictitious characters. Another outstanding archaeologist, Prof. Price of Chicago University, wrote: "This old document reads almost like a chapter of II Kings." The Hittites also marched out of the dust of antiquity to be revealed as a great power in ancient times, although hitherto denied.

One of the most dramatic episodes of Biblical history was thrown open for new study as the result of the discovery at Lachish recently of a seal from the reign of Gedaliah, last of the kings of Judah. II Kings 25:22. Gedaliah, who ruled for a few years after 586 B.C. was appointed to his position by Nebuchadnezzar, with Mispah, instead of Jerusalem, as his capital. This find by the Welcome Archaeological Research Expedition straightened out many things and has been called the most valuable ever made of the period of the first temple.

The examination of what is called the "Beath Papyri," consisting of pages from the Gospels and Acts, some of Paul's Epistles and all of Revelation, has brought joy to Bible students, for they are the oldest New Testament manuscripts of which we have any considerable portion, dating, as some assert, to the second century. Large sections of the Pauline Epistles, heretofore missing at the time the Beath manuscripts were first purchased, have since come to light, so that we now have most of the Greek text of Paul's Epistles in this most ancient manuscript.

Ever-Watchful Jews

Out of Israel come regular reports of what the shovels of Jewish workmen bring up. In constructing the modern harbor of Tel Aviv

they discovered the ancient Hebrew port dug by Solomon for the handling of the great timbers destined for the temple at Jerusalem. It speaks of the vastness of those great cedars and the problem of handling them. II Chron. 2.

In Syria, the French Archaeological Mission has brought up support of the story of Samson pulling down the Temple of Dagon. In the Temple of Ugarit were references to Samson and near by were found the remains of the temple dedicated to Dagon. Samson is referred to here as a great servant of the Temple of Jehovah.

Near Tel Aviv, Jewish workers have brought to light ruins of ancient cities going back to the Twelfth Century B.C., the time of the earliest infiltration of Israel into the country and the beginning of the Philistine settlement of the coast. Six of these cities date back before the era of David and Solomon.

Priceless scrolls written 200 B.C. were found in a cave near Jericho. United States and Israel archaeologists are working on these Biblical records and Prof. Sukenik of the Hebrew University says scrolls in his possession comprise three of eight documents which make up the oldest manuscript of a Bible text known to man. They are believed to be authentic originals of the books of Isaiah and Habakkuk.

The finding of the manuscript of the Book of Lamech, referred to in the Bible but long thought to have perished, has recently aroused the interest of archaeologists everywhere.

New Testament History

The history of the New Testament has suffered nothing from past attacks of the critics. From both pagan and Christian sources we now have ancient documents telling the story of the development of Christian doctrine and taking us to within fifty years of Christ.

May we point out that archaeology as it relates to Bible facts may not go on forever. There will be an end to spectacular findings and the quest will be more for little things overlooked by earlier explorers. How remarkable that God has sent a remnant of His people back into their ancient land as the consummation of the age approaches, as a further challenge to apostasy in the churches and to the ravings of unbelief from the outside!

As Prof. Harold Morton has said: "The Bible waits at the head of the paths of scientific progress to greet the discoverer with its revelation of prior knowledge. The investigator climbs upward through the twilight and finds Scripture illuminating the summit of his climb."

The Park Street Lighthouse

Ernest Gordon, the son of the well-known A. J. Gordon, writes in the "Sunday School Times," about the work of a church in a most difficult place, that is Boston, Mass., the center of Unitarianism:

Park Street Church, that white pharos (lighthouse) at the north end of Boston Common, is without question the greatest church in New England. Its pastor is New England's dominating Christian voice over the air. One hears from him, Sunday mornings, evangelical logic as powerfully stated as anything in Calvin's "Institutes." Three generations have passed since Channing preached a mile away in the Federal Street Church. In Park Street Church, a century later, a voice answers him amply, effectively and with great results. Here is confirmation and fulfillment of the promise that God does not leave us without a witness—even in Unitarian Boston.

Unitarian Boston! How powerful it was in Channing's day and how puny now! All the Puritan churches apostatized to it save the Old South, carrying with them the buildings, endowments, Harvard University, the fashion and the wealth of the city. Since then there has been a steady decline as of a candle guttering to its end. One thinks of the old Unitarian churches and their present state: the former Bowdoin Street Church, now the First Baptist on Commonwealth Avenue; the Hollis Street Unitarian Church, a theater; that on Cambridge Street, where Charles Lowell, father of J. R. Lowell, used to preach, a branch of the Public Library. The Second Church on Copley Square went to the Methodists; Edward Everett Hale's church also. James Freeman Clarke's church on Brookline Street is now Presbyterian. I remember as a boy how, after service, the sidewalks were crowded with Unitarians. The crowds now are followers of John Knox from "the Provinces."

The Old South on Washington Street, although it continued evangelical, apparently did not glow with evangelical faith, for when, at

the crisis, requests were made for the establishment of a weekly prayer meeting, they were ignored. So a handful of twenty-six, who had been praying earnestly, met on February 27, 1809, in the home of William Thurston and organized the Park Street Congregational Church. Their prayers were indeed answered. In less than a year, a fine new church on the corner of Park and Tremont was ready for occupation—the identical building, with its Christopher Wren spire rising 217 feet from the pavement, which still stands there almost a century and a half later.

Inspiring History

What a church it has been! From its pulpit Finney led in great revival in his day, countering Theodore Parker; Moody likewise, in its later time. Great hymns came out of it, as Ray Palmer's "My Faith Looks Up to Thee," the writer having joined in 1821; also, "My Country, 'Tis of Thee," which was first sung here on July 4, 1832, Lowell Mason leading on the organ. For Lowell Mason, to whom our hymn books owe so much, was long organist at Park Street. William Lloyd Garrison made his first public address against slavery in Boston within the same walls, with John G. Whittier in the audience. Here, Charles Sumner delivered his great address on "The War System of the Nations." Many notable and useful societies were here given their initiation: the American Education Society, the Prison Discipline Society, the American Temperance Society, the Handel and Haydn Society, the Near East Mission, the Sandwich Islands Church, which was the mother church of those still existing in Hawaii. For decades it was associated with the American Board, the greatest of American missionary societies. Every Boston-born man and woman recalls some great meeting held there. Notable in the writer's memory was an address of Frances Willard, as winsome as it was effective.

Among its outstanding pastors was Edward Beecher, of that great American family, powerful and godly. Until recently, Dr. A. Z. Conrad has stood foursquare against the neo-Unitarianism, or Modernism, which has devitalized so many other Boston churches hardly less than the earlier Unitarianism did.

In the goodness of God, the church has been given a worthy successor to Dr. Conrad and has entered on a period which matches anything in its past. More than ever before, it is a remarkable foreign missionary force, and its yearly mission conferences, with their great outpouring of sacrificial giving, have attracted attention throughout the country. Nor is city evangelism neglected—in fact, the whole emphasis is on evangelism of the multitude. And multitudes are close at hand on Boston Common. There are those who would hinder this ministry. One can talk on anything on Boston Common without license except on the Gospel. A permit to preach was refused Dr. H. J. Ockenga as it was refused the writer's father seventy years earlier. A. J. Gordon ignored the petty regulation and was arrested! Ockenga carried an oak table out onto the Common and upon it stood and preached. They did not dare touch him. For two years he spoke from the Parkman Band Stand after his usual Sunday night sermon. The meetings grew until, under clerical pressure, the permit which had been grudgingly given was withdrawn. Then he preached from the steps of his own church to the river of people constantly passing Park Street corner, Sunday evenings.

What happened later? It was a piece of heavenly humor, if we can use the phrase. All this opposition had come from one quarter only, the Roman Church. Prayer which was made for an outdoor pulpit on the facade of the church was answered in this unexpected way. A Roman Catholic, who received Christ under Dr. Ockenga's ministry during Holy Week services, owned the Mayflower Hotels on the Cape. He made the church a gift sufficient to erect this balcony pulpit, facing Tremont Street above the entrance to the church. Since 1946 from the end of May until cold weather sets in, this open-air pulpit sounds forth the good news that Christ died for our sins. It is called "the Mayflower Pulpit."

Present-day Events

On an even larger scale has the Park Street Church been recently identified with evangelism. It was there that Dr. Billy Graham opened his almost historical campaign in Boston, and months later it was in the same place that twelve hundred of the converts came by special invitation to hear the evangelist encourage them in the Christian life. And it was the pastor

of this church that led the whole campaign, taking the responsibility for the hiring of great auditoriums, as the Mechanics Hall and Boston Garden. Backing him were, and are, praying groups. Every Friday night for years a central church prayer meeting has been held in which over three hundred join. In surrounding communities like Belmont, Watertown, Cambridge, Melrose, Brighton, Needham, and Wollaston cottage meetings are held by Park Street members, living in these suburbs, for prayer for blessing on the foreign mission conferences. Nor is the instruction of Christians, new and old, neglected. In co-operation with the Providence Bible Institute, since October, 1943, a Christian center for Bible study has been operating. The first year, 474 students enrolled and others were turned away for lack of space. More than a hundred churches in and around Boston had representatives among the students. Year after year has it gone on, meeting once a week for five hours and taking up a serious six-year course in Bible study, church history, archaeology, Bible memorization, Christian evidences and teacher training. Credits are given which may be utilized later for a diploma from the Providence Bible Institute. In the sixth year of this twenty-week evening course, 563 enrolled from 221 churches!

Back of the church on Tremont Street is the Old Granary Burying Ground, a colonial cemetery, shaded, silent, cool, which bears witness to eternal things in its own way, to the thronged street below it. Here lie various of the men of '76—James Otis and Samuel Adams among them. This ancient Puritan God's Acre is named after the town granary of colonial days which, as it happened, stood just where Park Street Church now stands.

A significant fact! "Give ye them to eat," said our Lord to the disciples, and that is just what Park Street Church is still doing for the spiritually hungry in many ways. Whole wheat from the Biblical granary.

It is called fondly "historic Park Street," and few American churches deserve more the honorable adjective. There are other churches with a great past. One thinks of the Plymouth Church, Brooklyn; the Broadway Tabernacle, which Finney founded; and many more. Too often they are faded with age. Park Street's bow abides in strength. The major reason seems to be its loyalty to the great central verities, undiminished and unaltered—the deity of Christ, the atonement, the unqualified inspiration of Scripture, the ministry of the Holy Spirit, and the return of Christ in glory and great power.

"Torches of Revival in Portugal"

The "Christian Digest," presents an encouraging report from the pen of Martha L. Moennich, which makes it clear that Roman Catholicism may be entrenched in some nations, but it can be shaken to its foundations. It was shaken in the days of our forefathers, the Anabaptists of Switzerland, Germany, France, and Holland. It can be today. Read the stirring report:

There are more evangelical missions at work in Portugal than is generally known. Torches of revival are burning in many places where for years the Seed of the Word of God had been sown. At the present time Portugal is wide open to the Gospel and it behooves the Church in the United States to take notice. Souls are hungering for the truth as it is found in Christ Jesus. The people are tired of the deceptions of the Roman Catholic Church and the racket centered around Our Lady of Fatima enshrined in Cova de Iria. All the services in the north, central, and south of Portugal in which I ministered revealed a soul-hunger for God. Whether young or old, the people would sit and listen with great intensity.

Evangelical missions in Portugal began about one hundred years ago. But the last ten years have had more success than the ninety preceding ones, although we realize that the marvelous patience and dauntless faith of pioneering missionaries laid the ground work for the present season of harvesting. This short article cannot account for all that is being done by the various missionary societies in the country, yet a glimpse of what is being presented will cause the readers to imagine the rest. At the moment Portugal needs the assistance of the Christian churches abroad, in prayer, in contributions and in missionaries to give their lives. Quick action is the appeal! Sunday mornings the evangelical halls and churches are filled with thousands, and there is a great need for more houses of worship. They that come

to hear the Word of God are either members of the different denominations, or inquirers, or others who are definitely influenced by Christian, evangelical teaching. People are sick of wood and stone and the unrealities of pagan Romanism. They are crying for the Living Bread of Christ.

The entrance of the Conservative Baptist Foreign Missionary Society has been the means in God's hand to stir up the nation. One of the outstanding persons in the aggressive movement of evangelism is Senhor Anthony Martins, whose powerful messages have struck home to the hearts of the people and whose plan for the establishing of indigenous churches has met with God-given success. There are other fine Christian pastors inspired of God who are burning torches for the salvation of Portugal's millions. Senhor John Oliviera, in charge of the revival center of Leiria, in the state of Estremadura, has seen the great need of a seminary for the training of Christian leadership and this seminary is in the process of being erected. The call is, "Who will help this worthy, indispensable cause?" Consecrated young men and women of all denominations are encouraged to take advantage of this opportunity for training under the direction of the Rev. Mr. Faircloth of the C.B.F.M.S.

The Brethren have their halls well filled and their ministry has been one of the oldest in Portugal. The Assemblies of God possess the largest meeting hall in Lisbon and have spread out into twenty-five outstations. The work of the Evangelical Alliance Mission is expanding by leaps and bounds in Sines and Santiago de Cecam, while the Presbyterians, Methodists, and Episcopalians are conducting their part in evangelism. Another highly important work being done by Senhor Jose Ildio Freire is that of the Tract Depot in Lisbon. Calls come in for thousands of evangelical tracts which he sends

out to missionaries and native pastors free of charge.

As to the distribution of missions in Portugal, the two largest provinces of Tras Os Montes and Beira Baixa are practically without any work at all, with the exception of three tiny mission projects. The provinces of Estremadura, with Lisbon as capital, is the most evangelized territory. Braga, in the province of Minho, is called the "Rome of Portugal" for it is noted for its extreme fanaticism. One missionary some years ago endured attacks of Roman persecution for ten years which might have turned any timid person out of the way.

Ken and Wanda Cumings of the Youth for Christ International are being much used of God at the moment. One of their meetings held in a theatre of Lisbon found 1,400 to 1,500 assembled to hear the Word of God. There were 117 decisions made. One man 67 years of age, who was disillusioned about the errors of the Roman Church, said to Ken, "It's so different here. I never heard the truth before. I wish I had had a chance when I was young to learn about the Bible." And this is the confession of thousands in Portugal and in other Roman Catholic lands.

We are living in an important time where opportunities for evangelism are momentous and at the same time, perhaps, limited in time. Missionaries are needed who know God, who have a passion and compassion for lost souls, who are trained for the work and above all who are filled with the Spirit of God and can endure hardships for the cause of Christ. Christians of America, will you consider the land of Portugal in your prayers and in your giving towards the needs of the work? Investments in the work of the Lord are the greatest investments. They give the greatest dividends in return. Besides, you will have the deep satisfaction in your heart that you have done what you could. Today is the day of salvation!



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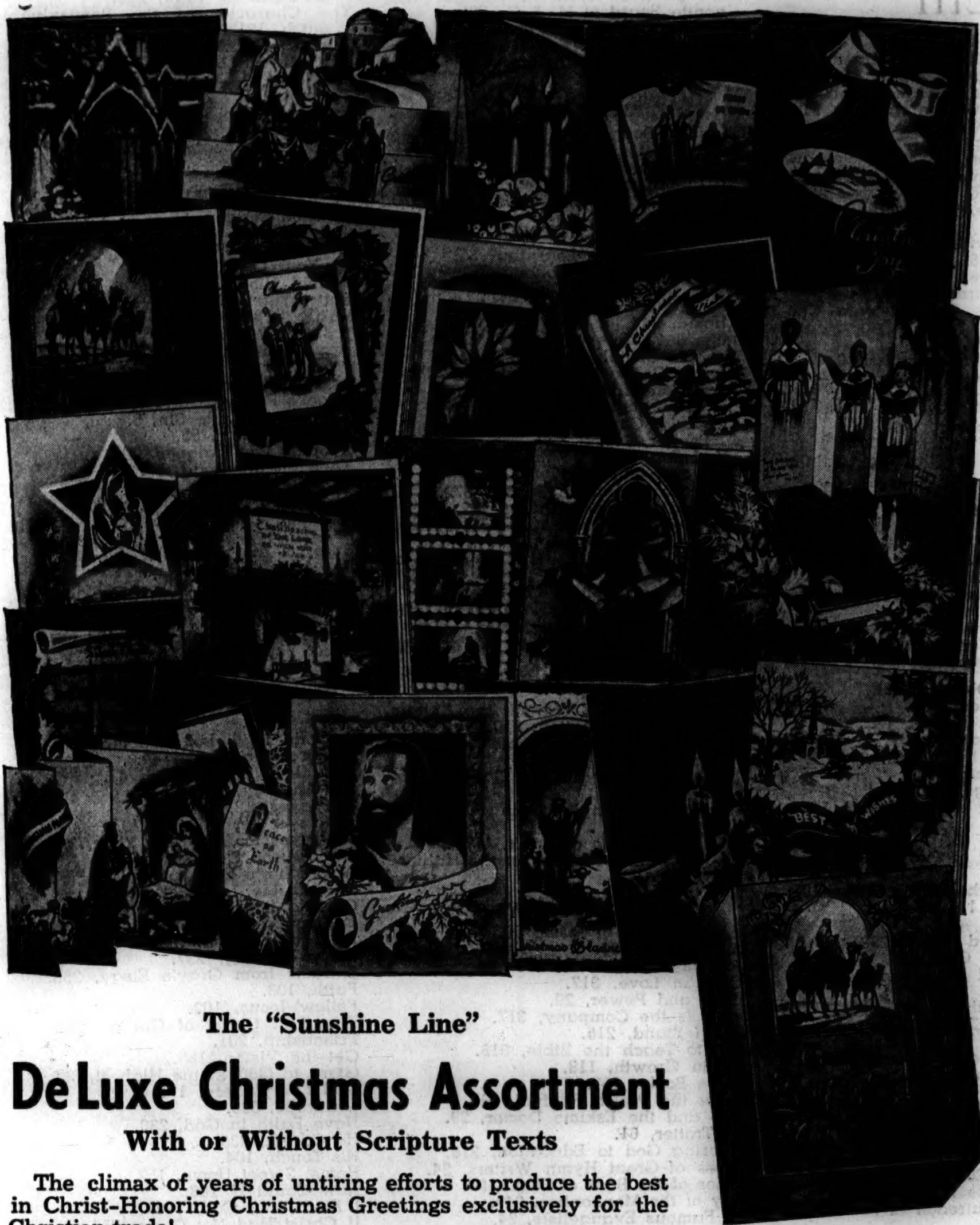
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them had bowed his head and said, "Thank You, Lord." Here was this woman watching for a Christian and wanting to be saved, but found no one to help her.—Dr. Walter L. Wilson, in "Sure Remedy."

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